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THE
CHRISTIAN REVIEW.

VOL. I.

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JAMES D. KNOWLES.



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C O N T E N T S

97

CHRISTIAN REVIEW.....VOLUME I.

No. I.—MARCH.

Article.	Page.
INTRODUCTION,	5
I. DR. COX'S ADDRESS,	15
Mental and Moral Preparation for the Work of the Christian Ministry; being the Substance of an Address to the Students of the Theological Institution at Newton, near Boston, Mass., delivered at the Anniversary, Wednesday, August 19, 1835, by F. A. Cox, D. D., LL. D.	
II. WAYLAND'S MORAL SCIENCE,	30
The Elements of Moral Science. By FRANCIS WAYLAND, D. D. Second Edition.	
Elements of Moral Science. By FRANCIS WAYLAND, D. D. Abridged, and adapted to the use of Schools and Academies, by the Author.	
III. BUSH'S AND PALFREY'S GRAMMARS,	49
A Grammar of the Hebrew Language; with a brief Chrestomathy, for the use of Beginners. By GEORGE BUSH, Professor of Hebrew and Oriental Literature in the New-York City University.	
Elements of Chaldee, Syriac, Samaritan and Rabbinical Grammar. By JOHN G. PALFREY, D. D., Professor of Biblical Literature in the University of Cambridge.	
IV. VISIT OF MESSRS. REED AND MATHESON,	54
A Narrative of the Visit to the American Churches, by the Deputation from the Congregational Union of England and Wales. By ANDREW REED, D. D., and JAMES MATHESON, D. D.	
V. STORR'S BIBLICAL THEOLOGY,	69
An Elementary Course of Biblical Theology, translated from the Work of Professors STORR and FLATT; with	

Article.	Page.
Additions, by S. S. SCHMUCKER, A. M., Professor of Theology in the Theological Seminary of the General Synod of the Evangelical Lutheran Church in the United States, Gettysburg, Penn.	
VI. CHIEF JUSTICE MARSHALL,	83
A Discourse upon the Life, Character and Services of the Hon. JOHN MARSHALL, LL. D., Chief Justice of the United States of America, pronounced Oct. 15, 1835, at the Request of the Suffolk Bar. By JOSEPH STORY, LL. D.	
VII. MEMOIR OF DR. STANFORD,	96
Memoir of the Rev. JOHN STANFORD, D. D., late Chaplain to the Humane and Criminal Institutions in the City of New-York. By CHARLES G. SOMMERS, Pastor of the South Baptist Church in New-York. Together with an Appendix, comprising brief Memoirs of the Rev. John Williams, the Rev. Thomas Baldwin, D. D., and the Rev. Richard Furman, D. D.	
VIII. A KNOWLEDGE OF HIS OWN TIMES IMPORTANT TO A CHRISTIAN MINISTER,	106
IX. THE BURMAN TRANSLATION OF THE BIBLE,	116
The New Testament in Burmese. The Old Testament in Burmese. Vol. II. From 2 Samuel to Job.	
X. THE WINE QUESTION,	136
XI. LITERARY NOTICES,	153
XII. MISCELLANEOUS INTELLIGENCE,	159

No. II.—JUNE.

I. WAYLAND'S MORAL SCIENCE,	161
The Elements of Moral Science. By FRANCIS WAYLAND, D. D. Second Edition. New-York. 1835. Elements of Moral Science. By FRANCIS WAYLAND, D. D. Abridged, and adapted to the use of Schools and Academies, by the Author.	
II. THE IMPORTANCE OF AMERICAN FREEDOM TO CHRISTIANITY,	193
Popery an Enemy to civil and religious Liberty, and dangerous to our Republic. By W. C. BROWNLEE, D. D., of the Collegiate Protestant Reformed Dutch Church, New-York.	

Article.	Page.
III. WHEWELL'S ASTRONOMY AND GENERAL PHYSICS,	215
Astronomy and General Physics considered with Reference to Natural Theology. By the Rev. WILLIAM WHEWELL, M. A., Fellow and Tutor of Trinity College, Cambridge.	
IV. CONDITION AND WANTS OF THE WEST,	248
A Plea for the West. By LYMAN BEECHER, D. D. Second Edition.	
V. THE STUDY OF THE GERMAN LANGUAGE,	263
What are the Benefits and Dangers incident to a Minister, from the Study of the German Language?	
VI. THOLUCK'S COMMENTARY ON JOHN,	276
A Commentary on the Gospel of St. John, by A. THOLUCK, D. D., Professor of Theology in the University of Halle. Translated from the German, by Rev. A. KAUFMAN, Minister of the Episcopal Church in Andover, Mass.	
VII. DR. CODMAN'S VISIT TO ENGLAND,	286
A Narrative of a Visit to England. By JOHN CODMAN, D. D., one of the Deputation from the General Association of Massachusetts, to the Congregational Union of England and Wales.	
VIII. AMERICAN BIBLE SOCIETY,	299
Proceedings of the Board of Managers of the American Bible Society, in reference to the subject of affording aid to print and circulate Versions of the Scriptures, made by Baptist Missionaries.	
IX. LITERARY NOTICES,	313
X. MISCELLANEOUS INTELLIGENCE,	323

No. III.—SEPTEMBER.

I. THE MISSIONARY CAUSE,	325
The Obligations of Christians to spread the Gospel accumulative.	
II. ATONEMENT,	337
Atonement for Sinners is effected by the Intercession of Christ, with his own Blood, in Heaven.	
III. PHRENOLOGY AND REVELATION,	348
Hore Phrenologicæ, by JOHN EPPS, M. D., &c. With Notes, by Rev. JOHN PIERPONT.	

Article.	Page.
IV. THE INDIANS,	369
The Annual Register of Indian Affairs, within the Indian (or Western) Territory. Published by ISAAC M'COY, Shawanoe Baptist Mission-House, Indian Territory, January 1, 1836.	
V. THE KARENS,	381
VI. REMOVALS OF MINISTERS,	393
The Minister's Final Charge: a Discourse, delivered on relinquishing the Pastoral Care of the Central Baptist Church, New-York, December 20, 1835. By OCTAVIUS WINSLOW, Pastor of the Second Baptist Church, Brooklyn, N. Y.	
VII. BAPTIST GENERAL TRACT SOCIETY,	403
The Annual Report of the Baptist General Tract Society, for the Year 1835.	
VIII. ALLEN'S BAPTIST REGISTER,	409
The Triennial Baptist Register. No. II. 1836. By I. M. ALLEN, Agent of the Baptist General Tract Society.	
IX. ECCLESIASTICAL HISTORY,	417
Allgemeine Geschichte der Christliche Religion, und Kirche, von Dr. AUGUST NEANDER. Ersten Bandes erste Abtheilung, 1825. Ersten Bandes zweite Abtheilung, 1826. Ersten Bandes dritte Abtheilung, 1827. Zweiten Bandes erste Abtheilung, 1828. Zweiten Bandes zweite Abtheilung, 1829. Zweiten Bandes dritte Abtheilung, 1831. Dritter Band, 1834.	
X. INTERNAL EVIDENCES OF ADULT BAPTISM,	430
The Baptized Child. By NEHEMIAH ADAMS, Pastor of Essex Street Church, Boston.	
XI. DRS. COX AND HOBY'S TRAVELS,	455
The Baptists in America: a Narrative of the Deputation from the Baptist Union in England to the United States and Canada. By the Rev. F. A. Cox, D. D., LL. D., and the Rev. J. HOBY, D. D.	
XII. LITERARY NOTICES,	463
1. Judd's Review of Professor Stuart.	
2. Peck's New Guide for Emigrants.	
3. Linsley and Davis's Select Hymns.	
4. Abbott's Way to Do Good.	
5. Porter's Lectures on Eloquence and Style.	
XIII. MISCELLANEOUS INTELLIGENCE,	473

No. IV.—DECEMBER.

Article.	Page.
I. QUALIFICATIONS OF WITNESSES,	479
Ought any Man to be excluded from bearing Witness, on the Ground of religious Belief?	
II. MEMOIR OF DR. JACKSON,	502
A Memoir of JAMES JACKSON, Jr., M. D., with Extracts from his Letters to his Father, and Medical Cases collect- ed by him. By JAMES JACKSON, M. D., Professor of the Theory and Practice of Physic in Harvard University, and Physician of the Massachusetts General Hospital.	
III. FAITH AND WORKS,	511
On the Statement of Paul and that of James concern- ing Faith.	
IV. THE RELIGIOUS BELIEF OF THE BAPTISTS,	514
V. MEMOIR OF CAREY,	531
Memoir of WILLIAM CAREY, D. D., late Missionary to Bengal, Professor of Oriental Languages in the College of Fort William, Calcutta. By EUSTACE CAREY. With an Introductory Essay, by FRANCIS WAYLAND, D. D., President of Brown University.	
VI. COLTON ON EPISCOPACY,	552
Thoughts on the Religious State of the Country; with Reasons for preferring Episcopacy. By Rev. CALVIN COLTON.	
VII. NEANDER'S CHURCH HISTORY,	565
Allgemeine Geschichte der Christliche Religion und Kirche, von Dr. AUGUST NEANDER. Ersten Bandes erste Abtheilung, 1825. Ersten Bandes zweite Abtheilung, 1826. Ersten Bandes dritte Abtheilung, 1827. Zweiten Bandes erste Abtheilung, 1828. Zweiten Bandes zweite Abtheilung, 1829. Zweiten Bandes dritte Abtheilung, 1831. Dritter Band, 1834.	
VIII. AMERICAN LITERATURE,	581
Orations and Speeches on various Occasions. By ED- WARD EVERETT.	
IX. HUG'S INTRODUCTION,	597
Hug's Introduction to the New Testament. Translated from the third Edition, by DAVID FOSDICK, Jr. With Notes, by M. STUART, Professor of Sacred Literature in the Theological Seminary, Andover.	

Article.	Page.
X. HARRIS ON COVETOUSNESS,	612
Mammon; or Covetousness the Sin of the Christian Church. By Rev. JOHN HARRIS, Author of the Great Teacher.	
XI. LITERARY NOTICES,	619
1. Church's Philosophy of Benevolence.	
2. Williams's Sermon before the American Baptist Home Missionary Society.	
3. Hague's Eight Views of Baptism.	
4. Wayland's Elements of Moral Science.	
5. Abercrombie on the Philosophy of the Moral Feelings.	
6. Vie de Mme. Judson, Missionnaire dans l'Empire Burman.	
7. Physical Theory of Another Life.	
XII. MISCELLANEOUS INTELLIGENCE,	628

INTRODUCTION.

WE are, at length, enabled to present to the public the first number of the **CHRISTIAN REVIEW**. If any apology were required for the delay, it would be sufficient to refer to the manifold obstacles which have obstructed the progress of our enterprise. The project is, indeed, a difficult one; and it must be regarded as an experiment, though the indications of Providence are favorable, and the manifestations of public feeling are highly auspicious. We have resolved to proceed, with a cheering hope, that these omens will not deceive us. The Editor may be allowed to say that, having, by the urgent request of his brethren, assumed the labor and responsibility of conducting the work, he feels that he has a claim on their energetic and steadfast coöperation. While he will neglect no effort in his power to ensure the success of the Review, that success will mainly depend, under God, on the prompt and steady support of the denomination. The Editor must act as the conductor of the engine, but the impulsive power must chiefly be supplied by others. Much talent and toil must be expended in furnishing the materials of the work, and there must be zealous labor to extend its circulation. All our brethren must coöperate with us,—the literary man with his pen, the rich man with his money, the active with his zeal, and all with their prayers to Him who alone can give success to human plans, however wise, and to human efforts, though sincere and strenuous.

The plan of the work is briefly sketched in the Prospectus. It may now be proper to speak more fully of the general design of the Review, and of the beneficial results which, as we hope, will ensue from its agency.

The great ultimate object, which the founders of this work propose for it, is, the advancement of the Saviour's empire on the earth. To this glorious consummation, all agencies, and all events, ought to be subordinate and tributary. The motives which are drawn from it, ought to affect all human conduct. It should supply principles of action; it should modify the canons of criticism; it should control our opinions of men and things. It is the proper point of moral observation; and the rectitude and value of every thing should be tested by its adaptation to promote the magnificent issue, to which the Creator has destined the moral universe.

God, in his infinite wisdom and goodness, has permitted the agency of many causes, and given scope to every kind and degree of influence. The action of minds on each other is the principal instrument. Next to the force of this action, as working by the lips of the living preacher, is the power of the press. The press, indeed, though inferior to the pulpit, in its immediate influence, has a far wider and more constant operation on the minds of men. Though it speaks with less authority, its voice is uttered more frequently, and in circumstances more favorable for attracting attention.

We propose, then, to enlist the power of the press, in this new form, in the service of the Redeemer. We shall aim to make our work correspond with its title. The doctrines which shall be taught, the opinions pronounced, the judgments uttered concerning men and books, the whole substance and spirit of the publication, we shall endeavor to render worthy of a Christian Review. Being devoted to the service of the Saviour, the work will, we trust, ever teach his truth, and manifest his spirit. It will aim to bring the graces of literature to adorn religion, and to be exalted and hallowed, in return, by being thus employed for the noblest of all purposes.

While, however, the Review will be dedicated to the common cause of Christianity, it will advocate those doctrines, rites and views of ecclesiastical polity, which are held by the Baptist denomination. We are aware that the question may be asked, why we thus raise the ensign of a party, and not rather join the great company of evangelical Christians, rallied beneath the one banner of our glorious Leader. We may be told of the supreme importance of the spirit of religion, and of the unessential character of its forms. We may be reminded of the scandals which are occasioned by the feuds of warring sects. We may be exhorted to forget the insignificant differences which divide the respective communions, and to abstain from the discussion of disputed tenets, as an infraction of Christian charity, an offence against the spirit of the age, a discordant interruption of the great Christian concert.

We might reply, that, in our opinion, those who employ these conciliatory phrases, unconsciously deceive themselves. Even if it were practicable to advocate Christianity, without maintaining any particular doctrines or forms, we might look round, in vain, to find this company of Christians, who have merged all their different opinions in one league, for the defence of the common faith. We see every denomination adhering firmly to its own cherished doctrines and polity, and announcing itself as occupying that exact spot,—that Chinese centre,—to which all others should return from their wanderings, to find rest. An invitation to union generally means, that all other Christians ought to renounce their peculiarities, and return to the bosom of the one pure and orthodox church, as each denomination claims to be regarded. We know, indeed, that the Baptists are considered as peculiarly exclusive; and the exhortations to union are commonly meant for their special benefit. But we do not admit that the Baptists are at all distinguished by a sectarian temper; though the fact, that, in reference to the rite of baptism, the Christian world are divided into two parties only,—Baptists and Pedobaptists,—places this denomination in the attitude of opposition to all others, and draws upon it the concentrated resistance of those

who unite for no other purpose. The Baptists become conspicuous, because they stand alone; and their voice is thought to be particularly pertinacious and annoying, because it utters the only sound of remonstrance against the perversion of a Christian ordinance. In point of fact, however, the Baptists are rather deficient in systematic efforts and well-digested measures for the advancement of their own interests. They have, as we believe, less of the proselyting spirit, than most other denominations; and while some of their ministers, no doubt, insist too often on the subject of baptism, we venture to assert that, for every such sermon, there are two, at least, in which Baptists and their principles are assailed.*

But we assume broader ground. We believe that God has made it the indispensable duty of every man to seek for truth, with a pure heart, and to obey it with an upright and fearless spirit. He is bound to connect himself with that body of Christians, if such a body can be found, whose doctrines and forms accord with what he believes to be the will of the Saviour. To labor for the prosperity of this denomination, then, becomes identical with laboring for the welfare of the Saviour's kingdom. He cannot, as an honest man, fail to desire that this denomination may every where prevail; for not to desire it, would be a confession, either that his principles are not sound, or that error is as valuable as truth. He may himself be misled, but while he honestly seeks for truth, he must uphold it, as he understands it. He must maintain the humble

* The venerable Dr. Miller, in his recent book on infant baptism, has allowed himself to say, with more severity than we expected from him: "Our Antipedobaptist brethren appear to be resolved that it [the controversy about baptism] shall never cease to be agitated; and as, indeed, the constant stirring of this controversy seems to furnish no small share of the very aliment on which they depend for subsistence as a denomination, they cannot be expected to let it rest." The good Doctor is not acquainted with the real state of things among the Baptists, though he cannot but know that, while he represents them as maintaining their existence, in no 'small part,' by the controversy about baptism, they outnumber his own denomination, by some two or three hundred thousand communicants. His book will probably receive due attention in one of our future numbers.

spirit of an inquirer, and must cherish a kind charity towards all other Christians; but there is no arrogance in acting on his own principles, and preferring his own denomination, as holding the truth more purely than others. Such a man is not to be charged with sectarianism. He only is a sectarian, who values his party more than truth; who aims to promote that party, though the Saviour's cause may suffer; who narrows his sympathies to those only who are leagued with him; and who prefers that good should not be done, unless he and his friends can have the praise.

We, therefore, respect the sincere adherents to all denominations of true Christians. We applaud their honorable efforts to promote their own interests. We see among them all much to approve; and we believe that, among them all, including our own, there is much which is wrong. We think, nevertheless, that the Baptists are more nearly conformed, in doctrines and rites, to the model of the primitive churches, than any other denomination; and we believe ourselves to be most directly laboring to establish the Saviour's kingdom, by promoting the advance of our own principles. We, also, in this manner, most effectively toil to produce true union among the followers of Christ. The edifice of union can be built on the basis of truth alone. No compromises, no half-way covenants, no sacrifices to expediency, can produce permanent concord. The union of heaven is a perfect harmony of opinion and feeling. The union of Christians on earth is real and lasting, so far only as they hold one common faith, with one heart. It is because all real Christians hold in concert, as equally dear, much precious truth, that they enjoy so much union as now subsists among them. Every truth which is won from controversy, and added to the common treasures of the household of faith, strengthens the bonds of fellowship. If all truth were cordially embraced by all, there would be a perfect union. We best promote that union, then, not by surrendering a disputed truth, or sacrificing it, as unessential, but by examining, and defending, and maintaining it, through evil and through good report, till it shall please God to give to his people one

heart to embrace and love it. Mere combination is not union. Bearing the same name, and rallying under the same banner, cannot unite men's hearts; and without real union there is not strength. Some of the denominations in our own country are divided into factions, which are more bitterly hostile than any two denominations can be towards each other. Indeed, in the moral as well as in the natural world, repellent bodies act with a force proportioned to their contiguity. We have no doubt that there is more real union among the denominations, than there would be if they were amalgamated in one, without any change in their present views. The existence of sects must, no doubt, be viewed as an evil; but, like other evils, it is overruled for good. It may be inseparable from the imperfection of the best men, and therefore useful, as a check to greater evils, which might attend a united, but stagnant and corrupting mass.

We have dwelt long on this point, because we hear much said in praise of union and liberality. Union can never be secured by the sacrifice of principle; and liberality cannot be manifested by sanctioning error. We can unite with all good men, in certain efforts for attaining valuable ends. We approve combinations of Christians for the furtherance of certain good designs pertaining to our common faith, or to the general welfare. Such associations require no compromises, while they accomplish great good by united efforts. But the denominations must be distinct, till they can, with one heart, embrace all the truth. Till then, they must act on their responsibility to God, and must cherish the spirit of mutual forbearance and love. They must all endeavor to become better Christians; and in proportion as they approach nearer to their Lord, will they draw nearer to each other.

Having thus explained our views concerning the propriety of giving to our Review a denominational character, we proceed to say that we do not propose to employ many of its pages in directly teaching our principles. This will not be necessary, both because our readers generally will be Baptists, and because the controversy, on the main questions in debate,

may be considered as settled. The ablest advocates of infant baptism admit that the Scriptures do not teach it, either by direct precept or by plain example; and no respectable scholar would now venture to deny, that the leading and most obvious meaning of the words employed in the New Testament to indicate baptism, is immersion. The ground of defence is now changed. The right of infants to baptism is argued from a certain mystical fitness of things, and certain lovely affections of human nature. The mode of baptism is now represented as a matter of indifference, if the spirit of the ordinance be preserved. It is virtually conceded, that the plain letter of the word of God does not clearly sanction any thing as baptism but immersion, nor describe any persons as fit recipients of the rite, but believers in Christ. The Baptists, therefore, regard the controversy as really decided. They appeal to the Scriptures; and if they cannot be met on this sacred ground, they cannot consent to be drawn into the arena of debate, where tradition, and expediency, and inference, are substituted for the Oracles of God.

It is, nevertheless, the duty of the Baptists to defend their views against all misrepresentation and mistake. It becomes them to resist, in a proper spirit, the use of wrong principles of interpretation and of reasoning. God has called them to the responsible post of guardians of a Christian ordinance. Our Review will, therefore, be employed, occasionally, in explaining and vindicating the principles of the denomination; in repelling the assaults of those who may still glean up the old blunted shafts; and especially in resisting what seems to be the tendency of some influential minds, to place both the Christian ordinances on the popish ground of expediency, and thus abandon the great Protestant doctrine, that the Bible—the pure, unperverted Bible, honestly interpreted—is the only and sufficient rule for Christians. We hope, however, to be enabled to fulfil this duty with a kind and courteous temper, with that respect which is due to the many able men who are still in error on the subject in question; and with sincere Christian affection for the multitudes of excellent saints, who,

though misled on this point, love our Lord Jesus Christ with pure hearts, and honor him by blameless lives.

The principal, direct agency of the Review will, nevertheless, be employed to benefit the Baptists themselves. The denomination has extended itself, with great rapidity, over all parts of our country; and it is multiplying by thousands every year. It enjoys, among the great mass of the denomination, a happy union of opinion and feeling, and there are but few obstacles to its prosperity. There is, however, much room for improvement, not in the creed and structure of our churches, but in their opinions and policy on many important points. The denomination might be stronger than it is, if a few evils were remedied; and it might more effectually fulfil the duty which belongs to it, as extending its influence over more minds, in our country, than any other denomination. This position is one of great responsibility; and while so much is to be done, for the moral benefit of our own land, and for the regeneration of the world, the Baptists ought to be prepared to perform their part in the great enterprise. It will be the object of the Review, then, to spread among the denomination correct opinions; to soften and gradually remove all prejudices; to diffuse a spirit of concord, and produce a more effective union; to inspire among all Baptists a desire for improvement, a thirst for knowledge, a zeal for truth, an enlarged charity, an irrepressible spirit of holy enterprise. Education, not of the ministry merely, but of all classes, will be a prominent theme in the Review. We shall, in short, feel it to be a duty to discuss all proper and useful topics, while we shall avoid those which would cause discord, rather than promote union and holiness among our brethren, in every portion of the country. We must, however, reserve the right to judge what these topics are; and we can give no pledges, except the general assurance of a conscientious endeavor to please our Lord, and advance the prosperity of his cause.

We hope to benefit our denomination by nourishing a love of reading. The press is now so active, and education so widely diffused, that it becomes the privilege and the duty of

all to read.—A denomination which does not read must fall in the rear. Knowledge will take the lead, and superior intellectual power is more effective than mere numerical strength. We propose to supply the Baptists with useful reading in our own work, but mainly by cultivating a taste for books, and by pointing out those which may be read with profit.—We shall be particularly attentive to Baptist literature; and we intend to give some account of every Baptist publication, in any part of the world, which may fall within our reach, and may be worthy of notice.

We cherish the hope, too, of contributing to the formation of a Baptist literature, by examining the books which we already have or which may be published; by suggesting themes for new books; and by cultivating the power of writing among our literary men. We must, of necessity, enlist many pens in writing for the Review. Our writers will thus learn their own strength, and will become acquainted with each other. He who can write a good article may be incited to write a valuable book. The genius which shall timidly try its wings in a short flight, may gain courage and vigor to mount aloft.

We have, perhaps, said enough respecting our plans.—How far we shall be enabled to accomplish them, must depend on the blessing of God and the favor of the public.

In connexion with these remarks, we wish to make a few suggestions to correspondents.

1. We repeat, that the success of the Review will depend, in a great degree, on the prompt and steady support of literary men, in all parts of our land. We wish each one to feel a personal responsibility, and to furnish us with articles on proper subjects, without waiting for a personal application.

2. All articles ought to be sent to the editor or the publishers, *two months*, at least, before the day on which the number for which they are designed shall be issued.

3. The editor must, of course, exercise the right of rejecting an article, or of expunging portions of it, as he may judge to be proper.—He will feel it to be a duty to exclude every

thing which, in his opinion, would do harm; but he will not feel himself obliged, nor at liberty, to reject every thing which may not coincide with his own individual views. He will not hold himself personally responsible, except for the articles which he may himself write, and which he will indicate by the signature *Editor*.—He requests correspondents to select some signature, either their own initials, or whatever else they may choose.—He is, on the whole, of opinion, that the practice of prefixing the writer's name to each article, produces more evil than good. He will not himself do it; but if a correspondent shall choose to prefix his name, he will be at liberty to do so.

4. Correspondents are requested to write *very legibly*, to affix the numbers to the pages, and to leave every other page blank, both for the reason mentioned by Quintilian,*—to leave room for additions and corrections,—and for a reason of which he did not dream,—the greater convenience of the printers. It may often be desirable, for correspondents to make an estimate of the number of pages which their manuscript will fill. This may easily be done by counting the average number of words in a line, and multiplying them by the average number of lines in a page. By the same process, the number of words in a printed page of the Review may be ascertained, and the comparison easily made.

* “*Relinquendæ vacuæ tabellæ, in quibus libera adjicienti sit excursio;*” i. e., “Blank spaces should be left, in which there may be free additions.”—*Quinc. lib. x. § 3.* We add this note to request that, if there shall be quotations in other languages, they may be written with great distinctness, and a translation always annexed.

THE CHRISTIAN REVIEW.

No. I.

MARCH, 1836.

ARTICLE I.

DR. COX'S ADDRESS.

Mental and Moral Preparation for the work of the Christian Ministry; being the Substance of an Address to the Students of the Theological Institution at Newton, near Boston, (Mass.) delivered at the Anniversary, Wednesday, August 19, 1835, by F. A. Cox, D. D., LL. D.

[WE have great pleasure in presenting to our readers, as the first article of our Review, the following Address. It was the intention of those who solicited a copy for the press, to publish it in a pamphlet; but it has been thought preferable to insert it in this work, as it will thus be spread before a larger number of readers, and will be more easily preserved.—It has been presumed, also, that this course will be acceptable to the author, who, together with his colleague, expressed a great interest in the proposition to establish this Review, and promised their individual support. May this be the earnest of many valuable articles from able pens beyond the Atlantic.—The brief Preface was prefixed by the author.]

PREFACE.

I have been induced to comply with the kind solicitations at Newton to publish this address; not merely, though chiefly, from the hope, that it may, by the divine blessing, accomplish some good,—but also, because the publication of it affords me an opportunity, in the prospect of a speedy departure for Europe, of giving a permanent expression to the deep and growing interest which I feel in the welfare of the Institution within whose enclosures it was delivered, as well as in the kindred institution at Hamilton, New-York state, which I have had the satisfaction of visiting, and the youth in general, who are pursuing a course of education in various seminaries of learning. To these institutions and individuals, as well as others, and to all my much loved friends, the ministers of the gospel of various denominations with whom I have held delightful intercourse in America, these pages are humbly, respectfully, and affectionately dedicated. May the tear that shall fall upon our parting hour, like the drop that forms a permanent concretion in some of nature's caves, leave behind it, when the feeling of the moment shall have evaporated, a lasting memorial in the heart of a pure and undecaying friendship!

Providence, (R. I.) Sept. 3, 1835.

ADDRESS.

The Christian ministry was with the apostles an all-absorbing passion. To the accomplishment of its great objects every faculty was devoted. They realized it as a high and holy vocation to which they were called of God,—a work of toil and difficulty, but of heavenly charity to which they willingly devoted health, energy and life. They deemed, and justly deemed, it to be an enterprise of such moment as to demand a peculiar consecration of spirit; involving, as they perceived, results which everlasting ages only could disclose.—Engrossed with this mighty project of winning souls to Christ, every thing else sunk from view and was lost to consideration. Nothing which had relation merely to this life could awaken more than a transient emotion—it could excite no permanent interest. The transactions of this world, which ordinarily occupy so much attention, were but as bubbles on the stream of thought, breaking on the surface, and incapable of interrupting its flow. For this great cause—this *only great cause*, in their estimation,

they lived, labored and died. In the promotion of it they had one purpose : so to discharge its duties, so to elucidate its spirit, so to accomplish its great intention—to labor in it with such a self-annihilating ardor, as to be “*accepted*” of their Lord and Master. This being effected, every thing else became at once indifferent ;—their outward condition, their personal sufferings, their existence “in the body” or out of it,—whether they lived a few years or many, in joy or sorrow, in honor or reproach,—whether they lived in this world or in another, they had one object—“wherefore we labor, that, whether present or absent, we may be accepted of him.” 2 Cor. 5: 9.

A proper estimate of the ministerial office will show that, in order to the effective discharge of its duties, every faculty with which man is endowed, and every holy principle which qualifies for the sacred function, must be early and assiduously cultivated. The intellect and the heart will find ample scope for exercise in a work which is conversant with the highest sublimities of truth, and contemplates the elevation of a world from its fallen state to the dignity of restoration to God, the sanctity of true religion, and the bliss of heaven.

The two classes of qualifications for the Christian ministry, the mental and the moral, have been frequently regarded, not only as distinct but incompatible. Some have insisted upon a right state of heart, as the exclusive requisite ; and have pleaded, in support of their opinion, the illiteracy of the primitive propagators of Christianity, and the useful lives of certain individuals whose praise is in all the churches. But, in attempting to sustain this argument, they have overlooked the miraculous tuition of men, who, in one hour, were capacitated to speak the languages of many nations, and who were expressly commanded to wait for this preparation of the Spirit before they undertook their ministry. They have forgotten, also, the often repeated regrets of the persons in question, that they were continually sensible of the restriction of their moral power and influence, through the want of early instruction. They pause not, besides, to reflect on the absurdity of supposing that what tends to expand the mind and store it with knowledge, to increase its range of power and general grasp and comprehension, renders it *less* capable of exploring things into which angels desire to look.

It has been presumed, that intellectual cultivation militates against piety, and that, consequently, if that which constitutes

the substantial preparation for the Christian ministry be endangered, such a hazard ought not to be incurred. We reply, it is not the knowledge which occasions the result, but the perversion of it. The real *tendency* is in the opposite direction ; for the more the mind is informed upon every other topic of an incidental and collateral kind, the more capable does it become of appreciating the evidence and the discoveries of revelation, and surely not the less for ascertaining its principles. *Religion itself*, it is true, is a matter of "spiritual discernment ;" but the elucidation and *enforcement of it upon others* requires a skilful and qualified instrumentality—an instrumentality, we grant, which must not be separated from the religious principle, the holy, heavenly and self-devoted piety, as its inwrought and inherent strength, and without which it would be weakness ; but which is, notwithstanding, an essential concomitant, and a powerful means of promoting the great purposes of infinite mercy. If this were not the fact, why is any instrumentality employed, and why are any gifts bestowed upon men ? Example could not be successfully pleaded against the advantages of literature as brought into coöperation and conjunction with religion ; for certainly some of the brightest lights of the moral firmament have shone forth in all the glory of a consecrated learning.

Some have gone into the opposite extreme, maintaining that a cultivated mind is the *only* or *chief* prerequisite to the ministry of the gospel. They have dispensed with divine instruction ; they have thought the teaching of the Spirit unnecessary, and have deemed the only qualification to be a literary education and a fluent eloquence. But such persons can know but little of the nature and office of the Christian ministry, while they imagine that which is in truth auxiliary and preparatory, to be the great end. In pleading for the intellectual, they forget the *moral* and spiritual education ; and by introducing to this service men whose great purpose has been to obtain subsistence or to acquire distinction—who have passed with honor, perhaps, through the classes of a university, but have deemed it unnecessary to learn in the school of Christ,—they have virtually disparaged, degraded and scandalized a work which has called forth the efforts of the greatest, the wisest, and the holiest of our race !

Though I am about to consider separately the two modes of preparation for the Christian ministry to which I have alluded,

I am, nevertheless, solicitous that you should consider them as *essentially one*. Let the heart be diligently kept; but let not the intellect be treated as if it were no endowment, or as if religion were intended to supersede it. On the other hand, let the mind be cultivated, but not to the neglect of the heart.

I. Mental preparation,—the discipline of the mind.

It would be superfluous to insist upon the *acquisition of knowledge* as prerequisite to the future labors of the ministry, because it is the avowed purpose of your coming to this institution. While a vigilant and beneficial superintendence is exercised over the moral and religious character of those who have solicited its patronage, the great object, during these few years of academical seclusion, is to accumulate knowledge. And though your attention may be required to some branches of literature or science, which may not appear to have any *immediate* connexion with the sacred office, yet their adaptation to discipline, direct, and invigorate the mental powers, may render the pursuit of them eminently advantageous. As the kind of knowledge to be chiefly sought, and the *mode* of pursuing it, constitute the particular objects of the instruction you are continually receiving, I shall avoid those particular specifications which might otherwise be proper, and touch only upon general considerations.

1. Cultivate a spirit of inquiry, as distinguished from the mere desire of accumulation. Many persons possess a certain force and energy of intellect, which, combined with a tenacious memory, enables them to make extensive acquisitions,—but who either do not possess, or possessing, do not employ, the discriminating faculty. They are content to be learned without being wise;—to lay up in the mind a store of language, science, and history, without a proper application of thought, research, and judgment, to distinguish things that differ, and to trace their bearings and consequences. They purchase, as it were, the ore of knowledge in the mass and aggregate, but never separate, and smelt, and apply it to the great purposes of existence.

In urging you to cherish a spirit of inquiry, we shall not be supposed to inculcate a spirit of scepticism. The one is the use, the other the abuse of reason. To inquire with diligent assiduity, and unprejudiced freedom of thought, by no means implies the necessity of doubting. It has, indeed, been said, he that never doubted, never believed: but this is manifestly

erroneous. We must distinguish between suspense and doubt, or disbelief. During the progress of instruction, the mind, though not brought to a conclusion, may nevertheless be in no condition of scepticism. In religion, especially, there never may have been either doubt or suspense, and yet a firm and valid faith; for that which belongs to mere reason differs from that which depends on revelation. It is the province of reason to ascertain the fact of the revelation, and when this is determined, which is a matter of evidence, then the truth or doctrine revealed is to be received as an article of faith, even though it may oppose our most cherished prejudices. It surely is not necessary, for example, first to disbelieve there is a God, in order to come at length to the knowledge of his existence; or to question previously the character of Christ as the Saviour, in order to arrive at last to the conclusion, that God interposed for the salvation of the world. The spirit of inquiry must, therefore, be cultivated chiefly with reference to the evidences of revelation in general, and the peculiarities of its prominent truths in particular; and it should comprehend all those collateral branches of knowledge which tend to illustrate the truth, or to elucidate the beauty of scriptural discoveries. Our acquaintance with spiritual realities on earth must be elementary; we shall, consequently, always find an ample field of investigation, that from what is known, we may advance to what is unknown, and may cultivate the spirit of angelic research, without intermingling the feelings of a human and unhallowed scepticism.

2. Endeavor to form *habits of observation and reflection*. The characteristic difference between individuals in this respect may be easily illustrated. Let two persons of a different cast and mould of mind be sent successively on the same journey; let them pass through the same countries, the same towns, and mingle in the same society, and you may find an essential difference in the report which each traveller presents, and in the use which each has made of the very same elements of general thought and knowledge. The one will awaken the deepest interest in scenes and occurrences, which the other had no power to notice and combine, much less to detail and enforce.

Much of the power of observation depends upon the early discipline of the mind; and the cultivation of this power is of eminent advantage in the discharge of the Christian ministry. The office implies an acquaintance with human nature. The administration of the gospel requires a nice, and wise, and dis-

criminating adaptation to the diversities of character which abound in the walks of ministerial fidelity. The power of doing good, therefore, instrumentally considered, has a close connexion with the power of observation and reflection. A minister should acquaint himself with all the delicacies of human feeling ; and he may, by habit, practice, observation, and experience, learn to penetrate the very heart, and know how to administer reproof, consolation, or instruction, as the case may require. The habit in question will evidently tend to enlarge the boundaries of knowledge, to extend the sphere of influence, and diversify and give effect to the ministrations of the sanctuary.

3. Cultivate the power of *abstraction*. In the course of your future ministry, be assured you will find this recommendation of some importance ; especially should your lot be cast in a situation of great publicity, amidst a numerous population, and where you must mingle with the activities of the age. Methods of study depend much upon early habit ; and the mind, as you know, like the scion, may be bent in its growth, in any direction. We know persons of great eminence as public speakers, who can never divest themselves of tones of voice, and peculiarities of manner, which, to others, appear most faulty and even ridiculous, in consequence of neglecting these points at first ; and thus converting what was casual into an essential and permanent defect. It is precisely similar with habits of study. To subordinate the mind to these habits, which is commonly the case, and which is an inversion of the order of nature, may be attended with the most serious inconvenience. I have no hesitation in saying, that so flexible is the human mind, and so admirable its construction, that it is quite possible to learn to think in a crowd with as good effect as in perfect solitude and silence. The mind, like the ear, which comes at length to be insensible even to the loudest sounds, may perform its operations in the midst of bustle and stir without being sensible of any confusing effects ; and trains of thought may be carried on amidst domestic, social, and even public life, as well as in the secrecy of retirement. We would not convert the Christian minister, who ought to be the *social*, into the *absent* man ; but we would disenchant him from the spell of circumstances, and unbind him from the fetters of habit. The more he learns to be independent of external circumstances, the less

of valuable time will he be compelled to sacrifice, and the more will he be in a condition to accomplish extensive good.

4. The *continual consultation of writers of celebrity on Theological and Biblical topics*, need scarcely be inculcated, as this is an indispensable part of your education; but allow me to suggest the practice of *thinking over again*, in an unbroken train and continuity of reflection, the *books* which you read from time to time. It is possible, by hurrying from volume to volume, and from author to author, to read much, and yet to be little informed upon any one subject. The mind requires time for the digestion of its knowledge; and even the impressions upon the most tenacious memory will be evanescent without frequent revision. After having perused an author in detail, we gain, by this means, a more comprehensive knowledge even of what has been read. We perceive more clearly the bearing and connexion of various topics, and obtain a more comprehensive view of the general design; while, by affording repose, it renews the mental energy, and prepares for future pursuit. The student resembles, in these circumstances, the traveller, who, having passed along the roads and lanes of a district, at length attains to a summit, from which he is enabled to survey the great features of the country in their general aspect and larger combinations.

This method of procedure will not only tend to expand the intellect and generalize our conceptions, it will facilitate composition, diversify phraseology, and produce concentration, force, and mastery of a subject. Instead of a superficial smattering, we shall perceive indications of research, and thought, and digested knowledge. Instead of mere loose generalities, there will be selection and order: instead of poverty of sentiment and excess of effort, there will be riches, plenitude, and freedom of communication.

5. Study *your own mental peculiarities*. These are by no means difficult to discover, even from the very first, while the progress of education will develop them more and more. Minds of a superior order, as well as those of an ordinary stamp, have both their peculiar aptitude and imbecilities; a thorough knowledge of which may save time and labor. There are some kinds of study in which minds of a certain mould can never make any great proficiency; and some faculties, which no cultivation can render very vigorous. By the misapplication of energy in these respects, many baneful consequences may ensue, especially the deterioration of those powers, by neglect,

with which the mind is endowed. As, however, on the one hand, we would not plead for the entire abandonment of a pursuit on account of a detected or fancied inaptitude, so neither, on the other, would we urge an exclusive attention, on the ground of peculiar adaptation. The consciousness of defect may serve to stimulate diligence, and the consciousness of capacity should not encourage a detrimental preference.

Though we may not be qualified to excel in one branch, it does not follow that we are justified in disregarding it; and though we may be capacitated for distinction in another, it does not follow that we should cultivate the power with disproportionate zeal. There are, for example, the reasoning and the imaginative faculties; an ascertained defect of imagination, for example, should not induce a public speaker to despair, but rather stimulate him to supply this want by cultivation, that he may be aided to adorn the rugged paths of research, and render attractive to others the dry, hard, and cold severities of argument; and a consciousness of some imbecility in the power of reasoning, and an exclusive tendency to what is brilliant and imaginative, should induce him to aim at the due adjustment of these respective claims, that what is merely ornamental and illustrative may not supersede what is solid and essential.

Still it may be taken as a general rule, that the faculties which are strongest should be assiduously cherished; for doubtless the Head of the Church prepares his agents for the spheres he assigns them, by special endowments; so that we may have a Paul to plant in argument, an Apollos to water with eloquence, while God gives the increase.

II. *Moral preparation*,—THE DISCIPLINE OF THE HEART.

To one who is anticipating the arduous and responsible duties of a Christian minister, the language of Solomon is peculiarly appropriate; "Keep thy heart with all diligence, for out of it are the issues of life." The remarks already introduced have proceeded upon the assumption, that piety *does exist* in those who are called upon to cultivate the mind with reference to the discharge of the ministerial office. We must not be supposed to inculcate discipline, where there is not the hallowed feeling; but, having first been *devoted*, our aim is, to make *well-disciplined* soldiers of the cross. If the great fundamental principle of vital religion be deficient, our admonitions must be considered as inapplicable and unmeant. Love to Christ, and love to souls, constitute the pledge you have given to the

church, of your character, of your call, and of your fidelity. On this, our confidence in you is founded, and on this your own salvation depends. It is the true badge of your office, the seal of your engagement, the indispensable evidence of your consecration and calling. But though you have passed through the valley of penitential sorrow, and cleansed your spirit in the fountain of redeeming blood, and tasted the cup of sacramental blessing,—though you have cherished the ordinary and hallowed feelings of a genuine piety, and taken your standing on the mount of God, in the firm and fearless attitude of a religious profession, and obtained some conquests over temptation, corruption, and the powers of darkness, there is much still to be accomplished, not only as it respects your future conflicts and anticipated ministrations, but more especially with reference to that self-cultivation, which is now more immediately needful, before you are required to join the camp and take the field.

1. Let it not be deemed superfluous to inculcate *an entire separation of spirit from the ordinary pleasures and principles of life*. To a certain extent, this is implied in every case of religious profession, and seems involved in the grand prerequisite already stated to have been assumed on your behalf, of a substantial piety—a piety founded in repentance, faith, devotion and obedience; but in those who voluntarily devote themselves to the Christian ministry, it is to be expected in a higher degree. As your vocation does not admit of secular employment, it should be disentangled from a secular spirit. Others may be lawfully diligent in business, but you have none to pursue; and when called into the ordinary walks of life, you must carry with you the feelings of another world. Paul appears to have considered himself under a peculiar obligation to self-discipline, inasmuch as, like the combatant in the Olympic games, he had pledged himself as a minister to a peculiar service, sought a peculiar reward, and was encompassed by no ordinary spectators.

Do not imagine that, in the seclusion of academic bowers, you are beyond the reach of worldly principles, or that you are invulnerable to attack. It may be allowed that, in so self-denying a course as that which opens upon you in an institution which has none of the honors or emoluments of endowed establishments to bestow, there are fewer inducements to secularity than in many other situations; yet is there a sufficient scope for ambition, and sufficient inducements to pride, envy

and all uncharitableness. Wherever human nature is raised to distinction, it will be tempted to vanity ; and if the merest child cannot wield his tinselled sword, or wear his gaudy robe of mock command, or sit in his chair of puny state, without assuming the air of the hero or the mode of the monarch, be assured temptations lurk around the steps to a pulpit, and breathe their pestilential influence into the purest atmosphere of a consecrated piety. The great means of effectual counteraction, is devotion. "Pray without ceasing." "Our fellowship," said the apostle, "is with the Father and with his Son Jesus Christ." The suppression of improper desires, the extinction of unholy motives, the power to separate from whatever is incompatible with the dignity, the purity, and the exclusive zeal of the minister of Christ, must be sought at the throne of grace. Thence only, where the elements of Christian character and ministerial usefulness were first obtained, can you hope to draw renewed supplies of piety, fresh confirmations of faith, and new accumulations of moral and spiritual strength.

2. *Delight in the work itself* is not only essential to your peace, but one of the chief elements of future success. In the discipline of the heart, it is therefore of the utmost consequence to preserve this feeling in a state of vigor. Unless love to the work be the spring of ministerial action, although the chief business of the sacred office be respectably performed, it will be alike destitute of self-satisfaction and of real efficiency. In the absence of this feeling, the required services will become a round of formality ; and listlessness and languor ensue. There will be a continual strain and effort, with little or no pleasure. The whole will be of the nature of a task and a burden ; and the vigor of the effort will greatly depend merely on the force of external excitement, which is liable to perpetual fluctuations. Nothing great was ever achieved without a portion of enthusiasm. The man who is destined to excel must have one object, of which he must form the greatest conceptions, and to which he must devote himself with a degree of exclusive zeal. There must be a concentration of feeling and of effort upon one point,—so that nothing shall divert or turn him aside from the pursuit. It must fill his vision, inspire his thoughts, and stimulate his exertions. He must be a devotee and a kind of martyr to it. If all this has been exemplified in the history of those illustrious individuals who have risen to the first rank in literature, science and art, can any thing less be

requisite in one who has the noblest work to perform that can be committed to man, and involving in its due discharge the highest possible responsibility?

In order to sustain that hallowed enthusiasm which befits it, you should often present to yourselves the grandeur of the object itself. It is the very work in which the Son of God engaged during his few short years of residence here. It was the very sphere he chose, and which he only could entirely fill; a work so great in aim and responsibility, that the performance of it filled his days with labor, and his nights with solicitude. His was a ministry of toil and suffering, of inconceivable woe—yet of glory. The sphere which he occupied, in which he has set us an example, and which has invested him with infinite distinction was that of “doing good.” Yes, the pen of inspiration has in one line drawn a character of infinite majesty and grandeur, and described a work, the full result of which eternity itself will be insufficient to unfold—“he went about doing good.” This, my brethren, is your work,—the service to which you are called, and to which you have pledged yourselves. If you think any service can be more important,—if you imagine any cause can surpass or equal it, in the powers it requires and in the destinies it involves,—if you suppose that any object can be greater than that of saving souls from death, then quit—quit this service for another,—quit it instantly—and quit it for ever!

3. *Cultivate that benevolence of temper which shall be in accordance with the benevolence of the gospel.* Notwithstanding the diversities of natural disposition, this is perfectly practicable; for if it be expected that the hearers of the gospel should, upon their reception of it, evince the characteristic features of a pure and heavenly religion, the religion of love, much more is its transforming efficacy to be anticipated in him who dispenses it. If in the spirit of the preacher there be a striking contrariety to his doctrine, effect must be prevented; for even the commonest minds are deeply sensible of these discrepancies. The enforcements of eloquence are incomparably less operative than the enforcements of example.

During the present period of preparation, the tone of mind should be scrupulously watched over, and may be easily controlled. With regard to the temper, your devotedness to so great and good a cause, requires the cultivation of what is amiable and of good report. All sallies of passion, fretfulness

and irritability, are not only degrading to character, destructive to that pious intercourse which should subsist amongst persons called to the same noble office, but subversive of personal comfort and detrimental to future usefulness. Now is the period while yet the worst natural disposition is not so confirmed by habit as it may afterwards become, to lay the basis of those excellencies which the apostle represents as peculiarly *episcopal*, and some of which imply the quality in question. "A bishop must be blameless—of good behavior—patient—not a brawler—one that ruleth well his own house—he must have a good report of them which are without."

It is not, however, mere temper that is concerned in the present subject, but rather the *general tone of the mind*, which, as it has been intimated, should be characteristically benevolent,—which tone of mind it is of the greatest consequence should be early and assiduously cultivated. Love to all men, especially the household of faith, bespeaks the man of God, and the disciplined state of the heart. Let your affections expand to the dimensions of our chosen theme, and be formed upon the model of divine love. Aim now and at once to crucify the petty animosities and envyings of nature, and to rise to the dignity and delight of that Christian charity, which combines the utmost intensity of feeling, with a boundless diffusiveness of action.

4. *Scrupulously guard against every thing that may tend to the relaxation of ardor and the deterioration of piety.* It is not sufficient that the impulse should have been given, or that a holy enthusiasm should have been kindled: great pains should be taken, especially at an early period, to give it the perpetuity of a habit,—to render it a kind of second nature—a very element of existence. There is a species of moral hardihood to which the servant of Christ should be early inured, that he may be prepared like a good soldier for the warfare. If personal piety decay, zeal will proportionally diminish; for such a service as this cannot be sustained by mere excitement. Aim therefore at *progress* in religion. Maintain a close walk with God. Beware of the poisonous infusions that mingle with the very sweetest draughts of literature, and are insinuated in the thousand rills that flow from "Helicon's harmonious springs;" lest, while you acquire expansion of mind, you suffer depravity of heart. Let your mutual intercourse be rigidly guarded, lest vivacity should degenerate into levity, and the ministry be blamed.

Eminent personal religion, which is always associated with humility and self-denial, will prepare you for the future trials of your work ; for be assured, though it has great attractions, it is beset with many discouragements. It is common for young men of some mental dexterity, and at first encouraged by the courtesies of society, and sometimes by indiscreet flatteries, to issue from their academical retreats with considerable self-confidence and high wrought expectations. Let me forewarn you, that however useful may be your life, and however distinguished your career, there will be enough to convince you that you will have really few sources of gratification, unless the *service itself* be your chief pleasure. You may expect a crown of thorns as well as your inaster. You must be prepared for the misinterpretation of your motives, the misrepresentation of your actions, the failure of your best efforts. You may labor in vain, you may suffer reproach, you may meet with malignant hostility or hollow friendship,—but a pure conscience and a smiling God will be an ample compensation. May you ever be enabled to adopt the apostolic declaration, “our rejoicing is this, the testimony of our conscience that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world !”

5. *Let Christ as an example, as well as a Saviour, be continually in your thoughts.* The enterprise in which you have engaged is founded on avowed love to him who “died for you,” and who, having accounted you faithful has put you into the ministry. To him you have surrendered *all*. His redeeming mercy has moved you to lay your talents, your time, your very life, upon the altar of public duty, as a sacrifice to God. The best fulfilment of your vows will be a perpetual imitation of his own example. He lived as well as died for the world. His zeal was ardent, his devotion pure, his benevolence expansive, his activity unsleeping, his humility perfect. What opportunity of usefulness did he neglect ? What obscurity of station or poverty of circumstance did he despise ? What provocation did he return with revilings and contempt ? By what difficulty in the path of duty was he deterred ? What ease did he seek for himself ? What worldly honor or favor did he covet ? What suffering did he refuse to undergo, when God was to be glorified and man was to be saved ? His example is a bright track of celestial light, that directs our ministerial course through the wilderness of time, and along the path of self-denial, to the

glories of immortality. Let us follow it with implicit confidence, sacred delight, and persevering footstep. Then, however humble our powers, or limited our success, we may at least anticipate the approving welcome at last.

Allow me, in conclusion, therefore, specially to present to view the second coming of the Lord. This is doubtless a part of your creed, as it is an essential fact in every system of Divinity, and without the acknowledgment of which the book of inspiration must itself be rejected. But this admission may be only a cold formality, or a theme for discussion, without exerting a practical influence. In order to a due sense of the certainty and glory of the event, it must enter into our thoughts and affections, and obtain a kind of moral dominion over us. It must not only be fixed in our creed, but stamped upon our hearts. We must be "looking for that blessed hope." For this we must wait. It must give a tone to our character, as it will impart a grandeur to our conceptions and deepen our most sacred feelings of responsibility. Regard it as the inspiring motive and great end of your ministry. In that hour, that ministry will be consummated ;—then it will be appreciated and rewarded ; or—solemn thought—*condemned* ! O then will fidelity and holy zeal be adorned with their rejoicing converts, and crowned with their predestined honor. Then will the servant of Christ emerge from the poverty, self-denial, reproaches, temptations and toils of time into the bliss of a perfect and manifest acceptance with the Lord. He will receive his welcome, share his benediction, and be everlastingly beatified in his presence. The enemies of the cross and the opponents of the great message of the Christian ministry will be covered with shame, while the faithful dispenser of its eternal verities will be clothed with light and led to the fountain of life ! Then will be the greetings, and the welcomings, the unions and communions of holy pastors and happy flocks, such as earth never saw, and such as angel spirits will delight to see ! Then will labor be forgotten in rest—infirmity and conscious unworthiness in perfect acceptance—conflict in final victory. Then will he whose mitre on earth was composed of thorns, whose best and most stately robe was a vesture of humility, whose bishopric was the domain of suffering humanity and needy ignorance, rise to distinction, immortality and the perfect love of God ! Then will he hear from his Judge and Saviour and the "chief Shepherd of Israel"

the joy-inspiring language, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

With this consummation in view, how exceedingly desirous should we be to be "accepted of him!" How inexpressibly insignificant, when contemplated in the light of this subject, do all the objects of a worldly ambition appear; and how base and contemptible when these wretched tares are sown in the precincts of the Christian ministry! Away with the love of money, and the love of rule; with false and vicious aspirings after personal greatness or ministerial popularity; after a name that perishes and a glory which departs! Could we grasp the wealth of the most opulent, the power of the most potent, and the fame of the most illustrious, what would all these *nothings* weigh in the scale against the final approbation of the Lord? Here is an object worthy and exclusively worthy of our ambition, and affording ample scope for its exercise. We never can seek it too ardently or value it too highly. While every thing else is loss, this is gain. For this as a portion, we can *afford* the sacrifice of every temporal possession or good. It is to be bought at *any* price, and sold at *none*. It is the only wealth of both worlds; he who possesses it can be poor in neither, and must be infinitely rich for ever!

ARTICLE II.

WAYLAND'S MORAL SCIENCE.

The Elements of Moral Science. By FRANCIS WAYLAND, D. D. Second Edition. New-York, 1835. pp. 448. 8vo.
Elements of Moral Science. By FRANCIS WAYLAND, D. D. Boston, 1835. Gould, Kendall & Lincoln. *Abridged, and adapted to the use of Schools and Academies, by the Author.* 12mo. pp. 244.

THE science of Morals has employed some of the ablest pens which have ever been wielded, from the days of Plato to the present time. The views of the writers, on various points connected with the subject, have been exceedingly various, and often discordant, and even opposite: and while the very fact of their choosing Morality as the subject of discussion, has as-

sumed man to be a moral agent, some have advocated opinions which are incompatible with that assumption. The existence of a Moral Sense, for example, has been denied ; as, also, has the distinction in the nature of actions ; and, of course, the existence of a fixed and immutable standard, by which their nature should be determined. If man has no *Moral Sense*, it is obvious he can have no *perception* of any distinction in the nature of actions, even if such distinction exists ; and if no distinction exists in the nature of actions, the possession of a Moral Sense would be useless, or pernicious : useless, if there were no appropriate object on which for it to act ; and pernicious, if, while it had really no object, it should convey to the mind the impression of the existence of one. And if there were no fixed immutable standard, by which to estimate the moral character of an action, how could the moral sense decide that it was good or bad ?

It is true, that the Moral Sense exists in a great variety of degree, in different individuals ; but it belongs to the race of man, and in some degree exists in every individual of sound mind, and a complete organization. If it be feeble in a given case, of course the perception will be feeble of the difference of the moral character of actions ; and the recognition will be indistinct of an original, and natural, and immutable standard of action. The diversity of opinion on these subjects among writers on Morals, is perhaps to be referred to the variety of degree in which they themselves possessed the moral sense. If it was, in some of them, originally feeble, and moreover was overborne by the rampant growth of other and opposing principles, it is quite credible, that they should scarcely discern its existence : and if, like writers in general on human nature, they assumed themselves as a fair sample of the species, it is natural that they should think and teach, that man has no moral sense ; that there is no moral distinction in the nature of actions, and that self-interest, self-gratification, or civil enactment, is the standard of rectitude. It is scarcely necessary to say, that such persons are utterly unqualified to write on the subject of morals, and to teach men to discharge moral duties ;—as much so as a man whose vision only permitted him to see “men as trees walking,” would be to describe minutely the beauties of a landscape, or to write a treatise on the harmony of colors. It is he only, who combines a strong intellectual, with a high moral endowment, who is qualified to determine the principles of mo-

ality, and to dictate rules of conduct. It is obviously in vain, therefore, to expect sound morality in the writings of such men as Volney, Hobbes, Hume, Epicurus, &c. The praise of intellectual power belongs to them, and we award it; but Intellect cannot produce the moral sense. To be rightly active, it requires, indeed, illumination by the intellect, because, like all other feelings, it is blind; but it can no more be produced by intellect, than intellect by fear or attachment. And it is the need of light from the intellect to the moral sense, which renders necessary in a writer on morals, the combination of strong intellectual powers with acute moral perceptions.

There is a difference, almost *toto cælo*, between the writers above mentioned, and Dr. Paley, whose work on Moral Philosophy has for many years been the standard text book in the institutions of learning, both in the old world and the new; and yet we are not prepared to award, even to Paley, the praise of possessing such an intellectual and moral endowment as might best qualify him to write on this subject. That we may not be charged with making exceptions against him unadvisedly, we will advert to one or two particulars respecting him, on which our objections to him rest. It would seem scarcely possible, that a man of the *highest* moral endowment,—a man, whose instinctive perception of moral distinctions was exquisite as that of a virtuous woman relative to whatever might endanger her purity,—that such a man should lay down a principle, in a treatise on Morals, so manifestly unsound as his celebrated doctrine of Expediency. Yet he advanced it, and revised it, and made his system of Morality, more or less, throughout, to rest upon it; and we may hence infer, that, in his deliberate judgment, the ground he assumed was tenable. The same comparative feebleness of moral perception discovers itself, when he advocates subscribing in the gross, to articles of religious faith, the particulars of which should run counter to the subscriber's convictions of truth. Surely, a man of only average moral endowment must see the inconsistency between the Archdeacon's precept and the legal requirement which follows, viz.: "That no man hereafter shall either print or preach to draw the Article aside any way, but shall submit to it in the *plain and full meaning* thereof; and shall *not put his own sense* or comment to be the meaning of the Article, but shall take it in the *literal and grammatical sense*." Could a man of elevated moral principle, who should dissent from the "plain and full mean-

ing" of any single article, or should "put his own sense" on it, when distinctly required to take it in the literal and grammatical sense, sign that Article? Still further, could he do this, when he dissented from many of the Articles? Could he distinctly teach, as moral duty, to youth of his own country and others, such prevarication? But there is yet another proof, that lofty moral feeling did not exist in this writer;—proof, in the form of a plea of "guilty," to the charge; which, though uttered playfully by him, was not the less indicative of the tone of his moral feeling. He said, on a certain occasion, to an intimate friend,—perhaps a dignitary of the English Church,—“My Lord, I cannot afford to keep a conscience!”

Paley's doctrine of Utilitarianism presents us with a fluctuating, variable, and uncertain principle of action; utterly at variance with the institutions of nature or of God; and it is on this ground that we object to him. A system of Morals professes to teach men their duty; and, to be sound, must be founded on human nature, as it is. But human nature is determinate: it *is* in accordance with the will of its Author, and that will is invariable. His will, as to what man *shall do*, must be in harmony with his will as to what he *is*: therefore his will on human duty is invariable. His invariable will is the rule of his creatures' duty; and hence the doctrine of expediency, which is, that the rule of right is variable, is exploded.

Since the time of Paley, advances have, we think, been made in the Science of Man; and, as a natural consequence, we may look, from writers on Ethics, for systems of Morals corresponding with the attained degree of knowledge of human nature. As this knowledge increases in extent and in exactness, will those systems be sound and complete; and every advance towards perfect soundness and completeness in these systems, is a certificate that progress has been made in the knowledge of man. We recognise in the work of Dr. Wayland, such a certificate. If it is not a perfect system of Morals, and if it is not in advance of the *age*, it is yet a great advance towards a perfect system, and a great improvement on any existing one, which has fallen under our observation. It is plainly intended to be founded on the nature of man; and, to a very great extent, is so founded. It recognises in man, an animal, an intellectual, and a moral nature; and distinctly teaches the supremacy of the last, as designed by our Creator to exercise dominion over the two former;—a dominion, when guided

by revelation, which shall be absolute, universal, and invariable. If there is, here and there, an instance which is not accordant with this great principle, it is not because the truth of it is questioned, but because the principle itself is, for a moment, lost sight of. We rejoice, that this writer has chosen such a subject; for in him, we recognise just such a combination of intellectual vigor and moral sensibility, as eminently qualifies him to discuss it.

The work of Dr. Wayland embraces two books:—the first on Theoretical Ethics, and the second on Practical Ethics. The former discusses the source of our ideas, or notions of the moral quality of actions; Conscience, or the Moral Sense; the nature of Virtue; Human Happiness; Self-Love; the Imperfection of Conscience, as a guide to moral rectitude; Natural Religion; Relations between Natural and Revealed Religion; and the Holy Scriptures. Before we notice the contents of the latter portion of the work, we will detain our readers, for a short time, by some remarks on the Theoretical Ethics of this writer.

A moral law, he defines, as “a form of expression denoting an order of sequence established between the moral quality of actions and their results:” p. 5:—and adds, “an order of sequence once discovered in morals, is just as invariable as an order of sequence in physics;” and, hence, that it is absurd, in any one who believes God to have established an order of sequences in morals, to expect to violate any moral law with impunity. This we consider as laying the right foundation of the treatise, and of the science: a moment’s reflection must convince us of the difference of effect on character and conduct, of *such* a fundamental principle, and of that celebrated one of Paley, “Whatever is expedient is right.” In one case, a law, *of God*, and therefore immutable, is recognised, which determines the nature of an action, and declares its consequences: in the other, the principles of action are left as uncertain and unsteady as the shifting sands of the desert of Zahara.

A moral action, according to our author, is “a voluntary action of an intelligent agent, who is capable of distinguishing right from wrong; or of distinguishing what he ought, from what he ought not to do:” while the moral quality of an action lies “in the intention” of the agent. Hence the necessity of the precept, “Keep thy *heart* with all diligence.” These are the leading thoughts which the author has very ably expand-

ed through eight pages of the work (6—14); and we present them thus, that a bird's-eye view may be readily taken of the scheme in the mind of Dr. W.

In reply to the question, Whence do we derive our notion of the moral quality of actions? Dr. Wayland answers, It is not a modification of any other idea; nor derived from an exercise of the judgment; nor from association; nor from the idea of the greatest amount of happiness as affected by actions; but that the idea is *ultimate*; i. e., if we understand him, Our notion of the moral quality of actions results from the activity of a primary faculty in our nature; and which our Creator has imparted to all the race, in a greater or less degree; and as we can assign no reason but his will, for his having made us such as we are; so we can assign no other reason for our being impressed as we are, relative to the moral quality of actions:—it results from the constitution of our nature, and must be referred to the will of God.

We have, for ourselves, no objection to the reasoning and illustrations by which the author supports the opinion just expressed; yet there is one sentiment uttered, on which we will offer a few remarks, not because we disapprove it, but because it may be misunderstood by some readers. "This," (viz., the production of the greatest amount of happiness,) "may, or may not, be the ultimate end of God's government; or it may be his own pleasure, or his own glory, or some other end, which he has not seen fit to reveal to us:" pp. 23, 24. Some revulsion may be produced in the mind of the general reader, at the statement of the hypothesis, That the end of the divine government is his own pleasure, or his own glory. "What!" it may be said, "can it be imagined, that an infinitely perfect, and an entirely independent Being, can be so selfish, as to seek, in all things, his own pleasure; or so vain as to make all things subserve his own glory? Can it be, that there is, in the Divine Mind, a weakness, or, if the expression may be admitted, a moral delinquency, which we despise or condemn, when we see it in a fellow-man? If a man seek, in every thing, self-gratification, or self-aggrandizement, we see that he degrades his moral nature, by making a baser principle the motive of his conduct, instead of a higher one; and can the same course be pursued by the blessed God? or can the supposition that it is, be cherished without profaneness? A benevolent man makes the promotion of the happiness of others his great

ruling object ; and such a man bears the image of God in an eminent degree. Of course, therefore, we can conceive of a benevolent God only, as aiming at the greatest amount of happiness : this must be the controlling and universal principle of his government."

We leave the last part of this objection to be answered by Dr. Wayland himself, and by Bishop Butler, whom he quotes ; for we consider their reply as satisfactory. But to those portions of it, which prefer the charge of selfishness or vanity against God, if he shall make his pleasure, or his glory, the great end of his government, we offer a few words of reply. By the Creator's seeking of his own glory, the author is not to be understood, that the object of God is to secure a long, loud pæan of praise in the form of hymns, or hallelujahs : nor by seeking, in all things, his own pleasure, that he contemplated merely his amusement, in the creation and government of all worlds and creatures. The glory of God consists in *what He is* ; and he is glorified in being *known* to be such as he is, by those who are capable of recognising and estimating his perfections. Is there vanity in the desire to be *truly* known, and *rightly* estimated ? Would not the love of right, and a proper self-respect, in a virtuous man, thus manifest themselves ? Surely these are not identical with vanity. And, as it respects the supposed selfishness of the end,—the Creator's own pleasure,—the moral quality of the aim to secure this would depend principally upon what it was, in which that pleasure or will consisted ; if in that which was good, and wise, and kind, what exception can possibly be taken against it, as an ultimate end ? And such, doubtless, is the pleasure of our Creator.

But the contemplation of these objects, as final ends, by our Creator, may be otherwise vindicated. Moral excellence possesses claims to consideration, in proportion to the degree in which it exists : where it exists without limits, or in an infinite degree, its claim to consideration is paramount. It exists thus in the Divine Being ; therefore it is paramount in him ; i. e., He merits the highest consideration of all beings. But He sees the respective rights of all beings to consideration to be exactly what they are ; and therefore sees his own to be supreme. Can it then be *wrong* to aim at securing *right* ? If the case of a man seeking his own interest, or gratification, as his ultimate end, be still adduced in illustration, we say, the illustration fails ; because the cases are dissimilar. Such a man, in making *self*

supreme, at once wrongs men and God: he prefers himself, not only to one, but to all his fellows; many of whom have, at least, equal claims with himself; and thus arrogates to himself *more than is his due*. But, moreover, in the elevation of self to the supremacy, he displaces his Maker from the throne, and exalts himself to its occupancy! This is no illustration of the Supreme Being aiming to secure his *righteous due*. If I have a better title to an estate than my neighbor, why may I not *urge* it? It is thus with God. His glory *is* the most worthy object: why may it not be *sought*? In short, that God has *not*, in fact, sought the greatest possible amount of happiness, in the administration of the affairs of the universe, is capable of strong presumptive proof, at least; and that, in fact, he has proposed his glory as *an* object, if not *the* ultimate one, is plain from scriptural declarations: "The Lord hath made all things *for himself*;"—"for *thy pleasure*, they are, and were created." "Of Him and through Him, and *to Him*, are all things."

But we return to the author before us. In his opinion, the feeling of moral obligation, though it arises from a primitive faculty in our nature, does not arise independently and immediately from that faculty. He appears to consider,—and the opinion is doubtless philosophically sound,—that the right exercise of this feeling, must result from light in the intellect; that the faculty *itself*, determines only that there is a *moral difference* in actions; but cannot, unilluminated, distinguish *what is* right. The concluding paragraph of the first chapter appears to us to advance this doctrine:

"Hence we see, that two things are necessary, in order to constitute any being a moral agent. They are, first, that he possess an intellectual power by which he can understand the relation in which he stands to the beings by whom he is surrounded; secondly, that he possess a moral power by which the feeling of obligation is suggested to him, as soon as the relation in which he stands is understood. This is sufficient to render him a moral agent. He is *accountable*, just in proportion to the opportunity which he has enjoyed, for acquiring a knowledge of the relations in which he stands, and of the manner in which his obligations are to be discharged."

The second chapter treats of Conscience, or the Moral Sense. That the subject of the first section should be the question, "Is there a Conscience?" excited, we own, I little surprise in our mind, after the conclusion to which the

author's reflections brought him, on the subject of the preceding chapter. We consider, that if it is settled, that our notion of the moral quality of actions is ultimate, and results from the constitution of our nature ; and that the feeling of moral obligation, by the same constitution of our nature, arises immediately on our perceiving the relations in which we stand to other beings, created and uncreated, the question, "Is there a Conscience?" is already answered. This is surely the *act* of Conscience, and necessarily implies its *existence*. We would be understood, however, as objecting only to the *title* of this section,—not to the matter of it. We suggest whether the section itself might not remain nearly, or exactly as it is, while its title should be a little changed : we have thought one of the following would be not inappropriate : Is Conscience universal in man? or, Is Conscience essential to human nature? The author takes the affirmative in replying to the question he asks, and his remarks are equally applicable to either of those which we have proposed in lieu of it. Notice is taken of some of the principal objections to the existence of a conscience, and the replies are solid and conclusive. The position of the author appears to be, that the Moral Sense is imparted to all men of sound minds, but in great variety of degree,—a position which we consider impregnable.

The second section of this chapter, "On the manner in which the decision of conscience is expressed," is philosophically discussed, and happily and richly illustrated. We can do no more than condense our author, or rather transcribe his leading thoughts. Before an action, Conscience decides on its moral quality and the obligation to perform it, by a positive *impulse* to do or not to do it ; which, originating, as it does, in a primitive faculty of our nature, is distinct, and distinguishable from every other emotion, arising from the activity of other primitive faculties. Conscience pronounces it *right* or *wrong*, and declares we *ought* or *ought not* to do it. The agitation of soul which results from the collision between a forcible utterance of her mandate by Conscience, and the restless demand for gratification of other and inferior feelings, is eloquently described and forcibly illustrated by the author, pp. 40, 41, to which we refer the reader.

After the performance of an action, the approving voice of Conscience is heard, if its impulse has been obeyed ; and if the agent has been another than ourselves, we respect, approve,

and, if in our power, would reward him. If the decision of Conscience has been violated, and set aside, we lose our self-respect, and self-reproach and remorse take possession of the mind. The feeling of the desert of punishment arises, and is often so strong, as that the endurance of the penalty is sought, as a refuge from the lacerations of the inward scourge. Cowardice, and the natural language of guilt, which leads to self-betrayment, are also consequences thence resulting. Here, also, the illustrations, for which the author needlessly apologizes, are apposite and forcible; and taken, in nearly equal proportions, from the works of those who record the phenomena of human nature (Poets), and from His who is its author,—the Scriptures. The third section of this chapter, “The authority of Conscience,” is designed to prove that *this is the most authoritative impulse in our nature*. This our author proves by three arguments, viz., That all men necessarily conceive of it as being, in its nature, supreme; and that its *feeblest* impulse ought to control the *most powerful* solicitations of the propensities; that a different feeling arises in every man’s mind when he surveys the same act as performed by a man, or an inferior animal; for example, selfishness we despise in a man, because he has degraded his higher nature in subjecting it to a mere animal impulse; but we do not despise a brute, for he has acted according to the highest impulse which he could feel;—that its supremacy was necessary, in order to accomplish the object for which man was created, whether that was individual and social happiness, the production of power, or any other reasonable end. We are delighted with the details of the last argument, which is expanded only with reference to the production of individual and social happiness as the end of man’s creation; but we can only say, in a word, that it proves, not only that the end in question could not be secured by the supremacy of either the propensities, or self-love, but that their supremacy must result in the *utter destruction* of happiness, individual and social; while the supremacy of Conscience, or, as we should prefer to say, of the moral nature of man, will secure both. There is one point which we could have wished brought into prominence in this section, viz., the necessity of light from the intellect to Conscience, in order to these results; and the uselessness, and even *perniciousness*, of the same light to the propensities, or self-love, if the dominion shall be given

to them ; for that it would only more perfectly make man a demon.

The fourth section of this chapter discusses "the law by which Conscience is governed : " and it is stated by the author to be that which regulates our faculties universally, viz., that "it is strengthened by use, and impaired by disuse." The operation of this law is exemplified with reference to the three-fold character of the office of Conscience ; viz., to enable us to discover the moral quality of actions ; to impel us to do right, and avoid wrong ; and to impart pleasure, or pain, according as its impulses are obeyed or disregarded.

Its *discriminative* power is increased by exercise, or impaired by neglect. Thus, reflection on the moral character of our actions, and on characters preëminent in moral excellence, especially those of our Creator and our Redeemer, has a powerful tendency to render acute this power of Conscience. On the contrary, neglect to scrutinize our own actions, as to their moral quality, and a failure to contemplate moral excellence, and especially the habitual contemplation of characters and actions such as Conscience disapproves, cannot but decrease its sensitiveness to moral distinctions. In like manner, the *impulsive* power of Conscience is improved or enfeebled. The impulse is feebler after it has been disregarded ; and the impulse of the inferior nature, which the disregard of Conscience has indulged, becomes stronger ; and thus a twofold influence is operating detrimentally to the supremacy of the moral nature. On the contrary, if its impulses are obeyed, they acquire a moral momentum by that means, which makes resistance of them, in subsequent instances, more difficult, and the control of the inferior nature more easy ; and, moreover, prompt obedience to the impulsive power, increases the intensity of the discriminative. "If any man will *do his will*, he *shall know* of the doctrine whether it be of God." Finally, the *sensibility* of Conscience, as a source of pleasure or pain, is affected in a similar way. The more frequently a man does right, the easier he finds the performance, and the more pleasant. This principle was exemplified in Paul, when he said, "I delight in the law of God after the inward man ;" and in the Redeemer, when he said, "My meat and drink is, to do the will of Him that sent me." On the contrary, by continued inactivity, Conscience may become hardened, and even seared as with a

hot iron. The more deeply wicked men become, they generally become the more bold and the less relenting ; thus practically disproving the religious theory of those who say that punishment in this life is proportionate to crime, and therefore future punishment is unnecessary. Men are *hardened* through the deceitfulness of sin.

The concluding section of this chapter contains "Rules for moral conduct derived from the previous section." *Before* an action, the student is directed to cultivate the habit of deciding on its moral character [quality ?] ;—to remember, that, from frequent abuse of Conscience, (combined, we should say, with neglect to enlighten it,) it has become imperfect ;—and to cultivate, on all occasions, the habit of obeying its monitions, provided (we should add) it has been previously *enlightened*. *After* an action, he is instructed to cultivate the habit of reflecting on it, and on the intention which directed it, and to perform this part of his duty deliberately and impartially. We cannot but express our pleasure at perceiving the truly evangelical character of the details of instruction into which the directions, in this section, are expanded. They connect Morals with Religion ; and make the latter to be the only perennial spring of the former.

The subject of the third chapter is comprised in two sections : "On Virtue in general," and "On Virtue in Imperfect Beings." The chapter itself is epitomized substantially as follows, by the author ; and we avail ourselves of his epitome, as happily presenting a concise, and yet comprehensive view of it : We are created under certain *relations* to our Maker and to our fellow-creatures ; our *obligations* arise from our relations ; our intellect *perceives* the relations ; our moral nature *feels* the obligations, but cannot instruct us in the discharge of them ; for this instruction, our moral nature is indebted to intellect ; whose office, therefore, is twofold ; viz., to teach us the relations whence our obligations arise, and in what manner to discharge them.

We perceive only one imperfection in this epitome, viz., That it does not bring out to view the *source* of light to the intellect, relative to the manner in which duty is to be performed, or, in other words, God is to be served ; viz., Revelation ; and this, we are persuaded, was present to the author's mind, though, in the analysis of the chapter, it was overlooked.

There are some portions of this chapter which are of special

value; particularly the profound and comprehensive views the author takes, of the actual extent of moral obligation resting on every individual, at any given moment of his existence; (viz., to be in moral excellence, *what the Redeemer was*, at the same period of his life;) and also, in connexion with this, the conclusive argument that man must ever be delinquent, and increasingly delinquent; and, consequently, that an economy of salvation, such as the gospel reveals, is indispensable, in order to his future happiness, pp. 84—87. In a portion of the work so singularly excellent, we yet perceive one or two points on which we could have desired a little alteration. The author says, p. 81, "Were the imperfection of conscience" (or, as the connexion proves the author to mean, the Moral Nature) "not the result of his" (the agent's) "own act, he would be guiltless. But in just so far as it is the *result of his own conduct*, he is responsible." Our objection is directed, merely, against the want of explicitness in this sentence. The connexion makes it probable, if not certain, that the author believes in the variety of original moral, as well as intellectual endowment; and this opinion would have been distinctly avowed, had the sentence been expressed dogmatically, instead of hypothetically: Thus, "*In just so much* as the imperfection of conscience *is*," &c. We object, also, to the phraseology of Dr. Wayland, on p. 77, where he speaks of a "moral organization." By "organization," we are accustomed to understand, an apparatus of material instruments; and though, in certain connexions, the phrase, "moral organization," might be admissible, and even appropriate, as expressive of the material apparatus, by aid of which, the mind, in the present state, feels moral emotions, we conceive it to be objectionable, as employed in the case referred to; and that another phrase of the author is decidedly preferable; viz., "moral constitution."

A sound philosophy appears in the next chapter of the work before us;—that on Human Happiness. This, the author considers it manifest that our Creator designed we should enjoy; and he proves that we are not merely designed to *be* happy, but to attain happiness in a particular manner; viz., by seeking to know the will of God, as declared in nature, as well as in revelation, and by conforming our conduct to that will. His language is,—“The greatest happiness of which man is, in his present state, capable, is to be attained by conforming his *whole conduct* to the laws of virtue, that is, to the will of

God." Here, as before, we are constrained to complain of a deficiency of explicitness in the author's language. We think we know that Dr. Wayland has deeply drank of the philosophic spirit of Bacon and of Butler; and that we are therefore warranted in supposing him to include, under the "laws of virtue, or the will of God," the manifestations of that will, however made,—whether by the works of his hand, or the revelation of his mind. But most readers would suppose, from the language employed, that the author intended to restrict his meaning to the latter. Presuming our opinion of his meaning to be correct, the following will express the views of this writer. Happiness results from the activity of our faculties; and as we are endowed with a variety of faculties, it is plain they were designed to promote our happiness by their activity. But, to secure this end, they must be *harmoniously* active; the animal faculties, and the intellectual and the moral, the individual, the domestic, and the social, must not interfere with each other. In their *legitimate* activity, they do not interfere; and that they might not, they were constituted in subordination to each other; viz., the social were to preside over the domestic and individual; and the moral, when enlightened, were to preside over the animal and intellectual. Consequently, in order to the greatest amount of human happiness, each individual must seek the gratification of his animal nature, in subjection to his intellectual and moral nature; and the gratification of himself, in subordination to that of others, and, especially, of the species. Thus doing, each individual will conform himself to the greatest number of the institutions (or laws) of his Maker; and will, of course, be, in a corresponding degree, happy; and as the happiness of the whole is the aggregate of happiness possessed by the individuals who compose it, it is thus that the greatest happiness of the whole must be secured.

In the chapter on Self-Love (chap. 5), we think Dr. Wayland is less happy than in most other portions of his work, in making a lucid transcript of his own conceptions. To us, he appears to have failed, here, to follow nature as his guide, and, as a consequence, his views are perplexed and unsatisfactory; and some of his sentences inconsistent and even contradictory. That we may not be supposed to speak at random, we will let the author appear for himself. He has been considering appetite, or passion, and self-love, as two great and distinct impulses to action; and has shown, that passion, alone, would impel to im-

mediate gratification ; while self-love may bid us wait till a future time in order to secure a greater amount of gratification. He then proceeds in the following terms :

“ On the contrary, we may imagine a being destitute of passions, and impelled only by self-love ; that is, by a desire for his own happiness, on the whole. In this case, so far as I see, he would never act at all. Having no desires to gratify, there could be no gratification ; and, hence, there could be no happiness. Happiness is the result of the exercise of our sensitiveness upon its corresponding objects. But we have no sensitiveness which corresponds to any object in ourselves ; nor do ourselves present any object to correspond to such sensitiveness. Hence, the condition of a being, destitute of passions, and actuated only by self-love, would be an indefinite and most painful longing after happiness, without the consciousness of any relation to external objects that could gratify it.”—p. 101.

We confess we cannot see the meaning of the above quotation ; for it appears to embrace several contradictions. Here is supposed a creature “ impelled,” or “ actuated,” but who yet “ never acts ;” he is “ impelled by a *desire*,” and yet “ has *no desires* to gratify ;” and yet, again, his condition is one of “ most painful *longing*.” We well know that Dr. W. never writes without ideas, and valuable ones ; but we regret to say, he has entirely failed, in the above passage, to convey his ideas to our mind. His failure appears to us to have originated in making a distinction between passion and self-love, and in the consequences to which his so doing led him. His definition of self-love, p. 100, we consider to be, in fact, a correct definition, by their function, of a set of faculties superior to the propensities, but which yet are not designed to command ; viz., the intellectual faculties ; which, in the supposed case, subjugate the moral feelings, and make the man the idol of himself. Intellect perceives, that, by deferring present gratification, a greater can be afterwards secured ; and thus imposes a restraint on appetite, or the propensities. Instead of supposing self-love to be a distinct principle from passion, appetite, or the activity of the propensities of our nature, we consider it to inhere in each of them ; for each seeks gratification : and present gratification is only set aside for a future greater one, because it is seen to be such ; but the seeing it to be such, is the act of the intellectual powers. None but *intellectual* faculties can “ compare the present with the future,” which Dr. W. mentions as the act of

self-love,—p. 100. The rank given by Dr. Wayland to self-love is exactly that which we should give to intellect ;—it is superior to passion, or the propensities, and inferior to conscience, or the moral powers.

The remainder of this chapter is in accordance with this classification of the powers, and is therefore in harmony with nature ; its doctrines are consequently unexceptionable. To the *language* of the concluding paragraph, however, we must object. We can see no difference, in *nature*, between self-love and selfishness ; the difference appears to us to be only in degree ; or, to depend on whether it acts in subjection to the moral nature, or whether it is supreme. Self appears to us to be the object whose gratification self-love seeks ; and if so, it must be *selfish*. Self-love and selfishness are, as a late writer would have expressed it, “quantitative modes of action,” of all the propensities and lower feelings.

In the chapter on “The imperfection of Conscience, and the necessity of some additional moral light,” our author again places himself under the guidance of nature ; and his work resumes its lucidness and beauty. The moral nature of man, consisting, as it does, of *feelings*, he considers to be blind ; and these feelings to be, in themselves, as blind as any other of our feelings ; and to need, not merely the light which intellect can impart, but another and a brighter light, which only revelation can afford. *Such* a revelation he shows to be required, as shall supply the defects of our knowledge of moral obligation ; dispel our ignorance of the mode of discharging our obligations ; and overcome our indisposition to obey the divine will ; and that such a revelation the Bible contains.

“Natural Religion” is the subject of the seventh chapter. It embraces three sections ; On the source of our knowledge in Natural Religion ; the extent to which duty may be discovered by the light of nature ; and the defects of the system of Natural Religion.

Here, again, the philosophy of the author is unquestionably sound. He considers man as endowed with observing and reflecting powers ; the former of which inform him of facts, and their consequences, and the latter premonish him, many times, of what will be the consequences of a given action, or course of action ; that premonition being the inference drawn from observed facts. This observation and reflection extend beyond individual to *social* man ; and thus he learns the consequences

of actions on individual and on social happiness. He understands, by the same means, that the happiness of society is of greater importance than that of the individual ; and, also, that the latter is secured by a regard to the former ; and, hence, that it is alike the dictate of duty and of interest to promote social happiness.

As to the extent to which duty may be ascertained by the observing and reflecting faculties alone, the author includes the advantages which the light of nature affords us, over unassisted conscience, in two classes, viz. ; The additional moral truths with which these faculties make us acquainted ; and the additional motives they furnish to the practice of virtue. The defects of natural religion as a system of instruction in virtue, the author deduces, without argument, from facts, viz., the fact, that man has always possessed the knowledge of the facts on which natural religion rests, and the intellect to deduce the laws from them, and yet has deteriorated, instead of improved :—the fact, that the religious systems of the heathen are the legitimate result of the light of nature :—the fact, that the ethical systems of philosophers were always inefficient, however pure and sublime ; and this, although intellect was cultivated among them, to an extent which has never been surpassed. The causes of this insufficiency of natural religion are pointed out by the author : they are just, as far as they go, but are incomplete. A strong additional reason for this insufficiency, lies, we conceive, in the fact, that punishment for infraction of the moral laws, *as such*, is never inflicted in the present state. Man is under several sets of laws ; vegetative, intellectual, and moral ; and these have their several independent rewards and penalties attached to them. If a man infringe a vegetative law, he will suffer the consequence, in a corresponding and present penalty ; i. e., a penalty to be suffered in the present life. If he transgress an intellectual law, he must suffer the penalty of ignorance, when he might have known, and of folly, when he might have reflected ; be these penalties, in the particular case, what they may. These consequences result to the transgressor *here* ; and he probably suffers a further penalty in another state, in possessing a comparatively dwarfed capacity for enjoyment, when he might have possessed a colossal one. But the punishments for transgressing moral laws, *as such*, are not objects of observation, but of faith ; and even to faith they are but dimly revealed. *Some* consequences of a calamitous nature, resulting

from acts which transgress the moral laws, are, indeed, felt ; but it is not as transgressions of *them*, but of others. Thus, poverty to a man and his family, follows from extravagance ; and feebleness from dissipation ; but these are punishments of the transgression of other laws,—the intellectual, and organic ; and not of moral ones. The transgression of these, by the acts which violated the others, is a *distinct* item in the account ; and it is not, *here*, called up for adjustment. But yet, the penalties of transgression of the moral laws, being by far the most awful, as the laws themselves are the most important, it is plain the motives to virtue, thence derived, must be among the most powerful in existence ; and of these motives natural religion is destitute.

“The relation between Natural and Revealed Religion,” is the subject of Dr. Wayland’s eighth chapter. He considers it to be like that between day-break and noon. Revelation, then, should be expected to reveal, *more clearly*, the truths which natural religion teaches ; to teach in perfect *harmony* with natural religion, but to go *beyond* it ; and this, not only in the revelation of truths, but in the presentation of motives to correct conduct. Thus the hour of high noon reveals, distinctly, things of which day-break could only furnish the dim outline. The minute and complicated are perceived and comprehended, in the light of the day ; which were invisible and inexplicable in the dimness of the dawn. These expectations the author proves to be met, in the revelation contained in the Old and New Testaments.

The subject of the last chapter of the Theoretical Ethics, is the Holy Scriptures. Their genuineness, authenticity and inspiration are not attempted to be shown ;—they are assumed by the author. The chapter comprises two sections ;—on the contents of the holy volume, and on the manner in which we are to ascertain our duty from it. The first is a brief view of the design of each testament, and of the manner in which that design was carried into effect. The second considers the *command of God* to be the foundation of those moral obligations derived from revelation ; and that a command of God involves the designation of *an act* to be done ; the intimation that it is *God’s will* that it be done ; and the evidence that it is his will that *we* do it. Of course, this excludes all *mere history*, of individuals or nations, as in any way obligatory ; and all commands addressed to individuals or nations, *as such*. But it includes all which is enjoined on man, *as man* ; whether the com-

mand originally issued from the voice of God, or from the lips of Christ, or from the pen of prophets, evangelists or apostles.

This great division of the work closes with a summary of the subjects discussed, very lucidly and comprehensively expressed ; and with a paragraph on the connexions of the remedial dispensation of the gospel with the science of morals. That paragraph we present to our readers :

“ The *law of God*, as revealed in the Scriptures, represents our eternal happiness as attainable upon the simple ground of perfect obedience, and perfect obedience upon the principles already explained. But this, in our present state, is manifestly unattainable. A single sin, both on the ground of its violation of the conditions on which our future happiness was suspended, as well as by the effects which it produces upon our whole subsequent moral character, and our capacity for virtue, renders our loss of happiness inevitable. Even after reformation, our moral attainments must fall short of the requirements of the law of God, and thus present no claim to the divine favor. For this reason, our salvation is made to depend upon the obedience and merits of another. But we are entitled to hope for salvation upon the ground of the merit of Christ, solely upon the condition of yielding ourselves up in entire obedience to the whole law of God. ‘ He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him.’ John 2: 4. And, hence, a knowledge of the law of God is of just as great importance to us, under a remedial dispensation, as under a dispensation of law ; not on the ground that we are to be saved by keeping it without sin ; but on the ground that, unless the will of God be the habitually controlling motive of all our conduct, we are destitute of the elements of that character to which the blessings of the remedial dispensation are promised. Hence, under the one dispensation as well as under the other, though on different grounds, the knowledge of the law of God is necessary to our happiness, both here and hereafter.”—pp. 149, 150.

We had expected to complete our notice of this valuable work in the present number of the Review ; but the first book has carried us nearly to the extent of the limits which we can, at present, devote to it. We must, therefore, defer, till our next, the examination of the other portion of it, as also, of the Abridgment, by the author. In the mean time, we cannot but express the earnest desire, that *both* may have a very extensive circulation, and accomplish,—as they are eminently calculated to do,—a great amount of good. ERWAN.

ARTICLE III.

BUSH'S AND PALFREY'S GRAMMARS.

A Grammar of the Hebrew Language; with a brief Chrestomathy, for the use of Beginners. By GEORGE BUSH, Prof. of Heb. and Oriental Literature in the New-York City University. New-York. Leavitt, Lord & Co. pp. 298.

Elements of Chaldee, Syriac, Samaritan and Rabbinical Grammar. By JOHN G. PALFREY, D. D., Professor of Biblical Literature in the University of Cambridge. Boston. Crocker & Brewster. pp. 44.

WE welcome the appearance of Professor Bush's Hebrew Grammar, as another indication of increasing attention to the Hebrew language, and another help to the acquisition of it. The importance of Hebrew learning to the right interpretation, not only of the Old Testament, but of the New, is very generally acknowledged; and the Hebrew language is coming, we trust for its own sake, to be an object of deeper interest. As this feeling increases, the demand for facilities and improvements in the study of the language will increase; and new attempts will be made to simplify the process of learning it. With our present helps, indeed, no one, who proposes to enter the ministry, and who has youth and other circumstances in his favor, should be contented to enter upon his public work, without a knowledge of its grammatical elements.

We intimated, that a knowledge of Hebrew is important for the right interpretation of the New Testament. For though the New Testament is written in Greek, yet in its dialect there is a strong Hebrew coloring. The Jews, amid all the changes of government to which they were subjected, and amid all their dispersions, retained their attachment to their national religion, and to their sacred books. And though, by their seventy years' captivity in Babylon, and by subsequent changes, the Hebrew, in its purity, ceased to be vernacular, yet they remained distinct, as to their religious usages, from all other nations, and the language which prevailed in Babylonia, bore a striking similarity to their own. Thus, both a regard to religion, and the

character of the language spoken by their conquerors, contributed to preserve among them the substantial elements of their original tongue. In process of time, their sacred books were translated into Greek, as Greek had become almost a universal language, employed by the Jews, in many places, as well as by others. This Greek translation, however, retained Hebrew idioms and forms of expression, being very often a literal rendering of the Hebrew into Greek words, without special attention to the different genius of the Greek language. The style of this version may be characterized by calling it Hebrew-Greek. The words are Greek ; the idiom is Hebrew. Now this translation of the Hebrew Scriptures had much influence in forming the dialect of the New Testament ; and, though the New Testament has not so many peculiarities of language as the Greek version of the Old Testament, it yet has enough to remind a Hebrew scholar of its relation to the Hebrew language, and to render a knowledge of Hebrew syntax and Hebrew idiom indispensable to the adequate elucidation of some passages.

It should also be observed, that, whenever the Jews employed Greek as the language of popular intercourse, as doubtless they had occasion thus to employ it, it would necessarily be affected by what was more strictly their native dialect. No nation can well employ a foreign tongue in conversation, without mingling with it some of the peculiarities of their own. Thus the Jews, whether they spoke or wrote in the Greek language, could hardly fail to betray their national dialect.

It is hence universally conceded, that the Greek of the New Testament is not in the style of the classic Greek writers ; and that a knowledge of classic Greek, without a knowledge of Hebrew, is not a sufficient preparation, even so far as language is concerned, for correctly understanding the Greek of the New Testament.

It is also specially worthy of consideration, in regard to a knowledge of the Hebrew language, that the best commentaries are founded on the original Scriptures ; so that a person who is ignorant of the Hebrew language cannot rightly estimate a very large part of what the best biblical critics have furnished. Nor can any one, with safety, venture critical remarks on a passage, without knowing the words which the original writer himself used.

But we mean not to write an essay on the value of an acquaintance with the Hebrew language. If any are disposed to

undervalue such learning, we have only to lament, for their own sakes, that it was not within their ability, or in accordance with their disposition, to drink so deeply at this fountain as to acquire a sympathy with Luther's declaration,—“I would not be destitute of my knowledge of Hebrew, for countless thousands of gold.”

We wish Professor Bush much encouragement in his efforts to promote sacred learning. In this grammar, he has given a pleasing specimen of what may be done to render comparatively easy the progress of the learner in Hebrew. He, himself, however, is far from regarding his work as a perfect one, and thinks there can be little doubt, “that the present humble effort will, in its turn, give place to some still more perfect system of grammatical institution.”

There are some palpable errors in the work. In the section which treats of the distinction between Kamets and Kamets Hateph, there is not sufficient regard paid to the fact, that Kamets Hateph does not occur in an accented syllable. This principle is, indeed, recognised in the case of a letter having Dagesh forte. Yet in the very section which treats of this topic, and as examples of Kamets Hateph in distinction from Kamets, two words are produced, the final syllables of which manifestly contain a Kamets, but regarded in this grammar as being Kamets Hateph. See § 29 (6). As other instances of the same error, the words produced in § 16 (6) might be mentioned; the Hebrew words expressed thus, *mith-bôr*, *miq-dôsh*, ought to be thus expressed,—*mith-bâr*, *miq-dâsh*; the final syllable having Kamets, not Kamets Hateph. Two other instances of failure, as to accuracy of distinction between these two vowels, occur in the Chrestomathy, page 269, number VII, and page 276, number VI, in which latter instance Kamets is said to be instead of Holem; manifestly it should be Kamets Hateph instead of Holem. This error occurs in the book with remarkable frequency. There are other errors of a somewhat similar character, which a teacher, employing this book, would find it necessary to correct.

The whole of section 56 needs revision. The statement of the principle there treated of, is deficient in point of accuracy, and the examples produced are, several of them, inappropriate. A beginner would be greatly perplexed by this section, and would feel the need of an experienced teacher to extricate him from his difficulties. It is enough to refer to the first two ex-

amples, in support of our remarks. Several of the examples produced in this section, require, for their adequate elucidation, the statement of additional principles in the language.

As to the expediency of not classing the nouns under particular declensions, there will be variety of opinion. Our own experience would not warrant us to say, that "the perplexities and inconveniences of the system [of declensions] undoubtedly outweigh its benefits." At the same time, it is perfectly obvious to us, that the usual account of Hebrew declensions, at least so far as the number of them is concerned, might be very considerably simplified.

The Chrestomathy attached to the grammar is a very happy conception. It is of about the right length, and it advantageously presents the different classes of verbs. It needs, however, a careful revision. In some instances, the references to the grammar are incorrect; in others, they are not sufficiently copious. As we have already mentioned, a vowel is sometimes said to be Kamets, which is in reality Kamets Hateph; the names of the conjugations to which verbs and participles belong, are sometimes incorrectly stated; and the absence, in several instances, of accents, where they affect the quantity of vowels, is a serious inconvenience. On page 274, number IV, a final syllable, containing Hireq magnum, is said to have been "*shortened*, on account of a suffix;" and then the Hireq is said to be "impure and *long*." A person acquainted with the language, might be able to show what the author means; but beginners, for whom the grammar was intended, would suspect a contradiction.

But we must remember this is a first edition. In a subsequent edition, which we hope the author will be encouraged to prepare, the work will come much nearer to what it ought to be, as a system of elementary instruction. We are satisfied it may be made a very valuable auxiliary to the beginner in Hebrew.

With the plan of the Chrestomathy we are better pleased, than with that of any other work of the same kind. It seems to us an error, that a Hebrew Chrestomathy should be a very extensive work, or should present critical discussions, into the merits of which a mere beginner cannot enter. If students are conducted properly through a short course of lessons, like Prof. Bush's, they may at once enter upon the reading of the Bible, in portions selected by their instructor. A copious Chrestomathy and system of notes, like Prof. Stuart's keeps students too

long in leading strings; they are not sufficiently soon cast upon their own resources, and left to search the grammar for themselves. If Prof. Stuart would prepare a Chrestomathy of about the same dimensions as Prof. Bush's, and adapt it to his own Grammar, he would probably secure the long-continued use of the grammar in elementary instruction, and confer another obligation upon the friends of Hebrew learning. We rejoice that such friends are increasing, and that there is felt the need of help, additional to what we now possess. We look with interest for the promised work of Prof. Stowe, of the Lane Seminary, on elementary instruction in Hebrew grammar. And we wish some one, competent to the task, would undertake the translation, from the German, of Gesenius's Hebrew Grammar, eleventh edition, 1834.

We would also here make respectful mention of Prof. Palfrey's "*Elements of Chaldee, Syriac, Samaritan, and Rabbinical Grammar.*" We could wish, indeed, that this work had been of wider compass, particularly with reference to the Chaldee and Syriac languages. For the mass of students, even those who have acquired a respectable knowledge of Hebrew, a naked statement of facts and principles in Chaldee and Syriac grammar is not sufficient. They need paradigms, illustrating those principles. The eye helps greatly, in studying such languages. But we would thankfully accept this contribution to our means for prosecuting Oriental study. The similarity between the Hebrew language and the Chaldee is so great, that the student who has become interested in the Hebrew can scarcely content himself without learning the Chaldee, particularly as a part of the Old Testament is written in that language. And from the Chaldee the passage is so direct, and so short, to the Syriac, that, if he can only find the necessary books, he will be strongly tempted to add another to his list of literary conquests.

R.

ARTICLE IV.

VISIT OF MESSRS. REED AND MATHESON.

A Narrative of the Visit to the American Churches, by the Deputation from the Congregational Union of England and Wales. By ANDREW REED, D. D., and JAMES MATHESON, D. D. In two volumes, 12mo. New-York. Published by Harper and Brothers. 1835.

THESE volumes have been so extensively read, and so often reviewed, that we shall not, at this late day, enter into a regular analysis. They are more indebted for the general notice which they have received, to the personal and official character of the authors, than to any signal merits of their own. As a book of travels, the Narrative is meagre and superficial,—a necessary result of the haste with which the authors moved through the country. They have fallen into a few mistakes, to which all travellers are liable. Their statistics are imperfect; though we ought, perhaps, to wonder, that they collected so much accurate information. As Baptists, we might complain a little, that they scarcely take any notice of our churches and institutions; and that the statements which they make respecting us are very defective. The account of the meeting of the Northern Baptist Education Society, (vol. I. pp. 65—67,) is not exactly what we could have wished it. In other parts of the volumes, we find some allusions, which, we think, it would have been more delicate to omit.

The style is, in general, neat, with some very graphic and beautiful descriptions, and occasional instances of negligence. But the spirit of the book is eminently kind and amiable. There is an evident disposition to be pleased, to judge with candor, and to perceive the merits as well as the defects of our national character. The opinions expressed, respecting our religious condition, the state of education, the morals and habits of the people, the progress of literature, and the general situation and prospects of our country, are, with little exception,

sound and favorable. The book will, we doubt not, be useful in England, for which country, indeed, it was designed. It ought to be read, here, with this fact in view. Details and statements, which strike us as being unnecessary or defective, may be valuable on the other side of the Atlantic. Allusions and remarks, which certainly seem improper in a book circulated here, may be unobjectionable and instructive, as well as interesting, in another country. It is a subject of regret, that the book was not revised by some intelligent American, before it was published. A foreigner is liable to many mistakes, even when he possesses the best feelings and intentions. He misinterprets facts, he takes partial views, he exaggerates particular incidents into general conclusions. He should, therefore, distrust himself, and if he wishes to make a fair report, he must consult some competent adviser in the country which he aims to describe. His opinions must, of course, be his own; but those opinions, in order to be valuable, must be founded on accurate facts. We are anticipating, from our friends, Drs. Cox and Hoby, an interesting book, the usefulness of which, we trust, will not be diminished by mistakes, like those in the volumes before us.

We are glad, nevertheless, that this book has been published. It must make a more favorable impression in England respecting the character and condition of this country, than any other book, which has ever gained currency there. English travellers have generally misrepresented our country, either from ignorance or from design. Some of these travellers, we may suppose, without a want of charity, meant to inspire, among their countrymen, hatred or contempt of America. It needs little knowledge of human nature, to believe, that there may be not a few persons in England, to whom such unfavorable reports are welcome. Some may retain feelings connected with the Revolution and the last war. The aristocrat and the royalist may dislike our example of the prosperous action of a republican government. The manufacturer may learn, with uneasiness, the rapid progress of the arts in this country, and may dread to think of our approaching independence on the looms of England. The thoughtful lover of his country may look, with feelings like those described by Goldsmith, in his *Deserted Village*, on the crowds, who annually desert their native land, to seek a home for themselves and their children, in the fertile lands

beyond the Atlantic;* and he may think, that the traveller performs a filial service to England, who brings from America statements which tend to discourage emigration. Causes like these may create a demand for books unfriendly to our country; and such a demand readily produces a supply. The tone of some leading journals in Great-Britain is decidedly and systematically hostile to America; and on the obvious principle, that the press either follows or controls public sentiment, the conclusion is inevitable, that there does exist in England a feeling, not very distinctly defined, perhaps, but yet a real feeling, of jealousy and unfriendliness towards the United States.

But, without supposing any unkind purpose in a traveller, he needs more philosophical habits of mind, and more amiable feelings, than most men possess, if he can always avoid disparaging comparisons, and fretful complaints. He beholds scenes and customs different from those which he left in his native country, and which a universal instinct prompts him to prefer. He feels lonely among strangers, and the remembrance of his home makes the contrast the more vivid. He misses comforts, perhaps, to which he has been accustomed. He does not always find pleasant inns, nor smooth roads, nor complaisant servants. The weather may obscure a beautiful prospect, and the fortunes of a traveller may throw him into contact with vulgar companions. He may witness discreditable practices. He may see acts of dishonesty and cruelty. He may himself encounter insult and wrong.

All this is true of any traveller, in any country. Now unless he have sufficient philosophy to separate the contingent from the permanent; to look at things, not by contrast with other countries, but with a due regard to all the circumstances; unless he can preserve a serene and cheerful spirit, he will be apt to pronounce the country wretched, the customs rude, the manners

* "E'en now, methinks, as pondering here I stand,
I see the rural virtues leave the land.
Down where yon anchoring vessel spreads the sail,
That, idly waiting, flaps with every gale,
Downward they move, a melancholy band,
Pass from the shore, and darken all the strand.
Contented toil, and hospitable care,
And kind connubial tenderness, are there;
And piety, with wishes placed above,
And steady loyalty, and faithful love."

unpolished, and the morals depraved. He will write an ill-natured book, and will propagate an unfriendly feeling wherever it shall circulate. A Greenlander, travelling in England, might be offended by the customs of the country. He might find it as difficult to obtain lodgings, which would suit his habits, as the English traveller finds it to procure, in this country, that indispensable and supreme good,—a single-bedded room. Our Greenlander might sigh in vain for the luxury of train-oil, and might grumble at the sad condition of the English inns. He might, if he were able to write a book, be as flippant as Capt. Hall, and as caustic and ill-tempered as Hamilton.

The difficulty of judging and describing fairly, becomes greater in the case of a traveller from Europe, who visits our country. He has been accustomed to see the improvements which one or two thousand years of civilization have gradually produced; the refinements which wealth and the luxurious leisure of the aristocratic classes have elaborated; the progress of literature and the arts, which has been the slow result of time, of a crowded population, and of many other propitious causes. Here, on the contrary, all is new. The country is immense, the population comparatively small, and the inhabitants, engaged in subduing the forests, and laying the foundations of new political institutions, have had little leisure for cultivating the fine arts, the graces of literature, or a courtly polish of manners. Yet a traveller may be so unreasonable, as to expect these in high perfection; and, incapable of discerning the real merits of the inhabitants, of appreciating what they have achieved, and of sympathizing in the generous enthusiasm, which a right estimate of the probable destinies of the country would inspire, he may spend his time in censuring the rough roads, the uncomfortable coaches, the rudely furnished inns, the inquisitive landlords, the inattentive servants, and other petty annoyances, which he may meet with in his progress through the country. He may allow himself to be vexed with these trifles, and to write a splenetic book, to insult and irritate our countrymen, and to mislead his own. Such a man is unfit to be a traveller. He lacks the mind and the heart for such an enterprise: He is a mischievous sower of discord between nations. He wounds the sensibility of a people, and may help to produce an exasperation, which nothing but blood can appease. No small amount of resentment has already been excited by such travellers. The Americans are sensitive to the opinions of other nations,

and especially to those of England. There is much lingering attachment to the mother country. The sympathies of the great Saxon race still live in their bosoms. Almost every family traces back its ancestry to England. The mighty names of her history are household words in America. Her authors are read throughout the land. Her language is ours. We read the same Bible. We sing the same hymns. It is natural, then, that the Americans should desire to enjoy the favorable opinion of their British brethren. It shows respect and affection; for without these, we should disregard that opinion. As a young nation, whose character is yet hardly formed, we desire to know what others think of us; and, like most men, we have too much pride to listen patiently to a recital of our real faults. With new and peculiar institutions, we are anxious that they should make a favorable impression on our visitors. This feeling accounts for the interest which the most insignificant book of travels awakens in this country; and it explains why the insulting taunts of some travellers inflict so deep a wound. The nation will, we hope, outgrow this weakness; will learn more humility and self-respect; and will be less elated by the praise, and less offended by the calumnies, of foreign nations.

It is yet in the power of England to secure the cordial fellowship of this country, by the simple exhibition of respect and kindness. The two nations ought to discard all jealousies, and unite in harmonious efforts to promote the welfare of mankind. On them, mainly, depends the great cause of constitutional freedom. They are the chief sources of moral light to the heathen world. God has appointed them his almoners to the human race. Let them cordially coöperate in the fulfilment of this glorious ministry. America will cheerfully yield to England the precedence due to her age, her wealth, and her power.

We rejoice, that efforts have been commenced, to draw the Christians of both countries to a closer union; for it is on the operation of Christian principles that we rely, for the increase and perpetuity of international concord. Mere politicians and mercenary men may continue to foster pride and resentment; but the Christians of both countries will, we may hope, yield to the impulse of that love, which tends, with strong affinities, to unite all hearts in which it dwells.

The mission of Messrs. Reed and Matheson has had a happy influence. That of Messrs. Cox and Hoby has left a deep

and delightful impression on thousands of hearts. Let these Christian visits be often reciprocated; and let the descendants of one ancestry, the heirs of one noble language, and above all, the partakers of one precious faith, be one in heart.

Before we close this article, we must present a few extracts from the book before us, as a specimen of its style, and of the candor with which the authors speak of our country.

Dr. Reed expresses the following opinion respecting our religious anniversaries:

“Generally, the meetings were, in my judgment, delightful. There was more spirit and efficiency in them than I had been taught to expect; or than one might reasonably expect, in the remembrance that the platform meeting is of later date with them than with us. They are in no way inferior to our meetings at Bristol, Liverpool, or Manchester; and in some respects they are perhaps superior. They have fewer men that speak; but then they have fewer formal, inappropriate, and turgid speeches. There may be with us more play of talent, and more beauty of period; but with them there is less clap-trap, less trifling, and no frivolity. They meet as men, who have a serious business in hand, and who are determined to do it in a manly and serious manner; and they look with wonder and pity on the impertinence of a man, who at such a time, will seek to amuse them with pun, and humor, and prettiness. The speakers, perhaps, ask more time to prepare than in England, but they do not lean more on their notes; and if they have less action, they do not create less interest. That interest is, indeed, not expressed, as with us, by strong and audible signs, till one’s head aches. I witnessed, in all the meetings, but one burst of this kind, and that was severely put down by a rigid chairman. But if the speaker has a worthy theme, and if he is worthy of it, he shall find, in commending it to the judgment and the heart, that he is addressing himself to a people who can wait on his lips with intelligent smiles, and silent tears, and with what, after all, perhaps, is the highest compliment, silence itself,—deep and sublime, like the silence of heaven.”—Vol. I. pp. 42, 43.

Dr. Reed excels in description. His account of his visit to Niagara is full of interest and beauty. We extract a part of it:

“The day was all that could be wished. The sun shining, the heavens transparent, garnished with bright and peaceful clouds. The wind, too, was gentle and refreshing; and had

shifted to our side, so as to promise the nearest points of sight, without the discomfort of getting wet through.

"I now looked fairly on the scene as it presented itself at my window, in the fair lights of the morning. It is composed rather of the accompaniments of the fall than of the fall itself. You look up the river full ten miles, and it runs in this part from two to three miles in breadth. Here it has formed, in its passage, beautiful little bays; and there it has worked through the slips of mainland, putting out the fragments as so many islets to decorate its surface; while, on either hand, it is bounded by the original forests of pine. At the upper extremity you see the blue waters calmly resting under the more cerulean heavens; while nearer to you it becomes agitated, like a strong man preparing to run a race. It swells, and foams, and recoils, as though it were committed to some desperate issue; and then suddenly contracts its dimensions, as if to gather up all its power for the mighty leap it is about to make. This is all you see here; and it is enough.

"I left the hotel, and went down to the Table Rock. This is usually deemed the great point of sight; and for an upper view it undoubtedly is. It is composed of several ledges of rock, having different advantages, and projecting as far over the gulf below as they can to be safe. But how shall I describe the objects before me? The mysterious veil which lay heavily yesterday on a large part of it, was now removed; and the outline of the picture was mostly seen. An ordinary picture would have suffered by this; but here the real dimensions are so vast, and so far beyond what the eye has measured, that to see them is not to fetter, but to assist the imagination. This fall, which is called the Horseshoe Fall, is upwards of 2000 feet in extent, and makes a leap, on an average, of about 200 feet. Now just enlarge your conceptions to these surprising dimensions, and suppose yourself to be recumbent on the projecting rock which I have named, as near the verge as you dare, and I will assist you to look at the objects as they present themselves.

"You see not now above the cataract the bed of the river; but you still see the foaming heads of the rapids, like waves of the ocean, hurrying to the precipice; and over them the light clouds which float on the horizon. Then comes the *chute* itself. It is not in the form of the horseshoe; it is not composed of either circular or straight lines; but it partakes of both; and throughout, it is marked by projections and indentations, which give an amazing variety of form and aspect. With all this variety, it is one. It has all the power which is derived from unity, and

none of the stiffness which belongs to uniformity. There it falls, in one dense, awful mass of green waters, unbroken and resistless; here it is broken into drops, and falls like a sea of diamonds sparkling in the sun. Now it shoots forth like rockets in endless succession; and now it is so light and foaming, that it dances in the sun as it goes, and before it has reached the pool, it is driven up again by the ascending currents of air. Then there is the deep expanding pool below. Where the waters pitch, all is agitation and foam, so that the foot of the fall is never seen; and beyond it and away, the waters spread themselves out like a rippling sea of liquid alabaster. This last feature is perfectly unique, and you would think nothing could add to its exquisite loveliness; but there lies on it, as if they were made for each other, 'heaven's own bow.' O never had it, in heaven itself, so fair a resting-place!

"Besides, by reason of the different degrees of rarity in the waters and atmosphere, the sun is pervading the whole scene with unwonted lights and hues. And the foam which is flying off in all directions, is insensibly condensed, and forms a pillar of cloud, which moves over the scene, as it once did over the tents of Israel, and apparently by the same bidding, giving amazing variety, and sublimity, and unearthliness to the picture. Then there is sound, as well as sight; but what sound! It is not like the sea; nor like the thunder; nor like any thing I have heard. There is no roar, no rattle; nothing sharp or angry in its tones; it is deep, awful, one!

"Well, as soon as I could disengage myself from this spot, I descended to the bed of the fall. I am never satisfied with any fall until I have availed myself of the very lowest standing it supplies; it is there usually that you become susceptible of its utmost power. I scrambled, therefore, over the dislocated rocks, and put myself as near as possible to the object which I wished to absorb me. I was not disappointed.

"There were now fewer objects in the picture; but what you saw had greater prominence and power over you. Every thing ordinary,—foliage, trees, hills,—was shut out; the smaller attributes of the fall were also excluded; and I was left alone with its own greatness. At my feet the waters were creaming, swelling, and dashing away, as if in terror, from the scene of conflict, at the rate of twenty miles an hour. Above, and overhanging me, was the Table Rock, with its majestic form, and dark and livid colors, threatening to crush me. While immediately before me was spread, in all its height and majesty,—not in parts, but as a whole, beyond what the eye could embrace,—the unspeakable cataract itself;

with its head now touching the horizon, and seeming to fall direct from heaven, and rushing to the earth with a weight and voice, which made the rocks beneath and around me fearfully to tremble. Over this scene the cloud of foam mysteriously moved, rising upward, so as to spread itself partly on the face of the fall, and partly on the face of the sky; while over all were seen the beautiful and soft colors of the rainbow, forming almost an entire circle, and crowning it with celestial glory. But it is vain. The power, the sublimity, the beauty, the bliss of that spot, of that hour,—it cannot be told.

“When fairly exhausted by intensity of feeling, I strolled away towards the ferry, to pass over to the American side. The Falls here, from the distance, have a plain and uniform aspect; but this wholly disappears on approaching them. They are exceedingly fine. They do not subdue you as on the Canadian side; but they fill you with a solemn and delightful sense of their grandeur and beauty. The character of the one is beautiful, inclining to the sublime; and that of the other, the sublime, inclining to the beautiful. There is a single slip of the Fall on this side, which, in any other situation, would be regarded as a most noble cataract. It falls upwards of 200 feet; it is full 20 feet wide at the point of fall, and spreads itself like a fan in falling, so as to strike on a line of some 50 or 60 feet. It has great power and beauty.

“I found that there was a small ledge of rock behind this fall, and ventured on it to about the centre. You can stand here without getting at all wet; the waters shoot out several feet before you; and, if you have nerve, it is entirely safe. I need not say that the novelty and beauty of the situation amply reward you. You are behind the sheet of water, and the sun is shining on its face, illuminating the whole body with a variety proportioned to its density. Here, before you, the heavy waters fall in unbroken columns of bright green. There, they flow down, like a shower of massy crystals, radiant with light, and emitting as they fall all the prismatic colors; while there, again, they are so broken and divided, as to resemble a shower of gems sparkling in light, and shooting across the blue heavens.

“I passed by what is called Goat Island to the extremity of the Horseshoe Fall on this side. There is carried out over the head of this fall a limb of timber with a hand-rail to it. It projects some 12 feet over the abyss, and is meant to supply the place of the Table Rock on the other side. It does so in a great measure; and as, while it is quite as safe, it gives you far less sense of safety, it disposes you the more

to sympathize with objects of terror. Indeed, when you fairly get to the extremity, and find yourself standing out in this world of waters, on a slip of wood only large enough for your feet to rest on, and which is quivering beneath you; when the waters are rushing down under you; when the spray is flying over you; and when the eye seeks to fathom the unfathomable and boisterous gulf below; you have, perhaps, as much of the terrible as will consist with gratification. Very many of the visitors never think of encountering this point of view: those who do, and have a taste for it, will never forget it. It is among the finest of the fine.

"In returning, I wandered round the little island. It is covered with forest-trees of a fine growth, and is full of picturesque beauty. Days might be spent here in happy and deep seclusion; protected from the burning sun; regaled by lovely scenes of nature, and the music of the sweetest waters; and in fellowship, at will, with the mighty Falls.

"The next morning was the last; and it was given wholly to the Great Fall. I prepared, in the first instance, to go behind it. This is the chief adventure; and is by most writers described as dangerous. There is no danger if the overhanging rocks keep their places, and if you have moderate self-possession. I made use of the oil-cloth dress provided by the guide, and was quarrelling with it as damp and uncomfortable; but that grievance was quickly disposed of. I had not made my entrance behind the scenes, before I was drenched, and the less I had on the better. However, it was an admirable shower bath; and there was an end to the question of wet or dry. 'Take care of your breath,' was the cry of the guide; and I had need, for it was almost gone. On making a further advance, I recovered it, and felt relieved. 'Now give me your hand,' said the guide; 'this is the narrowest part.' Onward I went, till he assured me that I was on Termination Rock, the extreme point accessible to the foot of man.

"As the labor of the foot was over, and there was good standing, I determined on making the best use of my eyes. But this it was not so easy to do. The spray and waters were driving in my face, and coursing down my sides most strangely: a strong wind from the foot of the fall was driving in the opposite direction, so as to threaten not to blow me down, but to blow me up to the roof of the vault. However, I soon ascertained that we were at the extremity of a cavern of large and wonderful construction. It is in the form of a pointed arch; the one span composed of rolling and dense water, and the other of livid black rocks. It was some 50 feet from the

footing of the rock to that of the water, and I had entered about 70 feet. On the entrance, which is mostly of thinner waters, the sun played cheerfully, and with glowing power; but within it was contrasted by the dim light and heavy obscurity which are generated by the density of the fall, to which the whole power of the sun can give only a semi-transparency. What with this visible gloom, the stunning noise of the fall, and the endless commotion of wind and waters, the effect is most singular and awful. It is a scene that would harmonize with the creations of Fuseli; and it has, I will venture to say, real horrors beyond what the cave of old Æolus ever knew.

"On returning to my dressing-room, I received a certificate from the guide, that I had really been to Termination Rock; a ridiculous device to give importance to his vocation, but in the success of which he does not miscalculate on human nature. The rest of the morning was employed in taking peeps at the Falls from favorite points of observation; but chiefly on the Table Rock, and at the foot of the Great Fall. The day was exceedingly fine, and every feature of the amazing scene was lighted up with all its beauty; and I now communed with it as one would with a friend, who has already afforded you rich enjoyment in his society. I was delighted,—was fascinated. Every thing, apart or together, seemed to have acquired greater power and expression. I studied all the parts; they were exquisite, lovely, noble; I put them all together, and it overwhelmed me, subdued me, fixed me to the spot. Long I stayed; but all time was short. I went; and returned; but knew not how to go.

"I have been thus particular in my account of these Falls, because the world knows nothing like them; and because I wished you to participate in my pleasures. I have seen many falls, and with unspeakable delight; but nothing to be named with this. It would in parts present the image of them all; but all united would not supply a just idea of it. It is better to see it than a thousand ordinary sights; they may revive sleeping emotions, and so bring delight; but this creates new emotion, and raises the mind a step higher in its conceptions of the power and eternity of Him, whom 'to know is life eternal.' The day on which it is seen, should be memorable in the life of any man."—pp. 86—92.

The statements respecting the religious condition of our country are very favorable. They refute the representations often made in England respecting the moral condition of the United States, as an argument for a religious establishment.

“Massachusetts, the principal State of New-England, and the longest settled, has—

Population	610,014	Churches	600
Ministers	704	Communicants	73,264

“New-York, which is the principal middle State, and which has advanced with more rapidity than any of the other States, and which, therefore, has had the greater difficulty in meeting the spiritual wants of the people, has—

Population	1,913,508	Churches	1,800
Ministers	1,750	Communicants	184,583

“Is this a sign of desolation?

“Pennsylvania, the next middle State of consideration, has—

Population	1,347,672	Churches	1,829
Ministers	1,133	Communicants	180,205

“Is this a sign of desolation? If it is, what are we to say of the most favored divisions of our own country? Scotland is universally thought to be highly privileged in her religious means; but Scotland stands thus—

Population	2,365,807	Churches	1,804
Ministers	1,765	Communicants	(uncertain)

“But it will be objected that these States are not either of the West or South, and are, therefore, not to be accepted in evidence on the wants of the more distant regions. I admit this; but, with this admission, I maintain that it is unjust to make the condition of the young States in the West, or the slave States in the South, which are just colonizing, the test of the voluntary principle, as compared with New-England; as unjust as it would be to try the compulsory principle in Great Britain, not by what it had wrought there, but by what it had done in Jamaica, and in the Canadas. Having, in mere justice, protested against this mode of trial, I am not, on that account, unwilling to make the comparison.

“Tennessee has—

Population	684,000	Churches	630
Ministers	458	Communicants	60,000

“Ohio, a Western State, which, in 1810, had only a population of 230,000, and forty years since, not more than five hundred persons settled, has now a population of 937,000, scattered over a surface of 40,000 square miles, nearly the size of England and Wales. With these disadvantages, the account stands thus—

Population	937,000	Churches	802
Ministers	841	Communicants	76,460

"Indiana, which is further west, and is settling at this very time, has, while struggling with the first difficulties of the forest, found leisure and means to provide itself as follows:

Population	341,000	Churches	440
Ministers	340	Communicants	34,826

"Is this, then, the desolation of the West? If so, what a moral desolation must Scotland be? In truth, are not these figures, in union with such circumstances, most astonishing? I confess to you, that I have looked at them once and again; and when I have assured myself that there is no cause to doubt their correctness, it still appears next to impossible for a people, settling in this new land, without aid from government, and spread over so large a surface, to have achieved so great a work for their spiritual welfare.

"I have travelled over a large portion of the West, and I can readily account for the impressions which have been received by strangers in those regions. The eye is disappointed at not seeing, amidst every little cluster of log cabins, the spire or tower of the village church; the people who do not profess religion, are not careful to save appearances, and you quickly see them as they are; the ministry, as a distinct order, is far less apparent than in the East, for those who minister among the Methodists and Baptists are mostly without regular training. But it is evident, that he who is not prepared to revise and correct his impressions, under such circumstances, is not qualified to report concerning them. The ministers here are in advance of the people; they will still keep in advance of them; and it would be the desire of ambition, not of wisdom, that would place them so far in advance as to be out of reach, and out of sight. The little churches also in the scattered districts bear the same relation to the state of the people. They are frequently log cabins, and have no outward sign to designate their use; but as the log cabin yields to better accommodations in domestic life, so surely does the church receive an improved and visible form. In fact, the West is not New-England. There are fewer means; they are of a lower character; and the people who do not profess are less under the influence of wholesome restraint and decorum. How can it be otherwise? There is, undoubtedly, much to be done for it. But, meantime, you will know how to judge of the reports made on its waste places, by remembering, that if its present means are fewer than those of New-England, they are decidedly more than those of Scotland.

"If we turn from the particular and comparative views,

with which I have thus supplied you, to those which are more general, the American institutions suffer nothing. The severest trial that can by possibility be made on this subject, is to take the ten States, on which we have any safe returns, which have been *last added* to the Commonwealth. These are, Kentucky, Tennessee, Ohio, Indiana, Illinois, Alabama, Mississippi, Missouri, Louisiana, and Florida. These will give a return of persons spread over a surface of 480,670 square miles, about nine times the size of England and Wales, as follows:

Population	3,641,000	Churches	3,701
Ministers	2,690	Communicants	286,560

Need I say, how greatly this again exceeds Scotland!

“If we take the principal towns of that country, and put them into comparison with those of ours, the advantage is entirely with them. For instance, Liverpool has—

Population	210,000	Churches	57
Ministers	57	Communicants	18,000

but New-York, which is its counterpart, has—

Population	220,000	Churches	132
Ministers	142	Communicants	31,337

Edinburgh has—

Population	150,000	Churches	65
Ministers	70	Communicants	(uncertain)

but Philadelphia has—

Population	200,000	Churches	83
Ministers	137	Communicants	(uncertain)

Glasgow has—

Population	220,000	Churches	74
Ministers	76	Communicants	(uncertain)

but Boston has—

Population	60,000	Churches	55
Ministers	57	Communicants	(uncertain)

Nottingham has—

Population	50,000	Churches	23
Ministers	23	Communicants	4,864

but Cincinnati, a city only forty years old, and in the forests, has—

Population	30,000	Churches	21
Ministers	22	Communicants	8,555

"After the statements already made, there can be no difficulty in concluding, that the general supply of the whole country, is, in comparison with any other country, astonishingly great. The figures would stand thus—

Population	18,000,000	Churches	12,580
Ministers	11,450	Communicants	1,550,890

This yields about one clergyman and one church to every thousand persons; while it gives about one in nine of the whole population, as in a state of communion; and, as the returns do not include the communicants connected with the Episcopal, the Catholic, and some smaller sects, it is certainly not taken too high. Of England, if it is allowed that there are seven thousand working clergy in the Episcopal church, and five or six thousand clergy united to other divisions of the church, the amount of ministers will bear about the same proportion to the population as in America. But if this ministry is to be submitted to the two indispensable tests of its efficiency on the people, church accommodation and church communicants, it will fail most lamentably. The Bishop of London, in his evidence on this subject, states, that certainly *not one tenth* of the people are supplied with church-room in the places of his diocese. I conclude, that no diocese can exceed that of London, and take the whole therefore at one tenth. If it is conceded, that the Dissenters supply as much as the Episcopal church, I suppose this is the utmost that may be asked. This, then, would supply, both by the voluntary and compulsory system, only an accommodation for *one fifth of the people*.

"Then look at the state of communion, which is, after all, the real test of strength and influence. It is shown by documents, which will not be disputed, that the Episcopal church, though hers is a *free* communion, has only 350,000 communicants. I think the communicants of the Dissenting bodies may be safely put down at 700,000; and I do not expect more will be allowed to them. This, however, will only give us 1,050,000; while America, at a low estimate, and with a universally *strict* communion, has 1,550,890; an increase of ours of more than one third!"—Vol. II. pp. 102—106.

There is much more in these volumes, which we should be glad to quote, if our limits would permit.—*Editor*.

ARTICLE V.

STORR'S BIBLICAL THEOLOGY.

An Elementary Course of Biblical Theology, translated from the work of Professors STORR and FLATT, with additions, by S. S. SCHMUCKER, A. M., Professor of Theology in the Theol. Sem. of the General Synod of the Evangelical Lutheran Church in the United States, Gettysburg, Pa. Two volumes 8vo. pp. 481, and 408. Andover. Flagg & Gould.

THIS work has some special claims to our attention. It was written originally in Latin, and first published about forty years ago, by Dr. Storr, then a Professor of Theology in the University of Tubingen, in Germany; a man whose bold and skilful defence of many important principles of religion, has given him a distinguished reputation, has endeared him to the lovers of evangetic truth, and commanded, in most instances, the respect of its adversaries. He died in 1805. Dr. Flatt, his worthy colleague, survived him, and translated this work into German, and enriched it with many notes of his own, adapting his remarks to the existing state of the controversy on several subjects; for his second edition of the translation was published so late as the year 1813.

In the German dress, and in the Latin, we have highly esteemed the work, as a whole; but we hesitate not to say, that it has come forth from the hands of Professor Schnucker, and from the Codman press at Andover, greatly improved in its form and general appearance; and that it contains some ingenious and some valuable additions. We speak of the edition of 1826. Another, we are happy to learn, may soon be expected.

We have long been deeply impressed with the importance of paying more regard than has generally been paid to the Bible, in the professed study of theology; and we have contemplated, with much gratification, the example which the trustees of the Newton Theological Institution have set; for while, in establishing the course of study, they made distinct provision for instruction in Biblical Literature, and Ecclesiastical History, and Pastoral Duties, they were content to let their theology be a

Biblical Theology; and the following paragraph in their "Regulations" exhibits their idea of the manner in which it should be taught:

"To the sphere of Biblical Theology it shall belong, to aid the students in acquiring a knowledge of the sacred Scriptures in the original languages as well as in the English; to guide them to correct principles of interpretation, and habituate them to employ, in seeking to understand the various parts of the Bible, all those helps which may be derived from the different branches of biblical literature; to analyze, and lead the students to analyze, in the original, the most important portions of the Old Testament, and the whole, if possible, of the New; exhibiting the scope of the respective parts, and whatever of doctrinal, or of practical import they may contain, and showing *how* they are applicable at the present day, and 'profitable for doctrine, for reproof, for correction, for instruction in righteousness;' and, after thus surveying the rich field of Scripture, and viewing the products as scattered profusely on every side by the bounteous hand of God, it shall be required, for the sake of convenient reference, to classify and arrange the particulars, and, for this purpose, to bring the students to the examination of a series of theological subjects, in such a manner as most to awaken the efforts of the genuine disciple of Christ, and lead him to 'search the Scriptures.'"

The work before us claims the high honor of being built entirely on the Bible. The translator, in speaking of Storr and Flatt, says:

"Having been harassed by metaphysical and speculative and infidel systems of pretended Christianity, they were taught the absolute necessity of building their faith exclusively on the word of God; and the present work is purely of this biblical character. It is confined to the doctrines which are taught in the sacred volume *TOTIDEM VERBIS* [in so many words]. The various *INFERENTIAL*, sectarian views, which are used by divines of different denominations, to complete their peculiar systems, are here omitted; even those of the Lutheran church, to which the authors belonged."

To some extent, this claim is just. On some interesting articles, the work is very much what it professes to be; but not on all. It is highly creditable to the talents and industry of the translator; and it will, we hope, be of no small service, in encouraging our Lutheran brethren and others, in this country,

to hold fast many important truths of the gospel. But, with grief, we must add, that we think it contains some things, which are not "purely of this biblical character;" some things, that are at variance with the Scriptures, instead of being built "exclusively on the word of God;" some things, that are neither "taught in the sacred volume TOTIDEM VERBIS," nor deduced from it by fair and legitimate inference.

In a future number, we may advert to this subject again. At present, we would remark, that the first book, extending to the 283d page of the first volume, is introductory, and treats "OF THE DIVINE AUTHORITY OF THE HOLY SCRIPTURES." It is, of itself, a lucid and able treatise; and we doubt not, that our readers will be gratified with the following extracts, which we have brought together, so as to exhibit, at one view, the leading positions that it maintains.

THE GENUINENESS OF THE NEW TESTAMENT.

§1. *Testimony of heathen writers respecting the early existence of Christians and their religious writings.*

It is evident, from the testimony even of authors who were not Christians, that, during the reign of Nero and the period immediately subsequent, the Christians were not only augmenting their numbers in Judea, where Christianity had originated, but were also extending their influence into other countries; and used certain sacred writings, which were in part peculiar to themselves, and different from the more ancient religious books of the Jews.

§2. *The genuineness of the (ὁμολογούμενα, or) undisputed books of the New Testament.*

If we listen to the testimony of Christians themselves, we find, that not only the age of *Eusebius* (the commencement of the fourth century), and the earlier age in which *Origen* lived (the third century), but also the concurrent opinion of all those writers whose productions had fallen into the hands of these Christian Fathers, unanimously declare the *four Gospels*, the *Acts of the Apostles*, *thirteen Epistles of Paul*, and the *first Epistle of John*, and the *first of Peter*, to be the genuine productions of those disciples of Jesus to whom they are ascribed. And in the few fragments of those earlier writers which have reached us, we find that they did actually view these books in that light, in which Origen and Eusebius report these earlier writers to have viewed them. Moreover, there is nothing found in these writings incongruous either with the age in which they are said to have been written, or the authors to whom they are attributed. Even those to whose interest the authority of these

sacred writings was extremely prejudicial, did not, at first, presume to dispute their genuineness, but endeavored to extricate themselves from their difficulties by arbitrary interpretations of the odious paragraphs, or by the alteration or erasure of them; thereby pronouncing these writings not spurious but only adulterated; or, finally, they sought refuge by denying the authority of the writers, while they confessed the genuineness of the books. And when, in the course of time, they began to dispute even the genuineness of the writings, they did not urge the want of ancient testimony in their favor, or attempt to impugn their genuineness with any historical objections; but they were contented to adduce some trifling pretended doctrinal objections, extorted from the writings which were the object of their dislike.

§ 3. *The genuineness of the (ἀντιλεγόμενα, or) disputed books.*

Origen and Eusebius both acknowledge that the Apocalypse (or Revelation) was unanimously received as genuine, by the earliest writers; yet the former was a strenuous opposer of the Chiliasts, and the latter not an unprejudiced witness. With this acknowledgment, the testimony of the earliest writings which have reached us, perfectly accords. And even the open assailants of the Apocalypse do not venture to deny, that, in the first ages of Christianity, it was acknowledged to be a production of the apostle John. The Apocalypse might, therefore, have been received into the number of the undisputed books.

The Epistle to the Hebrews was unanimously ascribed to the apostle Paul, by the writers of the Greek church; it was only the Latin church, led by an error that can be accounted for, which receded from the original and more correct opinion relative to the author of this Epistle.

Finally, we have also conclusive evidence in favor of the genuineness of the other disputed books, namely, the second and third Epistles of John, the second Epistle of Peter, the Epistle of James and that of Jude.

THE INTEGRITY OF THE BOOKS OF THE NEW TESTAMENT.

§ 4. *That the writings, whose genuineness has been proved in § 2, 3, have been transmitted to us, without any alteration prejudicial to their integrity,* is proved, by the striking coincidence of our text with all the transcripts which men have been able to collect of all ages and countries; with the many and large extracts from the New Testament found in the writings of the Christian Fathers; with the commentaries on the books of the New Testament; and, finally, with the different translations

which [at a very early period] were made of the New Testament. The various readings of the New Testament text are so far from invalidating these proofs, that they actually corroborate them. [For these various readings, by their very diversity, show that the copies used by ancient Christian writers and transcribers, came to them through different channels; channels which we can trace back to a common source only in the apostolic age. Many copies, therefore, as so many separate witnesses, must have come from that age and the countries where the apostles preached. They *all* testify to the substantial correctness of the text which we now have of the New Testament. The fact of their being *separate* witnesses, strongly corroborates their testimony; and that they are such is proved by the diversity exhibited in the various readings, while this diversity is, for the most part, merely verbal, and rarely affects the sense at all.]

THE CREDIBILITY OF THE NEW TESTAMENT.

§ 5. *Historical credibility of the narrations contained in the New Testament.*

As the intelligence concerning Jesus and his messengers which is contained in the Gospels and the Acts of the Apostles, is (according to §2, 4,) derived from Matthew, John, Mark and Luke, it must possess the highest degree of credibility. For these witnesses lacked neither the means of knowing the truth, nor motives to communicate it. Matthew and John were apostles and confidants of Jesus; Mark was under the influence of the apostles, especially of Peter; and Luke was an eye-witness of part of the history of the apostle Paul, who was his teacher. Sustaining to him so intimate a relation, he could easily obtain from this apostle information relative to the earlier incidents of his life; he was likewise his companion during his residence in Palestine, where he had an opportunity to become intimately acquainted with the history of the other apostles and of Jesus.

That the authors of the Gospels and of the Acts of the Apostles did not practise intentional deception; that, on the contrary, they composed their narratives with the utmost historical fidelity, is evident from the general character and appearance of their narrations, as well as from the nature of the incidents which they relate. For these incidents were of such a nature, that their truth necessarily must and easily could be investigated. Every false statement, therefore, would have been exposed to public reprehension, if it had been possible to find any such in their books.

§ 6. *Jesus himself professes the divinity of his mission and doctrines.*

It is, therefore, historically true, that the founder of Christianity, who (as Tacitus informs us, *Annal.*, B. XV., c. 44) was put to death by Pontius Pilate the Procurator, in the reign of Tiberius, did profess to be a divine messenger, and that he neither derived his doctrines from other men, nor discovered them by the powers of his own mind, but received them from God. According to his own declaration, his conscientious reverence for God (*John* 5: 30. 7: 18. 8: 29, 55), and most intimate union with him (*John* 8: 16, 29. 14: 10. 10: 38. 16: 15), rendered it impossible for him to communicate any thing solely by himself, or without the coöperation of God. It was in virtue of this, his constant union with God, that he demanded that all his communications should be received, not as the doctrines of the mere man Jesus, but as the declarations of God himself; and that they should therefore be regarded as perfect truth. Hence he required, that in those things which transcend the limits of human knowledge, we should implicitly believe him upon his own authority; that we should receive his declarations as the testimony of one who had long been most intimately united with God, and who had the most perfect acquaintance (*Matt.* 11: 27. *John* 8: 55) with things divine, and lying beyond the reach of our knowledge. Accordingly, he assured his hearers, that nothing but irreverence for God, which is itself criminal, could prompt them to reject his doctrines; and, on the contrary, that every one who believed him, believed God himself. Nor is there reason to fear that his apostles and disciples might have misunderstood what he taught concerning his union with God; inasmuch as his pretensions were generally known, and were frequently disputed by his enemies (*Matt.* 26: 63, 68. 27: 54. *John* 19: 7. 5: 18. 6: 41, &c. 10: 33, 36).

§ 7. *Evidence of the truth of the professions of Jesus concerning himself;*

(1.) From his character and general conduct.

Although the declarations of Jesus concerning his union with God, may have been grounded on his own internal and immediate consciousness, which afforded him the fullest conviction of their truth; yet the only evidence by which others can be convinced of their truth, must be external, or must consist in facts which accord with his professions. And such evidence is not wanting. The general character and conduct of Jesus shield him from the suspicion of having knowingly laid claim to a connexion with God which was fictitious and imaginary; his character entitles his testimony to credence (*John*

14: 10. 10: 38). So far was he removed from any visionary projects which might have led him intentionally to feign any particular relation to God, that he rejected those acknowledgments of respect which were obtruded on him: and, on the contrary, out of pure love to God (Matt. 26: 63, &c. John 8: 49), and to the truth which he was commissioned to teach (John 8: 55), he persevered in asserting uniformly his extraordinary union with God, although it evidently entailed on him the most grievous consequences. Nor did he relinquish these high pretensions, even at a time when he could have promised himself not a single advantage from them (Matt. 26: 64. Luke 22: 69. 23: 46, 42), unless he was immovably convinced of their truth, and of the divine approbation of his conduct in avowing them. And how sincere and firm his conviction was of the reality of that extraordinary coöperation of God to which he had laid claim, is evinced by his confident expectation of the successful issue that would crown his purposes, after he should have submitted to a disgraceful death, which seemed, according to human calculation (Luke 24: 19—21), the greatest obstacle to their success. And this expectation he avowed by the most express and confident assertions, as well as by his actions; in defiance of the unpromising commencement of his work, and the most formidable obstacles to its advancement; in opposition to the tardy improvement and great imbecility of those who were to be the instruments of the propagation of his doctrines after his death; from whose agency he could himself have expected but little, if he had not possessed a firm confidence in the aid of God. For he refused that honor, which he might have obtained by means of popularity and human management (John 6: 15); he sought neither to procure nor to retain the applause of the multitude, and he did not court the favor of the great. On the contrary, although he was early conscious of the exalted nature of his destination (Luke 2: 46—49), he did not prosecute his wide and comprehensive plan (John 4: 21—23. 10: 16) with impassioned ardor; nor was he in haste to enter precipitately (Luke 3: 23) on the duties of his public office, but designedly postponed the execution of the greater part of his plan, till the time subsequent to his death. This moderation in the execution of a plan, with which Jesus professed to believe himself entrusted by God, is diametrically opposed to the character of an enthusiast, who might merely *imagine* himself the subject of the peculiar aid and influence of God. An enthusiast would not, indeed, have entertained such extensive views, or have fixed on so comprehensive a plan, and especially while the immediate results were so inconsider-

able as those which appeared during the life of Jesus (Matt. 13: 31—33). Besides, a person of fanatical character would undoubtedly have seized, and, by the aid of a glowing fancy, have wrought still higher the popular ideas concerning the Messiah; ideas so grateful to an enthusiastic mind, and so current among the Jews in the days of Jesus, that, notwithstanding he frequently and explicitly opposed them, his very disciples could not relinquish them but with the greatest difficulty, and only after the death of him whom they regarded as the Messiah (Luke 20: 25—46).

§ 8. *Evidence of the truth of the professions of Jesus respecting himself;*

(2.) From his miracles.

But the principal evidence for the divinity of the mission and doctrines of Jesus, is that derived from those deeds of his which are termed miracles. As these miracles, whose historical truth has been proved (§ 5), are of such a nature that they could not be produced by human art, or be a mere accidental coincidence of events with the wishes and predictions of Jesus; they are ocular proofs of the fact, that the man Jesus, who produced these effects, was not left to himself; but that he was under the influence of a superior Being, and of that very Being to whom he ascribed all his declarations, as well as those actions of his, which so manifestly transcended all human power.

§ 9. *The divine authority of the doctrines of the apostles.*

The Lord Jesus, whose words were all uttered under divine influence (§ 6, 7, 8), commissioned all the apostles whom he had chosen, with the single exception of Judas the traitor, to promulgate and propagate those doctrines which he had himself taught. From their discharge of this commission, he anticipated the happiest results; not only because the apostles had been his companions, and had been instructed in his doctrines, and had been eye-witnesses of his miracles, but because he depended principally on the agency of God (John 17: 11—15), who would, by various aid, supply the absence of Jesus, who had hitherto been their friend and instructor; and in his stead give them another supporter, who would never abandon them (John 14: 16, 17), and would perfectly qualify them for the discharge of their official duties (Acts 1: 8. Luke 24: 48, 49). Thus, the personal agency of the apostles was by no means dispensed with, in the performance of their duties; but they were required to combine (John 15: 26, 27) those instructions which should be given them by their constant and exalted guide, with what their own knowledge and ability supplied. Jesus assured them that the *Spirit of truth* (το πνευμα της αληθειας,

John 14: 17), who perfectly coincided with him and his Father, would bring to their recollection all those words of his which they might have forgotten, as often as such recollection should be necessary to the discharge of their official duties; that he would correct their knowledge of the things they had imperfectly comprehended, and would communicate to them all necessary knowledge, not excepting a knowledge of future and secret things, which they could not obtain by natural means. [See John 14: 16, 21, 26. 15: 26. 16: 7, 13—16.] And hence it follows, that when in some of their communications, their invisible and constant instructor (*ὁ παράκλητος*) brought nothing to their recollection, but left them to use their natural ability and knowledge; those communications were really sanctioned by the Spirit of truth. According to the certain declaration of Jesus, therefore, we are to view all the doctrines of his apostles as the doctrines of that Spirit of truth, under whose immediate guidance they always discharged their official duties; and we are bound, at the risk of certain punishment, to attach to them divine authority. (Mark 16: 15. 6: 11.) Nor have we any reason to fear, that the apostles might have neglected to treasure up in their memory with sufficient care, those declarations of Jesus which regarded themselves, as they had occasion so frequently, even in the commencement of their apostleship, to recall those declarations, and to compare them with their own experience.

§ 10. *The authority of the apostle Paul.*

The apostle Paul claimed equal authority with the other apostles. For he asserts that he was chosen by Christ himself to be his messenger; that the power of God made him competent to discharge the duties of his office; that the doctrines of Christianity, which neither his nor any other human intellect could have discovered, by any course of investigation, were not taught him by any man, not by an older apostle, but were revealed to him by the almighty agency of God himself; and, finally, that the inspiration of the Divine Spirit extended even to his words, and to all his exhibitions of revealed truths. We learn from the apostle Paul himself, that this Spirit, who revealed to him unknown truths, extended the same aid to *him*, as to the other apostles, and in the discharge of *all* his official duties. This divine influence, therefore, was not confined to his teaching those truths which are properly termed revealed doctrines; but when he was inculcating truths which he had learned in other ways, and when giving commands or advice founded on these truths, his communications were accordant with the will of Christ, with which the Spirit

made him acquainted; and thus his instructions could with propriety all be ascribed to the Lord, or to the Spirit of the Lord. They derived their authority and credibility from Him, who was the perpetual Instructor of the apostle, and who would have prevented him from making any communications which were either wholly or in part inconsistent with the will of Christ. Hence the apostle says, in general, that Christ taught by him; and that his doctrines were to be regarded and obeyed, as the doctrines of God, and not of man. The reality of Paul's having experienced divine teaching and illumination, appears from the evident credibility of the history of his call to the apostolical office; an office, for which he could be qualified only by a special divine influence; and likewise from his miracles, the historical truth of which was so incontrovertible, that even when addressing his enemies, he could appeal to them in confirmation of his doctrines and of his apostolical authority. The other apostles also had no hesitation in acknowledging him as a fellow apostle.

§ 11. *Divine authority of the apostolical writings.*

If the doctrines of the apostle possess divine authority, (§ 9, 10), the same authority must belong also to their *writings*. Because, in the first place, according to the usage of the language, the words *to speak*, (*λαλεῖν*), and *to beseech* (*παρακαλεῖν*, 2 Cor. 5: 20), and other similar expressions, refer as well to written as to oral instructions. Moreover, it is very evident, from the nature of the case itself, that the only difference between their written and oral instructions was that the former were of a more permanent nature, and therefore of more extensive importance than the latter. Nor can any reason be assigned, why, as soon as the apostles began to write, they should immediately lose all that knowledge which they had previously possessed, and which they had derived from the instructions of Christ, or of that Spirit, who, after his death, was sent down from heaven; or why this, their constant guide, who at all other times assisted them in the discharge of their official duties, should withdraw from them his aid the moment they attempted to write. Finally, we read expressly, that they composed their books, if not by the express command, yet under the special influence of God. [See 1 Thess. 4: 8.] Thus, when the apostle Paul (2 Cor 11: 17) explicitly permits his readers to consider as uninspired so much of his epistle as embraced his self-commendations; this very limitation implies, that he intended his written instructions generally should be received as the instructions of God.

§ 12. *Divine authority of the writings of Mark and Luke.*

Although what has been said in the preceding paragraphs,

(§ 9—11,) relative to the extraordinary guidance of the apostles cannot be predicated of the writings of Mark and Luke; the fact, that their statements are historically true, and entitled to our confidence, is established by the evidence stated in § 5. It appears, also, that we may justly ascribe to them divine authority. For the apostle Peter read and sanctioned the Gospel of Mark, which was written under his superintendence. And, in like manner, the historical works of Luke, one of which [the Acts] relates principally to the apostle Paul, doubtless received the perusal and the sanction of this apostle. Finally, the apostle John [at least virtually] expressed the wish, that the Christians should have in their possession the Gospels of Mark and Luke, as well as his own and that of Matthew, and that the two former should be used in connexion with the latter.

§ 13. *Divine authority of the Old Testament.*

The very same kind of arguments which proves the divine authority of the writings of Mark and Luke, will also prove the divine authority of the books of the Old Testament; for they have alike received the sanction of men, whose credentials were divine. As it has been proved (§ 6—11), that the religious instructions of Jesus and his apostles are of divine authority, it follows, that *all* their declarations, and of course their assertions relative to the Old Testament, must be received implicitly, as being accordant with truth. But Jesus and his apostles not only declare, that God is the author of the Mosaic Laws, but they receive other parts of the writings of Moses as true; not excepting his account of events which took place before his birth; and they assume that the books of Moses were written at the special instance of God, and under his particular guidance. They assert that the Pentateuch, and the sacred books of the Jews in general, contain divine predictions (not the conjectures and fictions of men), which are therefore prophecies of indisputable certainty. And not only the prophecies, but the whole of the Old Testament, all its moral instructions, its narratives, and, in short, the whole contents of the book, whether prophetic, doctrinal, or historical, they assume as indisputably true. And this claim of the Old Testament to our implicit credence, they found on the divinity of the book.

§ 14. *Proof that the Jewish canon, in the days of Jesus, contained the same books which now constitute our Old Testament.*

The inquiry, what were the particular books known in the time of Jesus and his apostles, and denominated *holy scriptures*, or *the law and the prophets*, or simply *the law*, or *the scripture*, and which were sanctioned by our Saviour and his apostles, as

writings of divine authority, must be determined principally from the testimony of the New Testament. For, in addition to the books of Moses, which the New Testament expressly mentions, and declares to be of divine authority (§ 13), as appears from the expression *the law and the prophets*, the New Testament also specifies the following books as belonging to the sacred canon of the Jews:

The book of *Joshua* and that of *Judges*, Heb. 11: 30—34, (with Josh. 6: 2. Judg. 6: 4, 11, 14, 15), Acts 13: 20.

The books of *Samuel*, Matt. 12: 3, &c. with 1 Sam. 21. Heb. 1: 5, with 2 Sam. 7: 14.

The books of *Kings*, Rom. 11: 2, with 1 Kings 19.

Daniel, Matt. 24: 15, with Daniel 9: 27. Heb. 11: 33, 34, with Dan. 6: 3.

Job, 1 Cor. 3: 19, with Job 5: 13.

Isaiah, Luke 4: 16, &c. with Is. 61: 1. 58: 6. Acts 8: 30—35, with Is. 53. John 6: 45, with Is. 54: 13. John 12: 41, with Is. 6: 10. 1 Cor. 14: 21, with Is. 28: 11. Rom 3: 15—19, with Is. 59: 7, 8. Rom. 10: 11—21, with Is. 28: 16. 52: 7. 53: 1. 65: 1, 2. 1 Pet. 2: 6, with Is. 28: 16.

Jeremiah, Heb. 10: 15, with Jer. 31: 33, &c.

Hosea, Rom. 9: 25, with Hos. 2: 25.

Joel, Acts 2: 16, with Joel 3: 1, &c.

Amos, Acts 7: 42, with Amos 5: 25. Acts 15: 15, with Amos 9: 11.

Jonah, Matt. 12: 39—41, with Jonah 2: 1.

Micah, John 7: 42, and Matt. 2: 5, with Micah 5: 1.

Habakkuk, Acts 13: 40, with Hab. 1: 5.

Zechariah, Matt. 21: 4, with Zech. 9: 9. John 19: 37, with Zech. 12: 10.

Malachi, Mark 1: 2, with Mal. 3: 1.

The book of *Psalms*, Luke 20: 42, David himself saith in the book of Psalms; Acts 1: 20. It is written in the book of Psalms; Matt. 21: 42 (with Ps. 118: 22), in the Scriptures. In Luke 24: 44, they are called *Psalms*; and in v. 45 are included among *the Scriptures*. John 13: 18 (with Ps. 41: 10, [9]), that the Scripture may be fulfilled. Rom. 3: 10—14, with Ps. 14: 1. 5: 10. 140: 4. 10: 7. Rom. 3: 18, 19, with Ps. 36: 2. 107: 42.

Proverbs of Solomon, James 4: 6, with Prov. 3: 34.

To these books, which are expressly named in the New Testament, may be added *Ezekiel*, and *the four minor prophets*, which are not above mentioned; because it was customary, before the time of Jesus, to class Ezekiel, Isaiah, and Jeremiah together, under the appellation of *The Book of the Prophets*; as well as to count *twelve minor prophets*.

And that the other books, which are not named above, and which are, by Jews and Christians, received into the canon of the Old Testament, were also admitted into the collection of Jewish sacred writings at the time of Jesus and his apostles, is proved by the testimony of *Josephus*, their contemporary. For, in his first book against Appion (sect. 8), he states, that all the Jews received twenty-two books as sacred, and of divine origin; and he also divides them as Luke does (24: 44), into three principal classes. Now if we attempt to make up the number of books given us by Josephus, we shall find that, according to the old Jewish method of calculating, besides those above mentioned, there are required exactly as many more as are now received by the Jews into their canon. And Josephus himself, in other passages, specifies the greater part of these additional books as being such as were at that time received among the *sacred writings*.

Finally, it is evident, from the substantial accordance of the passages of the Old Testament quoted in the New, or in Josephus, or Philo, with our present text, that the writings of the Old Testament, with which Jesus and his apostles were acquainted, and which they confirmed as divine, were in the same state in which they now are, and that they have not suffered any material alteration since that time. Moreover, the very same arguments, by which the integrity of the New Testament was established (§ 4), are also applicable to the Old Testament, and satisfactorily establish its integrity.

§ 15. *The Scriptures must be received as a perfect rule of faith and practice.*

From the evidence which has been adduced (§11—13), in support of the divine authority and credibility of the writings of the Old Testament (§ 14), and of the New (§ 1—11), as respects their doctrines, prophecies, and history, it necessarily and spontaneously follows, that we are bound to receive, as divine, all the instructions and precepts, which are either given by the writers themselves, or communicated by them as the instructions and precepts of God; and to receive all their statements as indubitably and perfectly true. In short, the decisions which are contained in Scripture, as soon as they are satisfactorily ascertained, must be received by us as the standard for the regulation of our judgments.

§ 16. *Evidence of the divinity of the Scriptures, from personal experience.*

Persons not religiously disposed may, prior to any examination into the truth of the Christian doctrines, be prejudiced against them, by the fear of condemnation from them, John 7:

7. 3: 19, &c. But whoever strives to live to the glory of God, and so as to meet the divine approbation, will be kept from such premature condemnation of Christianity, by the consideration, that its precepts offer him a prospect of becoming better acquainted with the will of God. He will be willing to examine Christianity closely, because he expects, that if it be of divine origin, it will approve his zeal in the cause of virtue, and stimulate him to greater exertion, John 3: 21. Nor is the hope a delusive one. For the more he studies and follows, in his practice, the doctrines of Christianity, the more will he find, by his own experience, that he is advancing in the knowledge of that truth, which makes him happy, which gives peace to his mind, and meliorates his heart. And thus will his own experience satisfy him of the divinity of the doctrines of Christianity, John 7: 17; or of the truth of the account which its first teachers give of its origin. I should, indeed, hesitate to infer, merely from the salutary influence of the doctrines of Christianity on the mind, that they were promulgated by the extraordinary and direct agency of God; for I fear I should be unable to render this proof sufficiently evident to others. Nevertheless, it is undeniable, that the credibility of the declarations of Jesus and his apostles (which is the general ground for belief in the divine authority of the doctrines of Christianity, and of the holy Scriptures, generally), is greatly corroborated and rendered in a high degree probable, by the following considerations: first, all who make a conscientious use of the Christian doctrines, experience precisely those effects from them, which a divine revelation must produce; or, in other words, the Bible accomplishes precisely what we have a right to expect from a divine revelation. Secondly, a conscientious use of the doctrines of Christianity, must excite a feeling of high reverence for the expanded views and the great piety of the persons who first published these doctrines. And those, who, by such an intimate acquaintance with Christianity, have become the subjects of this feeling of high reverence, will be impressed with the thought, that such doctrines could not have originated from these men themselves, John 7: 15. Acts 4: 13. And this consideration will add to the credibility of their statement, that they had the assistance of God, in publishing these doctrines. Or at least, it will appear unwarrantable to charge men so far surpassing the best and most learned teachers of their age, with such a degree of enthusiasm or of villany, as must be ascribed to them, if their pretensions to a divine influence were either a delusion or an imposture.

ARTICLE VI.

CHIEF JUSTICE MARSHALL.

A Discourse upon the Life, Character, and Services, of the Hon. JOHN MARSHALL, LL. D., Chief Justice of the United States of America, pronounced Oct. 15, 1835, at the request of the Suffolk Bar. By JOSEPH STORY, LL. D.

THE above-entitled work is recommended to general attention, by the character alike of its author, and of its subject. For more than twenty years, Judge Story, the author of the Eulogy, has occupied a seat upon the bench of the Supreme Court of the United States, with great credit to himself, and equal benefit to his country;—a post, which cannot be thus filled, except by one of high intellectual and moral qualifications. The subject of the Eulogy, for more than thirty years, performed, with unrivalled ability and integrity, the responsible duties of Chief Justice of the same exalted tribunal;—in that office, affording to the admirers of public virtues, an example not less illustrious than is to be found by the friends of private excellence, in his extra-official career.

When it is remembered, that the Court referred to, is called upon to decide questions of the gravest character, and most serious importance, that can be submitted to the consideration of human beings,—questions, not unfrequently affecting the sovereignty of States, and of the whole Union, involving the profoundest principles of both jurisprudence and politics, and requiring an acquaintance with the various and conflicting statutes of four and twenty States, as well as of the federal legislature,—questions, demanding for their thorough investigation and just decision, not merely an amount of learning and talent rarely found,—but an integrity and firmness of principle, and a cool and calm wisdom, which are yet more rare,—then will it be felt, that he, who, for thirty years, fills a seat in that Court as John Marshall has done, with a constantly increasing lustre of reputation, is, indeed, a great man, whose death the land should lament, and whose life should be remembered through all succeeding generations.

How long and intimately has the name of the late Chief Justice Marshall been associated, nay, almost identified, with that of the Court over which he so admirably presided! How few of the present generation are there, whose memories embrace the time when the decisions of that Court were uttered by any other lips than his! And now, that he is for ever removed from the elevated sphere of his usefulness, to how many thousand admiring observers of his course does it seem, almost as if the temple of law had been robbed of its noblest pillar,—its strongest support,—its choicest ornament!

As the Romans, of old, were wont to erect, in the vestibules of their dwellings, the effigies of their illustrious ancestors, so that every departure from home, and every return to its hallowed precincts, might remind the living of the example of the departed, and kindle the fire of virtuous emulation in the breasts of youthful beholders, so should we, Americans, within our hearts and memories, preserve the names and deeds of our great and good men, to incite and encourage us in the path of duty, and, dying, we should bequeath them, “as a rich legacy, unto our issue.”

Impelled by this principle, and desirous of doing something, to manifest our veneration for the mighty dead, and to extend, if possible, the salutary influence of their bright example, we have, in the following pages, attempted a brief sketch of the life and character of one of the greatest and best men, whose names adorn the history of America,—and whose removal, by the hand of death, has left a void so vast in public life, that all men shrink from the attempt to supply it, as from a task too arduous for the ordinary powers of humanity.

John Marshall, the late Chief Justice of the Supreme Court of the United States, was a native of Virginia, and was born September 24, 1755, in one of the then frontier counties. He was the son of a planter of narrow fortune, but numerous family, John being the eldest of fifteen children. The lives of these children furnish abundant proof, that *he* confers a greater benefit on his country, who rears a large and virtuous family, than he, who leaves an affluent fortune.

Owing partly to the pecuniary circumstances of the father, and somewhat to the prevalent want of the means of education, in a new and frontier region, young Marshall was never favored with the advantages of early mental culture. Aside from such instruction as his father was able to give in person, he never

received more than two years' regular tuition. His father was a man of sound sense, and, by a judicious direction of the son's early tastes, led him to a familiar acquaintance with the choicest literary productions of England, whether prosaic or poetical. The taste, thus early formed, was cherished through a long life, and became a lasting source of enjoyment. For his father's paternal offices, Mr. Marshall retained the warmest gratitude, so long as he lived; and his feelings towards the good old man were frequently poured forth with touching eloquence.

The defects of his early education, Mr. Marshall supplied by the studies of mature life. Judge Story informs us, that, without any other assistance than that derived from his dictionary and grammar, he acquired a mastery of the Greek and Roman classic authors. In his boyhood, the future Chief Justice was a warm admirer, nay, an ardent worshipper, of the Muses; and, not content to manifest his regard, by the *study* of poetry, he poured forth his own soul in song;—an example in which he has been followed by Judge Story himself, at a mature age,—but by very few others of the disciples of the jealous Themis. The common idea, and probably the true one, in reference to men of ordinary mind, is, that eminence and success in the legal profession require an exclusive devotion to its studies. But genius is not to be limited by rules like this; nor do we regard the attainment of legal distinction an adequate compensation, in any case, for the privation, which it ordinarily requires, of the common enjoyments of literature, of domestic life, and of an equally developed mind.

In 1773, when Marshall was about eighteen years old, he had partially commenced the study of law. But the circumstances of the times compelled him to abandon the pages of Blackstone, and direct his thoughts to far other subjects. The American Revolution was then passing through its early phases. A long oppressed people, outraged beyond endurance, was rousing itself to the desperate struggle of self-preservation. Agitation was everywhere abroad;—the love of liberty, instead of a calm and sober affection, had become a fiery and impulsive passion,—and its flames burnt in the bosom of the old and the young alike. The studies and arts of peace were forgotten, and, in their stead, the science and the art of war became the constant and universal study and practice. The Marshalls, both father and son, partook of the general feeling, and engaged in the general employment. Military treatises and political

pamphlets became the young man's study, and the evolutions and exercises of the parade-ground his favorite amusement, for the space of two years. In the eventful summer of 1775, he received the commission of Lieutenant in a corps of "minute men," organized for the purpose of resisting the dastardly movements of Governor Dunmore, the royal viceroy in Virginia, who was endeavoring to instigate the slaves to rise against their masters, in the vain hope of restoring the spirit of loyalty, by the bloody agency of a servile war. During that year, young Marshall was engaged, with distinction, in the battle fought near the city of Norfolk, between the Virginia militia and the royal troops, under Lord Dunmore. He was also in Norfolk, when that city was set on fire by British troops under Dunmore's direction; and from that memorable conflagration the fire of the young patriot's zeal derived tenfold ardor. As it was, in regard to the burning of Charlestown, in Massachusetts, so was it in regard to the destruction of Norfolk. In each instance, the conflagration was the funeral pile of English authority, and the beacon light of independence.

In 1776, young Marshall became connected with the Continental troops under Washington, as Lieutenant, and marched into the Middle States, at that time the seat of the war. He speedily rose to the rank of Captain; in which capacity he continued, with some intervals of retirement from service, through the war. He took part in the famous battles of Monmouth, Germantown and Brandywine. He was frequently called upon to perform the duties of deputy Judge Advocate, in Court Martials; and in the performance of those duties became acquainted with Hamilton and Washington, whose respect and confidence he enjoyed from that time forward.

At the conclusion of his military career, Mr. Marshall returned to his legal studies, to which he had devoted the intervals in service, before alluded to. He was duly licensed, and commenced the practice of law. The powers of his great mind, and his admirable tact in the management of cases, soon secured for him a large business, and a high professional rank.

In 1782, he was elected to the Virginia legislature, and, very soon after taking a seat in that body, he was named to the Executive Council, although he was then but about twenty-eight years of age. Such was then his reputation.

In 1783, he performed an act, that exerted upon his future enjoyment a powerful influence, and which, upon his death-

bed, he regarded as the only voluntary act of his life worthy of being recorded upon his tomb;—he married the woman of his choice, with whom, for nearly fifty subsequent years, he lived in perfect domestic happiness.

By repeated elections, Mr. Marshall was kept in the Virginia legislature through the whole of that dark and portentous era, which intervened between the close of the Revolution and the final adoption, by the States, of the present Constitution;—an era, whose trials, and perils, and sad presages, none of the present generation can adequately conceive; an era, when,—to use the happy figure of another,—it seemed that the Union, having escaped the stormy buffetings of the war, was destined to perish upon a peaceful and summer sea.

The old Articles of Confederation were wretchedly adapted to combine under one general government a number of independent republics, even when those republics were forced together by community of danger and of suffering; and when the tie of danger was cut asunder by peace, their inefficiency was rendered frightfully conspicuous, by the centrifugal tendency that was at once manifested amongst the jarring elements of which the Confederation was composed. As shattered ships have sometimes been known to hold together, while under the pressure of mountain waves, and then to fall asunder when the return of calm has removed the unusual bond of connexion, so the United States, surviving the trials of war, seemed doomed to dissolution by the relaxing influence of peace. All discerning men perceived the danger,—and many who looked to the Union as our only hope, then felt as we may suppose a person to feel, who, while suspended over gloomy and unfathomed depths by a fragile cord, beholds that cord frayed and worn, its strands partly broken, and the whole untwisting itself beneath his weight and pressure. But thousands, on the other hand, looked with dread upon a stronger general government, fearing that such a union and consolidation of power would overthrow and swallow up State sovereignties, as Aaron's rod swallowed the wands of the Egyptian sorcerers. Such men, of course, regarded, without apprehension, the rapid decay of the federal authority, through the inefficiency of the articles of union.

At this crisis, "Chaos and old Night" seemed descending again upon the politics of America,—and the struggles of contending parties, all of which spoke, and wrote, and labored, with

a zeal proportioned to their convictions of their own respective orthodoxy, threatened to render the ruin doubly swift and certain. This was, indeed, "the time that tried men's souls;"—and, unless familiar with its thrilling history, no one can fully understand the import of the phrase, by which we describe it; nor the full value of that excellent frame of government, which, from amidst such troublous times, sprang up, as the fair form of earth emerged from the billowy deluge.

Had John Marshall lived no longer than to behold the close of the Virginia debates on the adoption of the Constitution, in 1787, his name, even then, would have remained conspicuous and renowned, as one to whose masterly efforts, in a great degree, the adoption of that Constitution in Virginia was owing. With Washington, and Madison, and Randolph, and Pendleton, Marshall would have found a glorious fraternity in fame. As events have proved, however, his eloquent and powerful defence of the Union was but one bright step in a long career of distinction. It was his *debüt* before the country, as a profound constitutional lawyer.

Satisfied with success in this great matter, and warmly attached to his profession, Mr. Marshall resolved to retire wholly from political life. But his individual preference was forbidden him by the public voice, and he was compelled, like Jay, and other worthies of that period, again to enter upon public duty.

General Washington had been elected President of the United States, under the new Constitution, and to his administration of the government were now transferred the hostility and opposition of those who had resisted the adoption of the Constitution. Nowhere was opposition more violent than in Virginia. In the legislature of that State, every measure of the President was arraigned and discussed, with the most unscrupulous freedom, by parties, in whose opposing ranks were enlisted men, the very names of whom are watchwords of power.

To sustain and defend the administration, was the task allotted to Mr. Marshall, in this legislature, by his constituents; a task, which he performed with consummate ability, from 1788 to 1792, by a series of arguments, the substance of which is probably embodied in his *Life of Washington*.

In 1792, we find him again in a private station, toiling, but not with undivided industry, at the Bar. Amidst the cares of important cases entrusted to his management, he found time to care for his country, and to labor in her behalf. At that period

it seemed almost inevitable, that America, prostrated as were her energies, and exhausted as were her resources, by her own Revolution, would be drawn into that vortex created by the French Revolution; and thus draw down upon herself the enmity of all Europe. Many powerful causes concurred in rendering probable this result. To avert such a calamity, President Washington published his celebrated Proclamation of Neutrality. This measure, novel in its character, seemed to many an act of glaring Executive usurpation, and it threw the whole country into a ferment;—thus substituting the perils of domestic discord for those of foreign war. Mr. Marshall, with prophetic eye, beheld his country's salvation in this much assailed Proclamation,—and he came forward to defend it, with the ardor natural to such a conviction. His oral harangues, and elaborate writings upon this subject were of no small influence, in producing that public sentiment, which finally sanctioned the Proclamation; and in his opinion all parties have since most heartily united,—thus settling the questions of expediency and constitutionality.

In 1795, as a member of the Virginia legislature, Mr. Marshall once more came forward as the champion of peace, and of the President, by assuming the defence of that celebrated commercial treaty concluded with England, by John Jay, and known as "Jay's Treaty." The hostility to this diplomatic act was even more fierce than that which had been shown against the Proclamation of Neutrality,—and the whole country was on fire with controversy. Nothing in the recent history of political violence, revolting as it has been of late years, has surpassed, or even equalled, this memorable contest between what were then called the French and English parties. Mr. Marshall regarded the ratification of that treaty as of vast importance, and looked away from its rejection as the signal of war. He had no doubt in his breast as to either the necessity of that treaty, or its constitutionality. He, therefore, threw himself, with all his soul, into the discussion of those points, and his argument upon the latter was so perfectly conclusive, and unanswerable, as to settle the question forever, with all the certainty of a judicial opinion. His speech thereon is said to have been one of the most splendid efforts of his genius: it served not only to silence controversy, but to spread Mr. Marshall's fame throughout the Union, and secure for him the respect of both foes and friends, as one cased in the panoply of

constitutional law, and clothed with the mightiest energies of eloquence. From this period, Mr. Marshall stood high amongst the most eminent men of that *day of great men*. General Washington offered him the appointment of Attorney General of the United States, and also that of Minister to France; both of which honorable offices he declined, upon a determination, which he then considered inflexible,—the determination of remaining steadily at the Bar, as a private lawyer.

In 1797, he was, however, persuaded to accompany Messrs. Pinckney and Gerry in an embassy to France. The embassy failed of its object; but the fame of Mr. Marshall was increased by the character of the diplomatic papers which he prepared, in discharge of the duty assigned him.

In 1799, he was elected to Congress, where his ability was at once felt, and his worth acknowledged. In the same year, President Adams offered him the seat vacated in the Supreme Court, by the death of Judge Iredell,—which offer was declined.

In 1800, Mr. Marshall was named Secretary of the War Department, and before he could assume the duties of that office, he was appointed Secretary of State, in place of Col. Pickering.

It would seem, that offices and honors enough to fill up the measure of a life, had already been bestowed upon this great and good man. But there remained one further dignity to be conferred, to illustrate at once the wisdom of the elder Adams in the appointment, and the unrivalled merit of Mr. Marshall. Accordingly, in January, 1801, he was appointed Chief Justice of the Supreme Court of the United States. He was then in the forty-sixth year of his age!

From that date, through the prolonged period of thirty-four years, Judge Marshall presided over that august tribunal, with a virtue and an ability, which have embalmed and emblazoned his name for ever. On the sixth day of July, 1835, this venerable man, full of years and honors, surrounded by his family, and mourned by a whole people, was summoned home to immortality. We most sincerely hope, that, in the Courts of Jehovah, whose bosom (to use the words of Bishop Hooker) is the "home" of law, Chief Justice Marshall has received an honor and a reward, far more valuable and enduring, than any which can be conferred within *the jurisdiction of death*.

Such are the leading events in the public and professional

life of Mr. Marshall, as sketched from the more minute and detailed account of his eloquent eulogist.

At the conclusion of his biographical narrative, Judge Story, with the same minuteness, enters into an examination of the private and public character, the principles and peculiarities of his illustrious Chief. Public gratitude is due to Judge Story, for the service which he has thus rendered to the cause of truth and virtue; and, for ourselves, we most sincerely tender him our acknowledgments for the favor thus conferred. The analysis given by the eulogist, is full and particular,—a living and perfect portrait. We must content ourselves with a mere outline, sketched with a hasty pen.

The public, who have so long delighted to honor the late Chief Justice, will now rejoice to learn, on authority somewhat better than common fame, that this great Judge was every way worthy of their regard, and that he may, without fear or hazard, be held up to youthful minds, as a fit model for virtuous imitation. The sagacious friend, whose scrutiny of more than twenty years enables him to make the assertion, informs us, that, “in his life there was not one extravagance of design or act; that there were no infirmities, leaving a permanent stain behind them; no eccentricities to be concealed; no follies to be apologized for; no vices to be blushed at;” no dark deeds to spot the clear sun of his reputation.

Unlike many, if not unlike most, distinguished men, Chief Justice Marshall possessed an almost perfect symmetry and harmony of character. His public worth was not greater than his private excellence. As a *Judge*, he was not more thorough in duty, than as a *man*. His head, his heart, and his conscience, were all attended to, and neither of them suffered to banish the other from his memory. Consequently, his learning never made him mad; his eminence in office was not the monstrous result of an unnatural development of one power, or class of powers, cultivated to the exclusion of the whole man beside; the science of law was not allowed to scare from his thoughts all other sciences and subjects; but his capacious intellect furnished ample room for all the departments of truth, and all the treasures of taste; his devotion to professional or official duty, was not allowed to smother and blot out the social affections; or to make him regard with coldness the cheerful pleasures of society at large, and the holy delights of home; his strict performance of life's many labors, and his great abundance of life's

honors and rewards, were not permitted to limit his thoughts and motives to the narrow bounds of time, nor to shut out from the field of his contemplations the laws of God and the destiny of eternity. No! But in all the relations of life,—as a moral agent,—as one of the great human brotherhood,—as the administrator of law, and the head of earth's most dignified tribunal,—as a citizen of this free land,—as a member of the social circle,—as a neighbor, as a husband, and as a father,—whether as one bound to submit and obey, or as one authorized to command,—in all relations, at all times, he was alike prompt and exemplary. He was a great man, a learned man, a virtuous man, a benevolent man, a modest and humble man, and, we trust, a pious man. A character like this, so free from fault or defect, how few of the world's great men can exhibit!

Amongst Christian sects, Chief Justice Marshall belonged to the Episcopalian. But his religious feelings were far above intolerance. His benevolence was as broad as the circle of human suffering, and it manifested itself in an open-handed and unwearying charity.

Unaffected modesty was manifest in all his conduct. Personal vanity was evidently unknown to his character; nor did he ever exhibit the love of display or effect. In dress, manners, and deportment, he was simple and unaffected; ever maintaining an unoffending but manly dignity. His heart was full of "the milk of human kindness," and in the domestic circle, he seemed to be in his favorite element. "After all," says his eloquent eulogist, "whatever may be his fame in the eyes of the world, that which, in a just sense, was his highest glory, was the purity, affectionateness, liberality and devotedness of domestic life. Home, home, was the scene of his real triumphs. There he indulged himself in what he most loved, the duties and the blessings of the family circle. There his heart had its full play; and his social qualities, warmed and elevated, and refined, by the habitual elegancies of taste, shed around their beautiful and blended lights. There the sunshine of his soul diffused its softened radiance, and cheered, and soothed, and tranquillized the passing hours."

As one of the legitimate results of this home-loving spirit, Mr. Marshall cherished for the female sex a just respect, and an elevated chivalry of feeling. On all occasions, he treated the members of that sex, and spoke of them, with delicacy, kindness, and esteem. We wish that his example, in this par-

ticular, might be more generally imitated. Man will never rise to his just elevation in worth, while woman remains below her proper rank in the social scale.

In the amiability of his private life, few were ever led to the knowledge, that Judge Marshall's natural temper was impetuous and excitable. But in the even flow and glassy surface of the current of his passions, was exhibited, in fact, one of the most delightful proofs, that self-discipline is almost omnipotent.

But the world will know the Chief Justice, not so much as a private citizen, as a public officer, clothed with vast authority, laden with weighty responsibilities, called upon to measure out justice in the most important cases, and illustrate and establish principles of the greatest moment, in regard to both private disputes and national interests.

Upon his public life, we may look with unmingled satisfaction. Although differences of political opinion, honestly entertained, may, occasionally, have induced some men to question the soundness of Mr. Marshall's views and decisions, yet, on the whole, it will now be generally acknowledged, that his conduct has ever been just and faultless,—“without stain or blemish.” He was the personification of integrity,—of unchanging inflexible, “even-handed justice,”—never impelled by passion, warped by prejudice, nor blinded by error. The basis of his character and conduct was *principle*;—upon which, as against a rock, the waves of party excitement and the wild winds of popular fury spent, in vain, their utmost violence:—*principle*, which knows not fear or favor; which acts ever “right on,” regardless of casual and extraneous circumstances, and which triumphs, at last, over all opposition. Such a character, united with vast intellectual power, and with all the learning needful to high judicial station, rendered the late Chief Justice worthy to fill his exalted office, and enabled him to do so in a manner which rendered the Supreme Court the most admirable tribunal by which justice was ever meted out to man.

Probably the mass of common minds cannot comprehend and appreciate the full measure of greatness belonging to one like Mr. Marshall. They are dazzled by irregularities, and impressed by sudden and violent contrasts. Calm and uniform conduct seems to them incompatible with true greatness. But to those who are competent to gage and measure both intellectual and moral worth by their proper standard, the phenomena of uniformity and consistency, and the appropriate evidences of men-

tal grandeur,—to such men nothing could be found more demonstrative of Judge Marshall's genuine preëminence, than the fact, that the even tenor of his way was never disturbed by any of the ordinary causes of disturbance: that truth, and justice, and virtue, were ever before him, in their own bright and clear light; that neither the clouds of passion, nor the mists of false reasoning, nor the veil of ignorance, could blind his eye, or divert his observation.

The great end of Marshall's existence,—we mean that for whose accomplishment, so far as God's purposes can be read in the life of any human being, he seems to have been created,—appears to have been the development and firm establishment of the leading principles of constitutional law. To this end, every step of his progress manifestly tended. His participation in the perils and sufferings of the old war; his familiarity with the evils of the old Confederation; his strenuous efforts to procure the adoption of the Constitution, and the necessary studies in support of those efforts; his zealous defence of the early measures of government, when, as yet, every step was an experiment—all these things were initiatory and preparative. The results, to which this discipline led, were such as might have been hoped by the ardent patriot. They were this great man's peculiar triumph. In the exposition of this most important department of our jurisprudence, “he stood confessedly without a rival,—whether we regard his thorough knowledge of our civil and political history, his admirable powers of illustration and generalization, his scrupulous integrity in interpretation, or his consummate skill in moulding his own genius into its elements, as if they had constituted the exclusive study of his life. His proudest epitaph may be written in a single line,—**HERE LIES THE EXPOUNDER OF THE CONSTITUTION OF THE UNITED STATES!**” Such are the opinions of one, whose judgment in this matter is sustained by a reputation in the same department second only to that of Marshall.

This department of law, which is now spread through volumes, was comprised within a few paragraphs, at the outset of his judicial career. To him, is this great change owing. His almost creative power called into existence that beautiful system of rules, by which the harmony of our complex political action is secured. His fame has, therefore, a glorious and lasting monument;—a monument, which shall be dear to American hearts, so long as they retain one feeling of regard for liberty, and of love for national union.

The value of such a man as Marshall, in such an age, and among such a people, as that in and among which he lived, is incalculable. He served as a check upon the fiery speed of innovation ; as a curb upon the headlong impulses of the revolutionizing spirit, which is our national characteristic ; as a guide and pilot to the tempest-driven state ; as a saviour to his well-beloved country.

Creative, to a great degree, in his genius, he preferred to fix and perpetuate good existing institutions, rather than to subvert, substitute and experiment rashly. We do not mean to say, that he opposed improvement,—but that he never loved change for change's sake alone : he was content to alter, when alteration was amendment. In periods of great political excitement and fluctuation, it is an unspeakable blessing to possess men of this discreet and forbearing disposition ; men of collected minds, to stand firm amidst the war of elements,—to vindicate established truths, and assert the excellence of long-tried principles. And, while we sincerely trust, that our fellow-citizens will never allow themselves to be fettered, cramped, or confined by inflexible systems and unalterable institutions, we most fervently pray, that there may always be found able advocates of what is good and true, however ancient.

We could extend our reflections upon the character of Judge Marshall to great length, with no common pleasure ; but our readers may have already demanded our silence, and we wish not to weary. A single remark shall close this part of the subject. That life, of which we have attempted a sketch, is worthy of universal study, as an illustrious example of what success may be commanded by vigorous and persevering effort, and of what vast benefit may be conferred, by a virtuous character, upon a whole nation.

A few words as to the Eulogy itself. Its composition was a labor performed amidst a crowd of professional cares and studies, so numerous and constantly pressing, as to create surprise in Judge Story's friends, that his single mind can sustain them. Marked by occasional inaccuracies, we wonder that there are so few blemishes apparent in so extensive a biographical and critical sketch. Diffusiveness of thought and language is one of these blemishes ; but, let it be remembered, that it requires vastly more time to reduce a work to conciseness, than to extend it through a host of pages ; that this fault is a proof of a full and prolific mind, pouring forth its abundance in unmeasured

volume, and, above all, that, in this case, it is an expression of a most amiable and affectionate disposition, laboring to relieve itself of overwhelming grief, by unrestrained utterance. The Eulogy is evidently the production of an elegant scholar, as well as of an erudite jurist; and, in the absence of professional pedantry, we find another proof, that profound familiarity with legal science does not, inevitably, distort or dwarf the mind of its possessor. While the legal profession (on the bench, or at the bar) can boast of men like Marshall and Story, it cannot fail to command the respect of an intelligent community; and while such men are found, to assert the respectability of the American character, by their vast talents and various learning, we need not fear, that our country will be overshadowed by the superior merit of distinguished foreigners. B.

ARTICLE VII.

MEMOIR OF DR. STANFORD.

Memoir of the Rev. JOHN STANFORD, D. D., late Chaplain to the Humane and Criminal Institutions in the City of New-York. By CHARLES G. SOMMERS, Pastor of the South Baptist Church in New-York. Together with an Appendix, comprising brief Memoirs of the Rev. John Williams, the Rev. Thomas Baldwin, D. D., and the Rev. Richard Furman, D. D. New-York. 1835. 12mo. pp. 417.

DR. STANFORD was one of the few remaining ministers, who connect the past with the present; the few lingering specimens of that race of apostolic men, to whom the Baptist denomination in this country are so largely indebted for their present prosperity. These faithful ministers toiled when there was little to encourage them but the favor of God; they preached the doctrines which we love, often amid opposition and reproach; they gathered little churches; they patiently persevered, amid abundant labors and self-denial, in laying the foundations on which their more favored successors are now rearing so grand an edifice. Robust in body, and vigorous in mind; with little of the mere graces of learning, but with a deep knowledge of

the Bible and of the human heart ; with a fervent love to God and to the souls of men ; with a resolute and enterprising spirit, which disregarded ease and conquered difficulties ; with a ready, simple eloquence, and an affecting unction, they preached the word, in season and out of season. God honored their ministry, with the only success which is really important, the conversion of many souls. Thus they labored, and we have entered into their labors. The ministers of the present day can scarcely form a just estimate of the trials and obstacles which their predecessors encountered. Amid our multiplied privileges, the ample opportunities of education, the wealth and repute which our churches now enjoy, the present race of ministers are called to a somewhat different service, and they need some additional qualifications. But let them not neglect to imitate the humble piety, the self-denying zeal, the entire self-consecration, which distinguished their venerable fathers in the ministry. The difficulties to be met now are not less great, though they are, to some extent, of a different kind. The enemies are the same, though the modes of warfare are somewhat varied. Happy for our ministers, if they could unite the sterling qualities of the old school, with the refinements of the new ; if the sword of the Spirit, in their hands, might at once possess all the polish which modern art can bestow, and be wielded with the strength which belonged to our fathers.

We delight, therefore, to honor the few survivors of the departed race. They are, in a spiritual sense, the remnants of our revolutionary heroes. We love, still, to hear them preach. We are instructed by their mature wisdom. We are strengthened by their ripened piety.

We read, too, with eager interest, any accounts of the venerable ministers of other times. We greet every biographical sketch, as an important addition to our treasures. It is a duty to gather up and preserve these details. They are valuable for instruction now, and they will be precious materials for history.

We need not say, that we have read with pleasure the *Memoir of Dr. Stanford*. We are glad, that the compiler has found time to prepare the work ; and, though he disclaims all "ambition for authorship," yet, we think, that he has shown good judgment and creditable skill, in digesting the various materials in his hands into so lucid and interesting a biography. We would merely suggest, that, in a second edition, some of

the superabundant quotations of poetry and Latin, might, we think, be omitted with advantage.

We will now present a brief recital of facts drawn from the book. Mr. Stanford was born at Wandsworth, in Surrey, England, on the 20th of October, 1754. He had some serious impressions while young, and, at the age of sixteen, he wrote two sermons. He was connected with the Episcopal Church, and was "confirmed" at the age of seventeen, although he was destitute of any experimental knowledge of religion. He says of his confirmation, "This act did undoubtedly very much contribute to the establishment of my belief, that, by my *infant baptism*, I was 'regenerated, made a child of God, and an inheritor of the kingdom of heaven.' From this time, I concluded my moral state secure,—nothing more was necessary to make me a Christian; a most delusive snare to me,—to thousands."—p. 15.

At an early age, his uncle took charge of his education; and placed him at an academy. Here he made good proficiency in his studies, and he commenced the study of medicine.

At about the age of eighteen, he was brought to a saving knowledge of the Redeemer. He often attended the ministry of evangelical preachers in London, especially that of the Rev. Mr. Romaine, whose books and sermons were very useful to him. His uncle was so much exasperated by his holding intercourse with the Dissenters, that he altered his will, and bequeathed to another person the property which he had intended for his nephew. Thus early did young Stanford begin his sufferings for the cause of truth.

Not long after, he was induced, by the request of a friend, to examine the subject of baptism. He searched the Bible, with entire confidence that he should find there the doctrine of infant baptism; but he searched in vain. He became a Baptist, and was baptized by the Rev. Mr. Wallin, of London. He soon became convinced of his duty to preach the gospel, and, in the year 1781, he was ordained at Hammersmith.

In 1786, he left England for America, and arrived at New-York, April 16. In that city, he opened an academy, and occasionally preached. In 1787, when Dr. Manning relinquished the pastoral charge of the First Baptist Church in Providence, Mr. Stanford was invited to spend a year with the church. While at Providence, he received into his study a small class of theological students, whom he gratuitously

instructed ; and for many subsequent years, he had theological students under his charge. During his residence at Providence, he collected and recorded all the facts which could then be gathered, respecting the history of the First Baptist Church. Strange as it may appear, the earliest records of that church are in the handwriting of Mr. Stanford, though the church had then existed about one hundred and fifty years. The Baptists have been sadly inattentive to their own history. They have often seemed to court concealment ; and on the same principle that they have built many of their meeting-houses out of sight, they have neglected to record the facts respecting their own origin and progress. The consequence has been, that these facts have been either lost or misstated by others. So much darkness has been permitted to gather round the early history of the Baptists, that it is a settled point in the creed of many intelligent persons, that the Baptists first emerged, like the ill-omened beast in the Apocalypse, from the bloody sea of the rustic war in Germany, in the sixteenth century. Notwithstanding the valuable labors of Backus, Semple, Benedict and others, much of the history of the American Baptists is irretrievably lost.

Mr. Stanford received from the church in Providence an invitation to become their pastor ; but he saw fit to decline accepting it. He returned to New-York, and resumed his employments as a teacher of youth, and an occasional preacher.

In June, 1790, he was married to Miss Sarah Ten Eyck. They had four children, one only of whom survives. Mrs. Stanford died in September, 1798, one of the many victims to the terrific ravages of the yellow fever in New-York.

In 1795, Mr. Stanford built an edifice for a school, and attached to it a room for public worship. Here he preached, till, by the blessing of God, a church was gathered, of which he was elected pastor.

Mr. Stanford passed through many scenes of deep affliction. Sickness, the loss of his wife, the dispersion of his scholars by the pestilence, and pecuniary embarrassments, severely tried his faith ; but he was enabled to maintain a firm confidence in God, and to commit to him all his concerns.

In 1801, the place of worship which he had erected at his own expense, was destroyed by fire. The church was soon after dissolved, and Mr. Stanford never resumed the pastoral

care of a church. God had in reserve for him another service, for which he was eminently fitted, and by which he undoubtedly promoted the Saviour's kingdom and the salvation of men, to a far greater extent than he could have done in his former sphere.

While he continued to act as a teacher of an academy, he preached frequently in different places, and he published several useful books and tracts. He received repeated invitations from different churches, to become their pastor; but he declined them all. He labored much among the poor of the city, and preached occasionally at the Alms-House. His biographer says:

“Several years intervened before Mr. Stanford was called to be the stated preacher of the gospel in the New-York Alms-House, although he did not fail occasionally to visit, and proclaim the message of mercy to the poor. From the year 1807, until 1811, we are not informed that public worship was regularly maintained in this institution; but in the early part of that year, a licentiate of one of the Baptist churches in this city, received an invitation from Alderman Furman, to preach on Wednesday, Friday and Sabbath evenings. A morning service was shortly afterwards commenced. These services were gratuitously continued for nearly two years. During this season, the Rev. E. S. Ely commenced his labors in the same place; and in the month of January, 1813, the Rev. John Stanford and the Rev. E. S. Ely were employed by the society established for preaching the gospel to the poor in the City Hospital and Alms-House. The Rev. Mr. Ely continued his services until June, 1813, when Mr. Stanford received the exclusive appointment as chaplain of these institutions. His labors were subsequently extended to the State Prison, Bridewell, Magdalen-House, Orphan Asylum, Debtors' Prison, Penitentiary, Lunatic Asylum, Blackwell's Island, Marine Hospital and City Hospital, where he continued nearly twenty years to labor, with ardent and devoted attention. It is gratifying, to be able to say, that his ministry was blessed to the conversion of many souls; nor were these instances confined to the sick and the dying; but many, in all the vigor of manhood, and pursuing a course of the most blasphemous daring, have been brought in tears to the feet of Christ, and have, after their emancipation from bondage, recorded it to the honor of divine grace, that they were set free from the power of darkness, even while, bound in chains, they listened to the gospel which he preached to them within the gloomy walls of a prison. Yes,

the hardened culprit has been seen to shed the penitential tear, and the strong men have been constrained to bow the knee to Jesus, while, with trembling, they have cried out, '*What shall we do to be saved?*' The young and the old, the sick and those in health, have been blessed, through his instrumentality. And, while the living have thus become better prepared to serve God, and to enjoy his mercies, the dying have caught the encouraging words of the gospel, as they fell from his lips, and mingled their praises with the redeemed before the throne, as a testimony of their faith in the blood of the Lamb.

"No severity of climate, no previous fatigues, no bodily pain, could prevent him, if it was possible, from responding to the calls of the distressed. We have seen him, under all the infirmities of seventy-eight years, and while enduring great bodily pain, in the most oppressive days of July and August, slowly directing his course to the Hospital, the Alms-House, or the City Jail, there to administer to the spiritual wants of those whose temporal woes he could not alleviate.

"The writer has frequently accompanied this venerable man on errands of mercy to the poor; and from his mind those interesting scenes will never be effaced. O, with what eager attention did the children of sorrow listen to his voice, while, with tears of gratitude, they have been seen crowding around him, at the close of the service, and, like a family of affectionate children, entreating him soon to return! Yes, we have gone with him to the Hospital, and witnessed the effects of the words of peace, which he uttered in the audience of those, who, but for him, would probably never have heard the message of salvation. We have been with him in the lonely cell of the condemned malefactor, and seen the man of crime and of blood relent under his preaching, and thank the God of mercy who sent him thither."—pp. 111—114.

His labors, in this arduous sphere of duty, were incessant. His journal, at one period, states, as the average of his weekly discourses, "State Prison, three; Alms-House, five; City Hospital, three; Orphan Asylum, one; Debtor's Prison, one; Bridewell, one; Penitentiary, two; Lunatic Asylum, one; Maniac Hospital, one; total, eighteen." On the Sabbath, he commonly preached five or six sermons, at different places. Besides preaching, his labors in visiting, attending funerals, and other duties, connected with his extensive charge, were very great.

The details, given in the Memoir, of Mr. Stanford's ministry among the guilty and the wretched in the public charitable

institutions in New-York, form the most interesting portions of the book. They attest the piety, the active zeal, the sound judgment, the unwearied benevolence, of the excellent chaplain. Many affecting incidents are mentioned, many cases of apparent conversion are stated, and numerous proofs are given, of the respect and affection, with which he was regarded by all the inmates of the institutions. The following paragraph deserves to be quoted :

“ It is an interesting fact, stated by Mr. Roome, the keeper of the State Prison, that such was the influence which the evident piety and patriarchal dignity of Mr. Stanford gave him over the minds of all the prisoners, that, during the riot which occurred in 1818, the appearance of Mr. S. at one of the windows, produced a greater effect on the minds of the rioters, than the appearance of the soldiers upon the prison walls. One of them was heard to say, ‘ Let Father Stanford come out into the yard; there is not a man of us, who would not stand between him and a bullet.’ When other ministers preached in the chapel, the prisoners frequently discovered great uneasiness; and the more hardened among them would sometimes disturb the speaker, by rattling their chains and coughing, or scraping their feet on the floor; but when ‘ Father Stanford ’ occupied the pulpit, no congregation could behave with greater propriety. They seemed to hang upon the lips of the speaker, delighted and instructed, penetrated and awed, by his simplicity and evangelical pathos. The same may be said in relation to the inmates of the Bridewell, Blackwell’s Island, and other places, where the vicious and profligate heard him preach the gospel. Those who were not brought under the saving influence of the grace of God, were constrained to assume, at least while in his presence, a decent exterior. This probably arose from the fact, that, in no small degree, like the pious Mr. Shepard, he could say, ‘ I never preached a sermon, which did not cost me prayers and tears in composing it; and I never went up to the pulpit, but as if going up to give an account of my conduct.’ Mr. Stanford was indeed a man of prayer; and its hallowing influence was felt by the congregations to whom he preached.”—pp. 193, 194.

Some of the prisoners to whom Mr. Stanford preached, were men of education and talents, who had abused these noble gifts, by crimes, which led them to the State Prison. One of these addressed to Mr. Stanford a letter of thanks in Latin, which, though it indicates no very high degree of classical attainments,

is yet a remarkable document, when viewed in connexion with the dismal abode and the degraded condition of the writer.

We must refer to the book, for numerous and interesting statements respecting the various toils and multiform devices of usefulness, in which Mr. Stanford continued to be zealously engaged, till the close of his protracted life.

In 1828, he received from Union College the degree of Doctor of Divinity; a compliment, which has not often been more worthily bestowed.

In 1830, Dr. Stanford, then in his 77th year, was obliged to relinquish his public labors as chaplain; but he continued to write tracts and books. Public gratitude and affection towards him were exhibited in many forms, of which the following is a touching example:

“About two o’clock, on new year’s day, 1834, immediately in front of Dr. Stanford’s house, in Lisenard street, one hundred and fifty children, dressed in the uniform costume of the New-York Orphan Asylum, and under the direction of their teachers and Mr. Charles C. Andrews, the superintendent, formed a group of interesting objects, which soon attracted the attention of a multitude of delighted spectators. They had come to congratulate their venerable friend and father, on the return of another anniversary of his long life; and as the tear of affection bedewed the eye-lids of some of those hapless orphans, they seemed to say, while they gazed upon the good old man standing before the window, Our father! O our father! we shall see his face no more! After an interval of twenty minutes, the patriarch came to the door; and, in a strain of thrilling pathos and paternal affection, delivered to the beloved orphans, whom he familiarly used to call his ‘*dear children*,’ an address, which not only evinced the tenderness and solicitude of his heart, but seemed to portend that he was then delivering to them his last message from God,—his dying testimony to the truth and blessedness of the Christian religion. ‘Children, O my dear children,’ said he, ‘pray to God for new hearts. Seek the Lord while he may be found. I shall meet you no more, until the trumpet of the archangel wakes the slumbering dead. May I then meet you in your Father’s house in heaven.’ When the sound of his voice had ceased, the children sung the following beautifully appropriate hymn, in a manner which left an impression upon the minds of all present, that gratitude and filial affection filled each of their hearts:

‘Let us, orphans, look to Heaven,
Whence all blessings freely flow;

Children's bread from God is given,
All our wants our Father knows.

'Praise the Lord for food and raiment,
House and home he here provides;
And, without our care or payment,
All our wants are well supplied.'

"After singing, the children alternately ascended the stoop where he was standing, and received from their aged friend the customary new year's gift, as a last token of his kindness; and this most interesting congregation was dismissed with his benediction. 'This scene,' said a beholder, 'was altogether one of the most touching that has been witnessed in this city for many years. All the respectable neighbors of Dr. S. were at their doors and windows, and seemed to participate in the joy of the aged servant of Christ.'—pp. 309—311.

Dr. Stanford died January 14, 1834, in the eightieth year of his age. He was buried, with many appropriate tokens of public respect. Thus closed the life of an eminently useful and good man. The compiler has given a summary view of his character, from which we can offer two or three extracts only :

"As the MINISTER OF CHRIST, his appearance in the pulpit commanded universal respect. Dr. Stanford was a man of middle stature. His mien was dignified, and his countenance expressive of energy, intelligence and benevolence. His voice, which was one of great compass and clearness, not only filled our most spacious churches, but, like the spirit-stirring trumpet, it could, at once, command and sustain the eager attention of an auditory. Like the voice of the Baptist crying in the wilderness, 'prepare ye the way of the Lord,' he seemed to penetrate the heart of every hearer; and produced an impression, deeper and more salutary than the thunders of Demosthenes, or the splendid declamation of Cicero. While uttering the terrors of the holy law, his deep tones would often startle the impenitent; but, when announcing the message of mercy, his accents were mild and persuasive.

"His chief preparation for the pulpit was earnest and persevering prayer, although he made it an almost invariable rule to compose a new sermon for each occasion. He was as far removed from scholastic pedantry on the one hand, as from inattention to classical propriety of diction on the other: with him, the maxim of Dr. Johnson was paramount:—'Words ought to be labored, when they are intended to stand for things,'

and he therefore '*sought to find out acceptable words.*' While engaged in preaching, he would frequently seize upon some prominent topic or incident, and urge it upon the attention of his congregation, with a pathos and energy of language, which few could hear unmoved. His sermons were always evangelical, and replete with the treasures of the sacred volume, to a degree which demonstrated his personal conviction of its paramount importance as a guide in duty, and the only immutable foundation of hope.

'Here is firm footing,—all is sea besides.'

"In point of native intellect, Dr. S. is to be regarded as occupying an exalted rank, although a want of early culture, and his active employment in the immediate duties of life, prevented him from attaining that literary fame which his great industry and strong mind would, under different circumstances, have enabled him to acquire. With a retentive memory, he possessed a fertile imagination, and both were sanctified to the noble purpose of giving force to his public instructions, and aiding the devotion of his hearers. From the deep fountains of a pure theology, Dr. S. brought forth the truth, and not unfrequently enforced it with some striking illustration, borrowed from the familiar incidents of life, and produced an impression upon the minds of his hearers, to which the most elaborate argument would have proved unequal. His figures were always natural, scriptural and generally felicitous; and it is, therefore, not surprising, that their effect was happy and permanent. The writer cannot forget passages of this description, from sermons preached twenty years since; and thousands, who heard Dr. S. before the writer was born, remember, with pleasure, his pertinent and pious remarks."—pp. 323—325.

"It is an interesting fact, that this venerable servant of Christ was probably not only the first systematic distributor of religious tracts in the city of New-York, but that his labors in this noble cause, commenced nineteen years prior to the formation of the LONDON TRACT SOCIETY. His first tract was published and gratuitously distributed more than *fifty-five years* ago. To the piety and zeal of Dr. Stanford, we may ascribe the origin of several benevolent institutions, which now adorn and bless our city; amongst which, the NEW-YORK HOUSE OF REFUGE and the NEW-YORK INSTITUTION FOR THE INSTRUCTION OF THE DEAF AND DUMB are not the least important.

"As a THEOLOGICAL WRITER, he was not inactive, yet he seems to have been more anxious, by a life devoted to the public, to engrave his memory upon the grateful hearts of the destitute poor, than by the pursuits of learning, to inscribe his

memorial upon the pages of literary fame. But even in this department, he succeeded to a degree truly astonishing, if we take into view the multiplicity of his other duties. The works on various theological subjects, published by Dr. Stanford, amount to more than THREE THOUSAND PAGES, or about ten octavo volumes. The republication of several of these in this country and in Europe, is the best comment upon their adaptation to general usefulness."—pp. 332, 333.

The Appendix contains brief Memoirs of the Rev. John Williams, of the Rev. Dr. Baldwin, and of the Rev. Dr. Furman. The two former were published several years ago, in the American Baptist Magazine. These three Memoirs are valuable, and we are glad of an opportunity to refresh our minds with a recollection of the eminent men whom they record; though we must think, that there is no peculiar propriety in connecting them with a Memoir of Dr. Stanford.

EDITOR.

ARTICLE VIII.

A KNOWLEDGE OF HIS OWN TIMES IMPORTANT TO A CHRISTIAN MINISTER.

THE preacher of the gospel ought to be acquainted with the age in which he lives. However deeply read in the history of the past, or however capable of interpreting the prophetic text, and dwelling amid the scenes which futurity shall disclose, if he is not more familiar than the commonalty around him, with the characteristics of his own day, he can hardly be considered as "*thoroughly furnished unto all good works.*" The mind of his generation is the material to which his beneficent agency is to apply its whole power, moulding it "*for glory, and honor, and immortality;*" and he should know the localities, and texture, and temperament of that material, so as to be competent to appropriate, most advantageously, the resources which the records of the past and the anticipations of the future supply for the execution of his service.

It is not sufficient for a pilot to understand the science of navigation, or the general outlines of geography,—he must

know the track of his ship, the path of danger and the path of safety. So he who is charged with the difficult and responsible duty of ecclesiastical navigation, should be able, at any moment, to determine the moral latitude and bearings of the Church,—should know familiarly the currents and other causes, which retard or accelerate her progress,—should be skilful to discern, not only “*the face of the sky*,” but “*the signs of the times*,”—and should understand the common and the uncommon perils which, in any particular course, she will be likely to encounter. If destitute of this knowledge, how can he be safely entrusted with such precious interests? He may diligently consult his charts, and talk learnedly of the courses which should be run; but if he takes no observation, never sounds, and keeps no reckoning, however sagacious he may be in theory, he will miserably fail in practice. He would, indeed, do wickedly, should he lightly esteem the experience and wisdom of his predecessors, or should he neglect to avail himself of their aid to the utmost practicable extent; but he would do more wickedly, should he make them a substitute for the fruits of his own intelligence. Even the revelation which God has given him, including, as it does, those elements of wondrous efficacy, which he is to employ in the achievement of his enterprise, he would culpably misuse, should he allow it to supersede the use of his own faculties.

The husbandman may be expert beyond his neighbors, in the botanical and geological sciences, and have his memory crowded with the lessons of a hundred authors on agriculture; but if he does not understand the soils of his own plantation, or the mode of culture suited to the different soils and different species of profitable vegetation, the products of his erudite husbandry will every autumn be sufficiently diminutive to admonish him of his deficiencies. The Works and Days of Hesiod, the Idyllia of Theocritus, the Georgics of Virgil, abound with judicious and useful reflections, but they would never make a good practical farmer, either for the granite hills of New-England, or the mellow alluvion of the Western Valley.

And is it not equally essential, that he whose business is to scatter the “*good seed of the kingdom*,” should have a profound knowledge of the moral soil which he is to cultivate? Is not an intelligent regard to times and places in the dissemination of truth, quite as indispensable, as gracefulness of manner?

A physician is expected not only to know the human consti-

tution, in its structure and functions, and the general classification of the morbid affections to which it is liable, but to make himself acquainted with particular constitutions and the particular forms of disease, by which the various classes of mankind are actually afflicted. It is well for him to possess all the *science* of his profession, from Hippocrates to the latest improvement; but, however scientific, it is not the less indispensable, that he should be an observer of climate, of the habits of the people, and of the numerous causes, local or general, fixed or temporary, which induce disease, or promote healthfulness; and, especially, that he should diligently study his patients, as well as his books; and be familiar with the community, which confides in him as a healer, as well as pursue his investigations in the laboratory, or the dissecting-room.

And the minister of the gospel, if he would make his knowledge, acquired from other sources, available for salutary purposes, must know the peculiar constitution of society, and of the individuals composing it, for whose spiritual maladies he is to administer. If he would bless the church by his skill, he must be acquainted with the church as she is. He must vigilantly inspect her present symptoms, and ascertain her present tendencies, and thus become able himself to pronounce upon her present condition, whether hopeful or perilous,—else he will be little qualified to prescribe the wisest mode of treatment, so as effectually to counteract all morbid affection, replenish the sources of vitality, and give to the system its appropriate tone and vigor. If he would benefit the general community, he must understand its wants, its prejudices, its susceptibilities. If he would apply the proper correctives to prevailing vices, he must be acquainted with their origin, growth and strength, and be able to decide whether they are superficially or deeply rooted.

The servant of Jesus Christ may be a believer in the doctrine, as it is technically termed, of “total depravity,” and be lucid and cogent in demonstrating its truth as a naked abstraction; but he must have been an unprofited observer, if he does not understand it in the concrete, and find himself as able to prove it by fact, as by metaphysical argumentation; and as much required to believe it, and as competent to teach it, in the particular as in the general. If, therefore, he would be an efficient antagonist of sin, let him not oppose it under the universal appellation of *moral evil*, but let him study the diversified

forms which it assumes, and press his controversy with each individuality, according as the demerit of each may demand. The law of God regards sin, not as an abstraction, but as something associated with a moral agent, and as developed in as many shapes and colorings, as the varieties of human feeling, motive and action. Hence the formalities of diversified enactment, recognising classifications in human depravity, and suiting the penalty to the measure of the offence ; and hence the utterance of Jehovah's anathemas, not against moral evil as an abstract idea, but against the sinful agents guilty of specific transgressions. And Christianity, with her fulness of munificence, comes to bless the world, not by subduing sin in the abstract, but by extirpating it, as a practical thing, from the hearts and lives of the depraved ;—not by rendering men holy in the abstract, but by shedding abroad in their natures that love to God, and that charity to man, which produce a holy and useful life ;—not by converting mankind as a mass, but by regenerating men in detail, and transferring their agency from the channels of damage to the channels of Christian utility.

Now the minister of Christ is furnished with the requisite instrumentality for the destruction of sin and the culture of holiness, within the limited space allotted for his action. But if he would be successful, he must work upon God's plan, effecting general purposes through the medium of particulars, suppressing moral evil by suppressing moral evils, and cultivating virtue by cultivating the virtues. If, therefore, he would be an intelligent and a judicious combatant of the vices of the age, so as to achieve his utmost in their extermination, he must know those vices, their peculiar malignity, and the extent of their prevalence, as well as the nature and the amount of the forces requisite to their removal.

As a philanthropist, desiring the renovation and the happiness of his race, he must necessarily be interested in the moral movements of the day ; and, that his interest may be commensurate with the merits of the case, he must be acquainted with those movements. While he should be especially familiar with the benevolent enterprises of his own denomination, he ought to extend the observing eye over the whole field of Christian activity, and be ignorant of no section of the circle of effort by which the friends of man and of man's Redeemer are endeavoring to restore on earth the reign of purity and truth.

The territory to be reclaimed is yet large, and as the church

now exhibits a disposition to go up on its length and breadth, and take possession, it is surely befitting, in the minister of the church, to make himself acquainted with its unoccupied portions, and the facilities for recovering them from the power of the enemy. He ought to know the state of the Pagan and the Mohamedan nations, and, especially, the characteristics of Paganism and Mohamedanism, *as they now exist*; for, only by knowing what constitutes their formidableness, can he determine the measure of ability requisite to their overthrow; and only by knowing their vulnerable points, where decay has induced debility, will he know the places accessible to incipient inroad.

A vigilant observer of the opportunities of the age for Christian usefulness, has justly remarked, that "the daily enlargements of the mission-field, and the success of truth's first onset upon the powers of darkness, are summoning us most impressively to action. The institutions of Hindooism, of such vaunted antiquity, and rooted in the veneration of ages, seem already tottering to their overthrow, ere the generation are gone, that first sapped their base. The barrier, which long closed the vast empire of China, is now found to be but the brittle seal of an imperial edict, unsustained by the national feelings."*

Another writer,† of acknowledged sagacity, ventures the assertion, that the Pagan world now abounds with symptoms of great moral and political changes,—that "an air of dotage belongs, without exception, to every one of the leading superstitions of the nations,"—that "the demons are holding the reins of their power with a tremulous hand,"—that "every extant form of error is ancient and imbecile with age,"—that "the religion of China is now a thing, not only as absurdly gay, but as dead at heart as an Egyptian mummy; touch it, shake it, it crumbles to dust,"—that the partition of *caste*, which supports the Brahminical order, and with it, the cumbrous system of Hindooism, "is hastening to decay,"—that every symptom characteristic of the last stage of life, attaches to Mohamedan empire and Mohamedan faith,—that "childishness has been the character of the Greek Church from its youth up,"—and that, upon the Church of Rome, most conspicuously, "have come the many loathsome infirmities that usually attend the close of a dissolute life."

* Sermon of Rev. W. R. Williams, before the Baptist Board of Foreign Missions, April, 1834.

† Author of "Saturday Evening."

Amid all these "omens of good, and incentives to diligence," we inquire, not if the church as a whole, but if even the ministers of the church, are at all "awake to the facts, or conscious of the majesty and splendor of the scenes now opening," in every direction? The Lord of the harvest now speaks, with unusual emphasis; "*Lift up your eyes and see.*" A heavier harvest never invited the reapers.

As the *Papal superstition* is obtaining a large place in our country, and as apprehensions may justly be entertained of its unhallowed encroachments upon our religious and civil liberties, it is undeniably of peculiar consequence, that our spiritual watchmen should understand this "*Mystery of iniquity,*" as she now exists and acts,—her designs, her resources, her artifices, her instrumentalities, her successes. Let them preach or write against her, as identical with the Catholic Church of the thirteenth century, and she would either fasten upon them the charge of slanderous misrepresentation, or smile at their simplicity, in combating the shade of a nonentity. She is unquestionably, identical *in spirit* with her, beneath whose feet all Southern and Western Europe was, at one period, prostrate; but she has modified her external policy, and accommodated her measures to the modified habits and institutions of the times; and, by new modes of ingenious agency, is industriously working her machinery towards the one and the only intended result,—the subjection of every conscience in the land to the authority of her impious Head.

Now, if the heralds of Zion will qualify themselves to give the needful alarm, let them investigate the case, and ascertain the indications of peril, and become prepared to give the "brazen trumpet" a certain sound. And something more than simple alarm will be found indispensable. The subtle disguises of this fabric of sophistry and sin must be torn off, and the light of truth poured into the interior, until all its hidden abominations are revealed; plots must be counterplotted, works must be counterworked, and all the weapons of our warfare, which are not carnal, but which, through God, are mighty,—must be put in requisition, until this whole system of cunning, harlotry and outrage shall have sunk into the slumbers of eternal annihilation.

Nor is it less important that he who watches for souls should be able to appreciate the *infidelity* of the age. The unbelief of Herbert, Tindal, Hobbes, Bolingbroke, Hume, Shaftesbury,

may still be the unbelief of the reading, thinking, scornful, silent skeptic. But the popular infidelity, which is now becoming rife in our cities and villages, is far removed from the profound, though misguided ratiocinations of the intellectual. It is vulgar, unmannerly, sensual, disorganizing,—the skepticism, not of the understanding bemazed in the labyrinths of metaphysics, but of the passions broken loose from the guardianship of conscience, and clamorous for unrestrained indulgence. This is the spirit which would fain cut away all the fastenings of social existence, move backward the index of improvement on the dial-plate of time, and roll the world away from the millennium. And this is a fearful evil, which he must study, if he would know its true character, and be prepared to resist and crush it. Arguments drawn from the old writers can now be used to little purpose. They were fashioned for the infidelity of other days and other forms,—the infidelity of Prussia and England, cold, systematic, godless and abstract. The infidelity, whose deadly influences are now to be counteracted, is a transfusion from the warm veins of France, the land of levity, dissoluteness and crime; and he, who would perform his part in effecting its entire extrication from the minds of his people, must derive his help from other sources than the Lardners or the Lelands, the Paleys or the Butlers of a by-gone age.

The minister of Jesus ought to have his eye intently upon the great antagonist forces, the atheistical and the evangelical, which are now mustering for the final conflict; and, as the moral elements are now in a state of unprecedented effervescence, preparatory to their ultimate segregation, he should be familiar with the *rationale* of the process, and contribute his whole influence to the securing of the most favorable result. Great knowledge of human nature, great prudence, meekness and firmness, as well as unfaltering assiduity, quenchless zeal, and devout confidence in almighty strength, will be necessary in the preacher of the next thirty years. May God qualify and gird him for every exigency.

Nor should he, as the accredited advocate of truth and morality, be ignorant of the character and tendencies of the literature of the age. The press, with its newly developed powers, is an instrument of unmeasured efficacy, whose issues, both for good and for evil, are destined to operate mightily upon human welfare, temporal and eternal. The public mind devours its teeming products with omnivorous appetite, and still

unsated, magnifies its ravenous requisitions. Demand creates supply, and thus employment is given to a prodigious amount of mind, in providing for these stimulated and unhealthy cravings. What, then, are the principles and aims of these caterers for a greedy public? What is the character of the aliment which they furnish? What its effect upon the mind and morals of the age? Let not the sentinel upon Zion's watch-tower imagine, that these agencies are beneath his notice. Books, pamphlets and newspapers may be his best coadjutors in his labor of love, or they may, at every point, obstruct his progress, and neutralize his efficiency. In their actual bearings, they are either the helpers or the antagonists of Christianity; so that the Saviour might appropriately allege of them, as well as of their authors and readers, "*That which is not with me is against me.*" Let not the religious teacher, then, be indifferent to the character of the popular literature; for its consequences to human interests are to be infinitely beneficent, or infinitely disastrous. And it is a question, which deserves to be soberly considered, whether we ought not to qualify more of the sons of the church for the special purpose of providing a literature, whose character shall coincide with the word of God, and whose influence upon the rising race shall be safe and salutary.

The *reasons* why the preacher of the gospel should be such a studious observer of the spirit and action of his own age, will be readily perceived and appreciated.

He will thus acquire influence over his generation. As a public teacher, nothing except gross moral obliquity will so surely render him obnoxious to contempt, as ignorance of the men, the events and the temper of his own times. On the other hand, next to consistent sanctity, nothing will secure him more respect than a liberal measure of this species of knowledge. Mr. Burke has said, that a great statesman is one who controls events, and directs, at will, the current of affairs. With equal truth, it may be averred, that the great minister is one who gives direction to public sentiment in conformity to the ethics of the gospel,—who originates trains of salutary influence, and presides over their action, as they bear the community onward to the results which his benign intention contemplates. Were it suitable, we might here refer to living specimens. We have in our eye, at this moment, two individuals, each at the head of an evangelical denomination in this country,—men of holy

might and efficiency. The secret of their power lies, not altogether in capaciousness of intellect, or logical acuteness, or copious stores of erudition ; but much, very much, in their comprehensive acquaintance with the lights and shades of the age. Knowing the state of the world, they understand what the world needs, and their accumulated resources are consequently available for extensive practical utility. Had Robert Hall been as familiar with the mechanism of society as with the relations of moral truth ; had the current of his sympathies run downward as strongly as it mounted upward ; had he been as skilful in simplifying, as he was gigantic in generalizing ; had he expended as much strength in pressing the gospel into contact with *individual* consciences, as he did in showing it up to the admiration of the delighted *multitude*, his usefulness would have been more signal and apparent, and his impression upon his age more deep and ineffaceable.

The minister who acquires largely the knowledge that we have been recommending, stands on commanding ground, and looks over a broad horizon, and his observations, while they contribute to enlarge and liberalize his own mind, disclose to him the channels along which he and his contemporaries may most profitably direct their moral activity. When the cry comes up from the weary pilgrim, "*Watchman, what of the night?*" this devout observer, with intelligent forecast, can assure him

"What its signs of promise are."

Standing on the eminences of Zion, he is the man to read off the tenths and the hundredths on the gage that designates the swellings of the moral Nile, and, therefore, he is the man, as the seer of coming dearth or coming plenty, to alarm the reckless or to encourage the desponding.

Another advantage, transcending all others, deserves emphatic commendation. *His acquaintance with the Bible is increased.* With the etymology or the syntax of the sacred volume, he may be little more familiar, than when he was thumbing his grammars and lexicons in the solitude of the student's cell ; but he will have caught more of its spirit, and apprehended more fully the meaning of its various phraseology. The Bible is best studied in connexion with the actual scenery and condition of the world which it is given to illuminate and save. Let the devout student of its pages mingle much with the poor,

and become acquainted with their wants and miseries, till sympathy begins to show itself in practical effort for their relief, and he will seldom read, without finding passages, touching our duty to the poor, opening upon his view with unwonted freshness and power, and he will be surprised that he never before perceived their peculiar import. Let him candidly investigate the condition and claims of the sailor, the prisoner, or the far distant heathen, till his heart becomes tender with compassion, and his coöperation is pledged to enterprises for their benefit; and he will be astonished to find the Scriptures abounding in expressions of the kindest regard for the welfare of them all. "I never," says Luther, "understood the compassion of the Bible, until I was conversant with human suffering." "I did not know," said a lady, "that the Bible countenanced foreign missions, until I had read the Memoir of Mrs. Judson, and became unexpectedly interested in the enterprise." The scenes of actual life, the characters of individuals and communities, furnish the true positions, from which to view the representations of the inspired pencil; and passing events supply the lights and shades that give them the vividness of full animation. Human society, with its ten thousand fluctuations and developments, is one of the grand commentaries upon the word of God, which every minister of righteousness ought diligently to study.

The *facilities* which the times afford, for the acquiring of this knowledge on a large scale, render a minister's ignorance in this department altogether inexcusable. And no good reason can be assigned, why he should defer this branch of his education entirely, till he has entered upon his public duties. He needs this species of improvement *to begin with*, quite as much as any other. It is *not* necessary, that the first five years of his administration, either as pastor or evangelist, should be a tissue of blunders, occasioned, not by his defects of talent, or want of mental furniture, but by the deficiency of his acquaintance with men and things. Why may he not be a vigilant and profited observer, during his eight or ten years of preparatory discipline, ascertaining the characteristics of the age, and learning the inclinations and tendencies of the public mind? And why should he be pronounced "educated," until he knows enough of the large world to make an intelligent selection of his post of labor, and enough of his generation, to be prepared to act upon it discreetly and effectively? Why, indeed, should not this be regarded as an essential constituent of his education,

and not left to be acquired amid the bitter experience of mistakes and mortifications, which, if they do not tarnish his character, will assuredly chill his fervor and cripple his energies? O, it is a pitiable spectacle, to see a young man emerge from the seminary, and enter upon his professional duties, learned, ardent, eager for action, and confident of success, but ignorant of the world which he desires and expects to renovate. We fail not to apprehend the sorrows, which, for a period, will cluster about his path and his pillow, and fail not to pray, that He who sits "*as a refiner and purifier of silver*," may bring him forth from the perils of the fiery process, not only unscathed, but amended.

ARTICLE IX.

THE BURMAN TRANSLATION OF THE BIBLE.

The New Testament in Burmese. Maulmein. 1832.

The Old Testament in Burmese. Vol. II. From 1 Samuel to Job. Maulmein. 1834.

It is an appropriate and pleasant duty, to allot a place, in the first number of our Review, to a notice of incomparably the most important literary enterprise, in which any American Baptist has ever been engaged,—the TRANSLATION OF THE BIBLE INTO THE BURMAN LANGUAGE, by the Rev. Mr. Judson. This great work has been finished, and the whole, it is probable, is now printed. The New Testament, and one volume of the Old, have been received at the Missionary Rooms. The New Testament fills an octavo volume of 624 pages. The Old Testament will occupy three volumes of about the same size as the New. The mechanical execution of the volumes received, is very creditable to the skill and industry of our brethren, who superintend the printing department. Of the literary merits of the translation, we, of course, cannot speak from personal knowledge; but the eminent skill of the translator, as a linguist, his thorough knowledge of the Burman language, his fervent love for the Bible, and his eager desire to give to

the Burmans the inestimable treasure, his unwearied toils and patient perseverance, inspire a confidence, that the translation is one of the best which have ever been made. The New Testament has been repeatedly revised, and is brought, we presume, very nearly to a perfect state. The Old Testament is in a similar course of revision; and the translator will, undoubtedly, through his remaining life, endeavor to make the translation more correct, lucid and acceptable. There is the most gratifying evidence, that the translation is not only intelligible to the natives, but that competent judges among them regard it as an excellent specimen of pure and elegant Burman composition.

The completion of this vast work is a cause of gratitude to God, and it forms an epoch in the history of Burmah. The labor, the anxiety, the sense of responsibility, must have been inconceivably great. That Mr. Judson, notwithstanding many attacks of sickness, long interruption and terrific sufferings during the war, severe domestic bereavements, frequent preaching, the compilation of a Burman grammar and lexicon, the preparation of tracts, and numberless cares connected with the general concerns of the mission, has been able to bring the translation of the whole Bible to a successful close, within about twenty years from the period of his first arrival at Rangoon, may be classed among the remarkable facts of literary history. It shows the power of the constraining love of Christ. It is a proof of great intellectual vigor and activity. It is an evidence, above all, of the signal favor of God.

Mr. Judson has justly considered the translation of the Bible as the appropriate work to which God has called him. To this he has devoted himself, as his principal business, though he has, in other ways, performed much important service to the cause of Christ in Burmah. After his arrival at Rangoon, he applied himself to a laborious study of the language, and persevered, through many discouragements, arising from the want of teachers, grammars, lexicons, and other helps. Mrs. Judson, in a letter, dated Dec. 8, 1815, says of her husband: "He sits at close study twelve hours out of the twenty-four."* Mr. Judson, in a letter, dated Jan. 16, 1816, says: "I am beginning to translate the New Testament, being extremely anxious to get some parts of Scripture, at least, into an intelligible

* *Memoir*, p. 148.

shape, if for no other purpose than to read, as occasion offers, to the Burmans, with whom I meet.”* In the course of the year 1817, the Gospel by Matthew, translated by Mr. Judson, was printed. This was followed by the translation and printing of other Gospels and Epistles, till the completion of the printing of the New Testament, in December, 1832. Parts of the Old Testament had, previously to this time, been translated, and Mr. Judson proceeded diligently with the work, till the memorable day, January 31, 1834. In a letter of that date, he says: “Thanks be to God, I can *now* say, I have attained. I have knelt down before Him, with the last leaf in my hand, and, imploring his forgiveness for all the sins which have polluted my labors in this department, and his aid in removing the errors and imperfections, which necessarily cleave to the work, I have commended it to his mercy and grace. I have dedicated it to his glory. May He make his own inspired word, now complete in the Burman tongue, the grand instrument of filling all Burmah with songs of praise to our great God and Saviour Jesus Christ. Amen.”

We trust, that God will preserve the life of Mr. Judson for many years, that he may perfect his translation, and see the gospel spreading with mighty power. But if his life were now terminated, he would have accomplished what few men have ever had it in their power to perform. He has made his name more enduring than the mountains and rivers of Burmah; for he has inscribed it on the imperishable word of God. If earthly reputation were a proper object of desire, in what position could a man be placed, more conspicuous and honorable, than that of **TRANSLATOR OF THE SCRIPTURES** for a great nation? He partakes of the dignity of prophets and apostles. He is illuminated by the lustre which he is the instrument of pouring over millions of dark minds. He will be remembered, with affectionate gratitude, by generations to come, as a great national benefactor,—as the founder of a new era, a golden age of light.

The importance of a good translation of the Scriptures into the language of a nation, cannot be too highly estimated. The word of God is spirit and life. It will give a quickening impulse to the public mind. If printed, and allowed to be freely read, in any country, it ensures the triumph of Christianity. Idolatry must fall before it. It cannot remove the necessity

* Memoir, p. 150.

for the living preacher to expound and enforce it; but the preacher can make little permanent impression, unless the word of God is placed in the hands of the people. Let every Bible be wrested from the citizens of our own land, and though the preaching of the gospel should be continued, the work of conversion would be checked, and the great mass of the people would sink into gross ignorance and degrading superstition. The memory is too treacherous, to be the sole depository of divine truth. Men must have the light in their own dwellings, or they will sit in darkness. The obstinacy, the waywardness, and the constant tendency to idolatry, which prevailed among the Jews, may be explained, in part, by the fact, that they had not generally the word of God in their hands. Very few copies of the Scriptures existed in the nation. The manner in which the discovery of the book of the law, in the reign of the pious king Josiah, is mentioned (2 Kings 22: 8—13), strongly implies, that both kings and people were almost wholly ignorant of the Scriptures. It is not wonderful, that their wickedness became intolerable, and that they were expelled from the land which they had polluted by their sins. The gross darkness which overspread Europe, previously to the Reformation, was a natural result of banishing the Bible, and perverting the pulpit into a vehicle of vapid legends of saints, and praises of the Virgin Mary. In most Catholic countries, to this hour, the people are denied the free use of the word of God, and the consequence is, that, in such countries, a large portion of the inhabitants are either infidels, or superstitious worshippers of idols, with Christian names.

The duty of translating the Bible is implied in the command to preach the gospel to every creature. Hence, among the first efforts of Christians to introduce the gospel into a country, has been the translation of the Scriptures. No version of the Old Testament appears to have been made, previously to the Christian era, except the celebrated translation into Greek, called the Septuagint. The Mosaic dispensation was a preparatory system; and it did not enjoin, though it permitted, endeavors to propagate among the heathen the knowledge of the true God. But when the Saviour rose, the expansive power of his religion immediately began to operate, and, wherever the gospel was preached, there soon followed versions of the holy writings. The gift of tongues was, in effect, a miraculous though temporary translation of the divine word

into various languages. The New Testament was written in Greek, which was understood by most of those inhabitants of the Roman empire who were able to read. Thus, by a wise arrangement of Providence, the whole Bible existed in the dialect of that wonderful people, who, by their arts and their arms, had spread their language over a large portion of the world. A translation of the Bible into the Syriac tongue was made about the close of the first century. Versions in the Persic, Egyptian, Coptic, Ethiopic, and other languages of Asia and Africa, followed, in the course of a few centuries. Numberless translations were made into the Latin language, at a very early period; though the version made or corrected by Jerome, in the fourth century, has been adopted by the Papal church, as the standard version, under the name of the Vulgate. The power of the Pope checked the progress of the word of God among the nations of modern Europe; but so early as the eighth century, the venerable Bede translated the Bible, or a part of it, at least, into the Saxon language. About the year 1380, Wickliffe translated the Bible into the English language, and successive versions were made, until the publication of the present standard version, in the reign of King James, A. D. 1611.

The attention of the great Reformer, Luther, was, immediately after he had commenced his opposition to the Church of Rome, directed to the translation of the Scriptures into the German language; and, by this act, he inflicted on the papal power a wound, from which it will never recover.

Modern missionaries have carried the word of God to heathen shores, and have devoted their earliest labors to a translation of the sacred records. They have felt, that this duty is enjoined by their commission, as well as recommended by the purest benevolence and the wisest policy. The Bible is the record, and the statute book of the Christian religion. To introduce it among a people, in their own language, is, in effect, to establish the religion itself. The great work of Christian nations, in spreading the gospel, consists mainly in sending missionaries to lay the foundations; to translate the Scriptures; to raise up a few converts; to organize churches, schools, and other institutions; and, having thus introduced the elements and instruments of the moral revolution, to leave them to complete it, by their own self-propagating power, under the efficacious direction of the Holy Spirit. Every nation must chiefly

perform for itself the work which belongs to human agents, in converting its inhabitants to God. All which it can ask or receive from other countries, is the communication of the seminal principles,—the first impulse. No one imagines, that we can send from this country a sufficient supply of missionaries to preach the gospel to the whole Burman empire. The native converts must perform the work. They have already begun their ministry; and their numbers and their qualifications ought to be increased, as fast as possible. The foundations are laid, and the revolution must go on. The translation and printing of the Scriptures ensure the triumph of the gospel in the Burman empire. A stream has begun to flow, which no power, but that which could arrest the Irrawaddy, can prevent from spreading its healing waters through the whole extent of that moral desert, and creating, on every side, fertility and beauty.

These considerations are important, because they present the cheering prospect, that, in a few years, Burmah will no longer need further supplies of men and money from this country, though a wise and paternal superintendence, by a few American missionaries, may be desirable. The Board will be at liberty to direct its efforts to other countries. It has, indeed, begun to do this; and our missionaries are now laboring in Siam, Arracan, and among the Shans and the Karens. All these people require the Scriptures.* There is, in fact, an immense work before the Christian world. The number of languages into which the Bible has been translated, does not probably amount to two hundred. The British and Foreign Bible Society, according to its report for 1834, had then printed, during the thirty years of its existence, but a little more than eight millions five hundred thousand copies of the Scriptures, in one hundred and fifty-seven languages. But according to the enumeration made by the learned authors of the *Mithridates*, the number of dialects spoken on the earth exceeds three thousand.† Many of these dialects arise from

* A copy of the Gospel of Matthew, in Siamese, translated by Mr. Jones, has been received at the Missionary Rooms. Mr. Mason is engaged in translating the Scriptures into the Karen language.

† The exact number stated, is three thousand and sixty-four, of which there are supposed to be in America, twelve hundred and fourteen; in Asia, nine hundred and eighty-seven; in Europe, four hundred and eighty-seven; in Africa, two hundred and seventy-six. Balbi, an Italian professor, enumerates eight hundred and sixty distinct languages, and more than five thousand dialects.

mere variations in pronouncing certain languages, which, when written, are intelligible to multitudes who cannot converse with each other. In China, for example, there are many dialects, but the written language is understood by all who can read. After all the deductions which can be made, there will remain a large number of tongues, into which the word of God must be translated, before the whole earth can be filled with the knowledge of the Lord. The work of translation is but just begun. Let the Christian world rouse itself to the noble labor; and let young men, who desire to be missionaries, remember, that the work of translating the Scriptures, and of laying foundations, is the appropriate service to which the first missionaries are called; and that, for this labor, *thorough scholarship*, as well as eminent piety, is a necessary preparation.

We now approach a very important part of the subject. Taking it for granted, that the translation and printing of the word of God into the hundreds, if not thousands, of dialects, which are not yet made the vehicles of divine truth, must be performed mainly by missionaries from Christian countries, two questions arise: 1. On what principles shall these translations be made? 2. How far can different denominations of Christians unite in spreading the Bible over heathen lands? To these questions, we propose to give a reply.

1. On what principles shall the translations be made?

It might seem, that a very easy answer could be given to this question. He who undertakes to write the word of God in a new tongue, assumes the responsibility of conveying the exact meaning of the original text into the new language, so far as this can be done. The meaning of the Bible is the Bible. If the meaning is conveyed, the Bible is translated; and that would be a perfect translation, which should enable the Burman, for example, to receive exactly the same ideas from his version, as the Jew received from the Hebrew text of the Old Testament, or as the man to whom the Greek of the New Testament was vernacular, obtained from this volume. The translator must bring all his knowledge of languages, all his critical skill, and a heart constantly disposed to seek wisdom from above, to the task of exactly conveying the mind of the Holy Spirit to the people in whose language he is writing. To alter a fact or doctrine, by wilful mistranslation, would involve him in the awful guilt of perverting God's word, and jeopardizing the souls of all who should read that version. To

leave a text obscure, which might be made plain, would be treachery. It would, in fact, be a failure to translate the Bible, just so far as the obscurity reached. If the meaning of a passage is not conveyed, it might as well be wholly omitted, or left in the original text. Just so much of the word of God is lost to the reader of this version. A portion of the light from heaven is concealed from his view. He is deprived of his share of the common inheritance. If a single word is left untranslated, which could, by a corresponding word, or by a circumlocution, be made intelligible, then a part of the Bible is hidden and lost. A minister, who, in preaching, voluntarily conceals a part of the truth, is a traitor to God, and a cruel deceiver of men. How much greater is the guilt of altering or hiding a part of the word of God, in a translation, which may be read by millions, from generation to generation! It was not without necessity, or fearful significance, that these awful words were introduced at the close of the sacred volume, whether they be understood as referring to the whole revelation, or to the single book of the Apocalypse: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book. And, if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Rev. 22: 18, 19.

The translator must, in fine, place himself as nearly as possible in the attitude of the original writers, as a mere amanuensis of the Holy Spirit, hearkening, with solemn reverence, to hear what God the Lord will speak, and expressing it, according to his best ability, in the language which he uses. If, through ignorance, he fails to communicate the mind of God, alas for the people who are left to such a blind and presumptuous guide. If, through negligence, or prejudice, or sectarian feelings, he alters, or conceals the truth, wo to his own soul. A higher crime, a more dreadful wrong, can scarcely be perpetrated by man.

What, then, is the duty of a translator, belonging to any denomination, who is about to translate a passage, concerning which, Christians differ in opinion? Most certainly, he ought, in the fear of God, to follow the best lights which he can procure. If he can form a judgment, satisfactory to his own mind, he ought to proceed, and give that meaning, which he

conscientiously believes to be the true one. If, after all, he should hesitate between two or more renderings, he must give that which seems to him to be the most correct ; and note, in the margin, as our own translators have done, the other version or versions.

Having thus, as we believe, established the principle, that a translator is bound, as an honest man, to convey the exact sense of the original text, so far as he can ascertain it, we proceed to consider the question, in its practical application to the Burman Scriptures. The words relating to baptism are here translated, to immerse. Waiving the question, at present, as to the accuracy of this version,* it is sufficient to say, that the Baptist translator feels assured, that this is the only correct translation. With this belief, he must so translate the words. He cannot, of course, render them to sprinkle, or pour, because he believes, that either of these acts would be a perversion of the ordinance. He cannot retain the Greek words, as the Vulgate, the English, and many other versions, have done, by merely writing them in Roman letters, with slight changes of termination.—The Greek word *baptizo*, has no meaning in the Burman language. The insertion of the word in Burman letters would not be a translation of the sacred text. It would, in fact, be leaving every passage in which the word should occur, untranslated ; and every such passage might, with equal propriety, be entirely omitted, or inserted in the original Greek. How, then, could Mr. Judson have satisfied his conscience, if he had left the words relating to baptism untranslated ? He had undertaken to convey the meaning of the word of God into the Burman language, and he could not, without betraying his trust, neglect to express in that language every idea contained in the original text, which the Burman tongue is capable of expressing. He entertains no doubt concerning the meaning of the original words which relate to baptism. Why, then, omit to translate them ? Why make a Greeko-Burman word, a mere barbarism, unintelligible to the Burman reader ? Is the fact, that some persons think that the word may mean something else, a sufficient reason ? In like manner, there is a difference of opinion respecting the meaning of the word *repent*. The Catholic translates it, *do penance*. Others might

* See Prof. Ripley's Reply to Prof. Stuart, for a full discussion of the mode of baptism.

render it, *reform your life*.—Why not, then, leave the word *μετανοεω* (metanoeo) in the obscurity of the Greek, and translate the various passages where it occurs, in some such way as this: “*Metanoeite ye*, for the kingdom of Heaven is at hand.”—Let us suppose, that Mr. Judson had inserted the word baptize in Burman letters, and that an inquirer should come to him for information, with a copy of the New Testament in his hand:

Inquirer.—Teacher, will you please to inform me what this strange word, *baptize*, means?

Mr. J.—It means, to immerse in water a believer in the Lord Jesus Christ.

Inquirer.—Is there no Burman word, which will express the meaning, or is the word too sacred to be translated?

Mr. J.—Your word immerse is exactly equivalent; but some Christians think that sprinkling or pouring water is equally valid, and, therefore, I have left the word untranslated.

Inquirer.—Do you, teacher, think that any thing but immersion is baptism?

Mr. J.—O, no. I believe every other practice is a perversion of the ordinance.

Inquirer.—How, then, shall my countrymen know what this word means? And have you not exposed them to the danger of perverting the ordinance, by neglecting to inform them, in the translation, what the word signifies?

Mr. Judson would, probably, in such a case, find it difficult to answer this question, in a manner which would satisfy his own conscience.

It seems too plain for further argument, that a translator cannot, without guilt, omit to convey the precise meaning of the original text, so far as may be practicable, without disguise, without the slightest addition, diminution or gloss. Some proper names, he must, of course, if it can be done, transfer; and some single terms, he must express by circumlocution; but, so far as the nature of the language will admit, the translation must be an exact representation of the original text. If one word may be left in the obscurity of the original, another may, and still another; and the principle, if carried to its full extent, would sanction the policy of the Catholic church, in keeping the Holy Scriptures sealed in a dead language.

The American Baptist Board of Foreign Missions have adopted the principles which we have been unfolding. At

the annual meeting, held in Salem, April, 1833, the following resolutions were adopted:

“Resolved, That the Board feel it to be their duty to adopt all prudent measures to give to the heathen the pure word of God in their own languages; and to furnish their missionaries with all the means in their power, to make the translations as exact a representation of the mind of the Holy Spirit, as may be possible.

“Resolved, That all the missionaries of the Board, who are, or who shall be, engaged in translating the Scriptures, be instructed to endeavor, by earnest prayer and diligent study, to ascertain the precise meaning of the original text; to express that meaning as exactly as the nature of the languages, into which they shall translate the Bible, will permit, and to transfer no words, which are capable of being literally translated.”

Such is the settled policy of the Board. They cannot, we conceive, adopt any other, without an abandonment of duty,—a treacherous unfaithfulness to their high trust. They leave other denominations of Christians to act on their own responsibility to God and to the heathen; not doubting that they are, with equal sincerity, endeavoring to advance the glory of the Saviour, and the salvation of men. The Baptists recognise the right and the duty of their brethren, of other communions, to act on the same principles as those which they have adopted. If a Pedobaptist translator conscientiously believes, that sprinkling or pouring is baptism, he cannot, of course, translate the word immersion. He must render it as he thinks right, and must give account for his conduct to his Master. We come, now, to our second question:

2. How far can different denominations of Christians unite, in spreading the Bible over heathen lands?

Such a union must, obviously, rest on a different basis from an association to circulate the common English version. This version is one;—it is recognised by all denominations, as, in general, faithful and accurate; its merits and defects are known, and an agreement to spread it is definite and clearly understood. But versions of the Scriptures into heathen languages must be made by Christians of different denominations. A revision of these versions by a society is impossible, unless the gift of tongues should be renewed. The society cannot know what is the character of all those versions; and as each denomination will unconsciously give more or less the hue of its own

opinions to the translations which it executes, it becomes a serious question, how far can Christians unite in the common labor of translating and printing the Bible for heathen nations?

We may say, in this place, that the necessity of such a union, for foreign distribution, is not as clear, as the expediency of a society for circulating the English Bible at home. The translations in heathen countries must commonly be made by missionaries, who are sustained by missionary societies. The expense of printing the Scriptures may as properly be paid by the missionary societies, as any other expense attending their missions. There is, then, no necessity for any other organization, to procure funds for printing these translations; and it is, in fact, undesirable to have two societies for doing what might be as easily done by one. Why, for example, should those persons who wish to contribute money for the printing of the Bible at the Sandwich Islands, send their money to the American Bible Society, instead of sending it directly to the American Board of Commissioners? What is gained by this circuitous operation? The Bible Society pays the money, at last, to the Board, which alone can apply it to the purpose for which it is designed. Why incur the expense of agents, to collect money for the Bible Society, for the use of the Board, when the same money might be paid to the agents of the Board?

We have, therefore, had some doubts, whether it was desirable for the American Bible Society to engage in the work of foreign distributions,—a work which it cannot perform, without giving rise to serious difficulties, that may endanger its very existence. It has a great and noble field before it,—the supply of our own country with the Scriptures;—a service, which the rapid increase of our population makes it necessary to be continually performing. Let the Society make copies of the English Scriptures, as good and as cheap as possible, and let it circulate them, freely, among the teeming population of our own land, in the army and navy, in Liberia, and wherever else they are needed. The Society might, too, receive and apply donations which any persons might think proper to make, for specific objects, as, for example, to spread the Scriptures in Mexico, South America, and other countries, where versions already exist, and where no missionary societies are operating. But new versions, in the languages of the heathen, might be left to the direction of the respective missionary societies. It is their appropriate business to preach the gospel to the heathen,

by the voice and by the press. They can, as easily as the Bible Society, procure money for printing the Scriptures; and there would be more simplicity in the process, if the work were left entirely to them.

We are not insensible, nevertheless, that advantages might result from the operations of a Bible Society, if they could be conducted on principles which would insure harmony and vigor. A stronger impulse might be given to the work, and translations might be undertaken, which would not otherwise be commenced. Are there any principles on which all Christians can unite in foreign distribution?

Two principles have been proposed:

1. That certain rules shall be adopted by the Society, to regulate all translations which may claim its patronage.

2. That each denomination belonging to the Society, shall act on its own responsibility, and prepare such translations as it may conscientiously think correct, which translations shall receive the impartial aid of the Society. Let us examine these two principles:

1. Can rules be adopted by the Society, by which all translators shall be governed? This proposition itself presupposes that the Society is capable of deciding for every missionary, what kind of translation he ought to make. It proposes to fetter the conscience of every translator, and, instead of asking, what is the pure meaning of the word of God, he must inquire, what rules have the Bible Society prescribed? Instead of consulting the nature of language, and the canons of criticism, and conveying, with all possible accuracy, the exact signification of every word of the original text into the heathen tongue, he must refer to the regulations of the Bible Society. Though he may be convinced, that these regulations are inconsistent with a faithful performance of his duty, he must obey them, on pain of forfeiting all claim to aid from the Society. Instead of taking the original Hebrew and Greek Scriptures as the standard, he must follow a text modified by the regulations of men. He must, thus far, substitute a Bible made by men, for the word of God. Wherever the rules of the Society should deviate from the original inspired text, he must abandon the text and follow the rules. Does not a simple statement of the case show, that such a course would be wrong, and that no translator, worthy of his office, could, for a moment, consent to any such interposition of human authority? The translators of our

English version did, indeed, submit to be governed by certain rules prescribed by the despotic king James; but they, by this course, made their translation, excellent as it is, less perfect than it would otherwise have been. The days of the Stuarts are past, and we hope that no man or body of men will venture to dictate rules to future translators. The Council of Trent decreed, that the Latin Vulgate should be the standard of faith, and thus sanctioned it, as of equal authority with the authentic words of the inspired writers themselves. Let not Protestants adopt the same course. Let them act on the principles of the Reformers, and reject all human authority, in translating as well as interpreting the word of God.

We have thus shown, we think, that it would be wrong to prescribe any rules to the translators of the Bible. They must be left to the guidance of their own consciences, acting under their solemn responsibility to God.

But we believe it to be impossible, for the Bible Society to adopt any code of rules, which would meet with the approbation of all its own members. The Society is composed of all who choose to join it, and coöperate in accomplishing its designs. This is the right and the dignified position which it has occupied. It asks not what is a man's creed, or what is his character. If he is willing to aid in spreading the common version of the Bible, it admits him to a share in this beneficent labor. Even in England, where ecclesiastical domination yet maintains a potent sway, the attempt to exclude Unitarians from membership in the British and Foreign Bible Society was justly repelled, with prompt and emphatic disapprobation. A similar attempt, in this land of religious liberty, to exclude, directly or indirectly, any class of men, from the Bible Society, ought to rouse a voice of remonstrance, which might almost wake Roger Williams from his grave.

The Bible Society must act, in its foreign distributions, on principles harmonious with those which it adopts in its operations at home. If rules are to be prescribed, they must be such as all the members of the Bible Society can approve. Even if the denominations called evangelical could agree on certain rules, we hold, that to adopt them would be an invasion of the rights of others, who must disapprove them, so long as others are admitted to be members of the Society. We make no exceptions. We take the ground of the American Revolution,—that duties and rights are correlative. If any man

chooses to become a member of the Bible Society, he has a right to a voice in conducting its proceedings; and the Society cannot change the *principles* on which it acts, without giving him an opportunity to express his opinion. He consents, by joining the Society, to spread the common English version; but if the Society undertakes to make another version, either here or elsewhere it departs from its fundamental principles. It does an act, to which it is not competent, without a change in its constitution, made in a constitutional manner.

Let us imagine, however, that the Board of Managers undertake to frame rules to regulate translations. Where shall they begin? Baptism is not the only point of difference among evangelical Christians. The Episcopalian, the Methodist, the Presbyterian, all have their own views concerning particular texts, and they would naturally wish, that, in all versions, those texts should convey a particular meaning. We suspect, that the Board would need a session almost as long as that of the Council of Trent.

But let us suppose, that the Board should agree to make the common English version the standard. Without mentioning, now, other objections, there are members of the Society, who would not aid in circulating versions conformed to the English Bible, though they are willing to coöperate in spreading that Bible itself. The Unitarian, for example, would not sanction a version, unless certain passages were expunged, which he believes to be interpolations. The Unitarians are members of the Society. They form a large proportion of the members of the Massachusetts Bible Society, one of the most important auxiliaries. How, then, we ask, can the Board of the American Bible Society adopt, in good faith, for the regulation of foreign versions, a rule offensive to these members of the Society, without first obtaining, from the Society itself, in a regular way, a change of its constitution?

It may be said, that, as the Society was formed on the broad principle, that the standard English version should be circulated, a resolution to make this version the standard for foreign translations, is an adherence to the fundamental principle. We deny this. The constitution says, in the first article, "The only copies in the *English language* to be circulated by the Society, shall be of the version now in common use." Here the agreement respecting the common version is expressly limited to the *English language*. No member of the Society has

bound himself any further. He may have many reasons for uniting in circulating the English Bible, which would not extend to a version in another language. His consent is not to be taken for granted. The constitution contains the terms of union, and that constitution must be interpreted according to its obvious meaning. It contains no reference to foreign distribution, except the sentence in the second article, "This Society shall, also, according to its ability, extend its influence to other countries, whether Christian, Mahomedan or Pagan." This sentence is very general and guarded. It does not, necessarily, include the publication of the Scriptures in other languages, because, in all parts of the world, to some extent, the English Scriptures are needed. The natural construction, however, is, that the Society would extend aid to other versions; but this promise is qualified by the expression, "according to its ability."* In fact, the great object of the Society was, to supply our own country with the Bible, and the idea of aiding other countries had little influence, until a recent period, when the Society, having, in a good degree, supplied the wants of our own country, has had leisure to look abroad. The members of the Society, then, have united, for the purpose of spreading the English Scriptures; but they have not thereby given their consent to the publication of other versions, and much less to versions conformed to the English Bible.

These considerations, we think, show, that it would be impracticable to prescribe rules to translators, without virtually expelling from the Society some of its members, and removing it from the broad and liberal principles on which it was founded.

But we wish to speak further concerning the proposal, to make the English version the standard for all translations. We have many objections to it:

It proposes to substitute, as a standard, an imperfect, human production, for the infallible words of the Holy Spirit. It would virtually take from the hands of the translators the Hebrew and Greek originals, and place before them king James's Bible, as

* In the Address of the Delegates, who formed the Society, they say, that its object is, "the dissemination of the Scriptures in the received versions where they exist, and in the most faithful where they may be required." This is a contemporaneous exposition of the constitution. It shows, that the idea of making the English version the standard for other translations was not then entertained.

their guide. How would such a procedure differ in principle from the decree of the Council of Trent, by which the Vulgate was made the infallible rule? Excellent as the English Bible is, it does not, as every scholar knows, express, in many places, the true meaning of the original text. An English reader may compare the common version with Lowth's translation of Isaiah, with Dr. Campbell's version of the Gospels, and with Prof. Stuart's version of the Epistles to the Romans and to the Hebrews; and he will see how many passages are made more lucid by the improvements of modern criticism. Shall we then virtually reject all these improvements, and extinguish the additional light which has been shed on the Bible during the last two hundred years? It may be said, that the proposal does not contemplate this, but merely means to make the English version the standard, as to certain words and phrases. Why not, then, specify, at once, these words and phrases? If there is no specification, who is to fix the limit to the rule, to follow the English version?

We object to the plan, that it interferes with the liberty of conscience. If any man on earth ought to be unfettered by human control, it is the translator of the Bible. He must bow to no authority, but that of God. He must listen to no other voice. To dictate to him, then, how he shall translate certain words, and to punish his disobedience, by refusing aid, and stigmatizing his version as unworthy of patronage, is a violation of the rights of conscience.

We object, because, as we have endeavored to show, no translator can, without guilt, neglect to convey the exact meaning of the Holy Spirit, so far as he can, by study and prayer, ascertain it, and so far as the language, which he employs, can convey it. The plan in question does propose to require, that, in all the versions patronized by the Bible Society, certain words shall not be translated; that is, in effect, that a part of the word of God shall for ever be withheld from the heathen. Here we take our stand. This cannot, in our deliberate judgment, be done, without betraying our trust.

But we object, further, because the project is impracticable. Let us take the words relating to baptism, which, in fact, are the words chiefly meant in all the discussion. By making the English version the standard, it is designed, that these words shall not be translated, but merely, that the Greek words shall

be expressed in the letters of the heathen languages. But this cannot be done in certain languages. The Chinese, for example, is a monosyllabic language, having no alphabet; and the word baptize cannot be written in Chinese characters. Dr. Morrison was accordingly obliged to translate it. He did not think proper to translate it immersion, and his conscience would not allow him to render it sprinkling. He has, accordingly, we understand, written it, "*a water ceremony!*" by which clumsy device, the meaning of the word of God is as really concealed, as if he had translated repentance or faith "*a mental operation.*" The Cherokee language, also, is so constructed, that no foreign word can be introduced. The Congregational missionaries were accordingly under the same necessity as Dr. Morrison; but they, with more correct views, have, as we have learned from the best authority, translated the word baptize, immersion.* We presume, that there are many other languages, in which the same difficulty exists; and in which, consequently, it is philologically impossible to make the English Scriptures the guide. The words relating to baptism must, in these dialects, be translated in some way, or omitted entirely. This fact is sufficient to show, that the rule cannot be carried into general practice. It is, in our judgment, wrong in principle.

2. We proceed to examine briefly, the other rule which we mentioned, namely, that each denomination belonging to the Society be left to its own discretion and responsibility, in preparing translations. This appears to us to be the only proper and practicable rule, if the Society is to proceed in its foreign distributions.

It is a simple rule, and it is capable of easy application to all cases.

It is an impartial rule, and it throws the responsibility precisely where it ought to lie,—on the translators, and on the denominations which sustain them.

It is the rule on which the Society has hitherto acted. Aid has been extended to the circulation of the modern Greek Testament, of Luther's German Bible, of the Low Dutch, Swedish and Danish Scriptures, in all of which, as we under-

* Our brethren of the American Board of Commissioners have thus an interest in the question before us. If the rule, under consideration, should be adopted by the American Bible Society, that Board must be excluded from aid in printing the Cherokee Scriptures, and some other of their versions.

stand, the words relating to baptism are translated immersion. The Society has also assisted in printing the Scriptures in the Seneca, Indian language, in which the words are rendered sprinkling; the Chinese Scriptures, in which the words are translated "a water ceremony;" and translations by the missionaries of the American Board of Commissioners in Ceylon, &c., in which the words are rendered "make baptism." The Society has voted several thousands of dollars, for the printing of the Burman Scriptures. The Society has, in fine, acted hitherto on the noble principle stated in the Address of the Delegates who formed it,—“the dissemination of the Scriptures in the received versions where they exist, and in the most faithful, where they may be required.” The effect which the Delegates anticipated, has followed: “In such a work, whatever is dignified, kind, venerable, true, has ample scope; while sectarian littleness and rivalries can find no avenue of admission.” Let the Society continue to act on these principles, and the same happy results will follow.

It may be objected, that the Society incurs responsibility, by assisting to circulate error. We reply, that, as an association, which acts merely as a common treasurer for several denominations, to receive and disburse funds for the printing of the Scriptures by these denominations, the Society has no more responsibility than the government of the United States, in distributing among the several missionary societies the funds voted by Congress for the benefit of the Indians. The Society would incur a fearful responsibility, if it required, as a condition upon which alone aid should be extended, the concealment of a part of the Holy Scriptures.

Our article has already extended too far. We have argued the case, without a special reference to the actual state of the question now before the Bible Society. We have wished to avoid the appearance of a controversy with that great and valuable association. It may be proper to state, however, that the English Baptist missionaries at Calcutta, having made a translation into the Bengalee language, which is admitted, on all hands, to be a most excellent version, applied for aid to the British and Foreign Bible Society. This aid was refused, on the ground, that the words relating to baptism were translated immersion. The missionaries then applied to the American Bible Society for assistance, in consequence of the resolution of the Society to endeavor to supply the whole world with the

Bible. This application was referred to a Committee, who reported resolutions, to refuse aid to any translations in which the words in question should be translated. The minority of the Committee made a report, in which opposite views were ably urged. The whole subject has been fully discussed in the Board of Managers, and a modified resolution has been proposed, to require that all translations shall be made to conform to the English version. It has been proposed, also, to refer the whole question to a Committee of laymen. The subject is yet before the Board of Managers, and the issue is doubtful. We do not think, that the Board have the power to adopt the resolutions which have been proposed, and we fear, that they will, if adopted, rend the Society in sunder.

For Baptists, there can be but one course. The Board of Missions cannot and ought not to recede from the resolutions adopted at Salem. Our missionaries must not conceal a part of the word of God. The great mass of the denomination will never consent to any compromise on this point. Our path is plain. If the Bible Society will not aid us in printing the Scriptures, there will be no difficulty in obtaining as much money as we need.* It is not as a pecuniary question, that we feel any concern in it; but for the peace, the union, the usefulness, of the American Bible Society, we are anxious for a harmonious adjustment. We still cherish the hope, that the Society will adopt what we believe to be the only right principle; or, if it cannot, let it withdraw from the foreign field, and confine itself to the glorious and blessed work of furnishing a copy of the word of God to all within the reach of its influence, who speak the English tongue. Let not the friends

* If we had room, and were it necessary, we might vindicate the correctness of the translation of the Burman Scriptures. This version has a claim on the support of the Bible Society, on the principle laid down in the Address of the Delegates, at the formation of the Society, in which they speak, in glowing terms of the harmony which must result from the nature of the Society. "Its members," they say, "are leagued in that, and in that alone, which calls up every hallowed, and puts down every unhallowed, principle,—the dissemination of the Scriptures, in the received versions, where they exist, and in the most faithful, where they are required." Now Mr. Judson's translation is "the most faithful," of course, because it is the only translation in the Burman language. It is the "received version," if by "received" is meant the general approbation of Christians in the country where it circulates. We suppose, that the sanction of the government is not necessary, to make a translation the "received version." In a heathen country, this approbation is out of the question; and in no country is the opinion of the government on this point, of any value.

of the Bible engage in strife, while a perishing world needs the light from Heaven. Let any sacrifice, but a sacrifice of principle, be made for the sake of peace. The Baptists do not wish to withdraw from the Society. They love it. They have freely poured their funds into its treasury. While several other denominations have formed Bible societies for themselves, the Baptists have adhered to the national institution. They have voted, in the Board of Managers, for aid to versions, in which, as they were aware, the words relating to baptism are rendered sprinkling. They have done this, on the broad principles of liberty of conscience, which have always distinguished them. They are willing to proceed, on these principles; and they merely ask, that other denominations shall do the same. But if the Baptists must be repelled from the Society, unless they will violate their consciences, they will bear the wrong with patience; they will raise funds themselves for the spread of the word of life among the perishing heathen; they will, as we hope, still unite in the operations of the Bible Society at home, though they must appropriate to their own translations their funds for foreign distribution. They will endeavor to manifest the spirit of Christians, and will love all, and pray for all, who love our Lord Jesus Christ in sincerity.

EDITOR.

ARTICLE X.

THE WINE QUESTION.

It is with unfeigned regret that we approach this subject. The Supper of the Lord is surrounded by so many hallowed associations; it has come down to us from the very night preceding our Lord's crucifixion; it brings us into so near communion with Him, who is the head, and with the general assembly and church of the first born, who are his members, that the proposal to change this ordinance, in any respect whatever, strikes the pious mind as little less than a sacrilegious intrusion. We instinctively revolt from the thought, and our first wish is, that we may be let alone, amid these days of distraction and tumult, to enjoy, at least, the Lord's table in peace; and we

cling to the hope, that there is here one rock, so high and so holy, that the waves of partisan warfare will dash harmlessly at its base.

Such, however, seems likely not to be the fact. It has been gravely and earnestly recommended, that the mode of administering the Lord's Supper be changed, and, instead of wine, as one of the elements, that wine and water, or water alone, be substituted; and we have seen a notice in one of our religious papers, in which a communicant recommends this latter practice; and informs his brethren, for their encouragement, of the pious affections which he enjoyed while thus commemorating the eucharist. Nor is this all. Some of our most able and aged clergy have advocated similar sentiments. Some churches have actually adopted these suggestions, and reduced them to practice. And one of our most learned and excellent theological instructors, *clarum et venerabile nomen*, one, to whose efforts we are indebted for the present flourishing condition of biblical criticism among us, has given, as we fear, some countenance to the innovation to which we refer.*

It may not, therefore, be unnecessary, to record our own opinions on this subject; though we are not aware, that the innovation in question has, at present, agitated any of the Baptist churches in this country. In doing this, we shall endeavor to state the subject fairly, and to examine it candidly, and in the spirit of fraternal Christian affection. If there be any discussion, in which it behoves us to avoid all bitterness and uncharitableness, it is a discussion concerning the last Supper of our blessed Lord and Master.

The point to be considered, we believe to be something like the following. The advocates of the temperance cause, having, as is supposed, succeeded in abolishing the use of distilled spirits from that class of the community with whom their efforts were most successful, have next proceeded to attempt the total abolition of wine. Here they were met by the fact, that wine is used at the sacramental table. Now, they assert that the use of wine on this occasion, and in the manner in which it is used, is pleaded by many persons as an excuse for intemperance, and that their efforts for the total suppression of this vice,

* It may be proper to remark, that neither of the gentlemen alluded to, is of the Baptist persuasion.

must be ineffectual, unless they can modify or abolish the use of this element on this solemn occasion. They, therefore, claim, that a modification or a change be adopted, which shall leave them free to pursue their, we doubt not, well meant and benevolent efforts.

Such, we believe to be a fair statement of the wine question, as it is commonly denominated; and these are the opinions, which we are now called upon to examine.

As this is a question into which, to a considerable degree, *facts* enter, as an element, it might, perhaps, be worth while, as a preliminary matter, to examine the facts in the case. This we have not room to do, at present. We would, however, in passing, propound to those who propose these alterations, some such inquiries as the following:—Were these objections ever *seriously* made to the present mode of administering the Supper? If they have ever been made, by *whom* were they made; by men, who were really embarrassed on a point of duty, or, by men, who wished to find a subterfuge for doing wrong? We would ask, has it been for ages even surmised, that any one was ever made a drunkard by the wine used at the table of the Lord; or that any injury to good morals, in any degree, or in any form, *actually* grew out of this observance? Does any one *seriously* believe, that a single drunkard would be actually reclaimed, by our substituting water for wine, or altering the ordinance from what we believe Christ Jesus established it? And, suppose that, for the sake of *expediency*, we make this alteration, and thus admit that *we* are *now* wiser than the *omniscient Saviour*, when on earth; or, that we understand the *moral law* better than he did, who gave it; would the cause of temperance, and the cause of morals, and of man's salvation, be the gainers or the losers by our concession?

But, waiving these points, we shall proceed to the discussion.

We shall, first, endeavor to ascertain what was the command of Christ, in respect to the Supper.

"And he took the cup, and gave thanks, and gave it to them, saying, drink ye all of it; for this is my blood of the New Testament, which is shed for many for the remission of sins." Matt. 26: 27, 28. Thus, 1 Cor. 11: 25; "This cup is the New Testament, in my blood; this, do ye, as oft as ye drink it, in remembrance of me." In Matt. 26: 28, the term "cup" is exchanged for the terms "fruit of the vine."

Now, the only words in the New Testament, by which the fruit of the vine is designated, are, so far as I know, two :

1. γλευκος, new, or sweet wine, Acts 2: 13, and
2. οινος, or wine, the term which is commonly used.

The first term, γλευκος, is only used once, and in the above cited place. That it there means wine, which was capable of intoxicating, is evident ; because the drinking of it is there intended to convey the accusation of drunkenness ; an accusation, which the apostle Peter repels, in the fifteenth verse. In the other cases, where what may be considered the fruit of the vine is spoken of, the term οινος (oinos) is used. The question, which we wish to examine is, whether this word, in its common acceptation, is used, in the New Testament, to designate *fermented* or *unfermented* wine.

We think it will be evident, from a comparison of the passages, in which the word is used, that it means fermented wine, or such wine as we use now ; and, therefore, that, really, the term "fruit of the vine," as used by our Saviour, in fact, conveys the same idea that we should convey by the same term, now. This will be evident, we think,—

1. *From the vessels in which it was contained.* Matt. 9: 17. Mark 2: 22. Luke 5: 37, 38. "No man putteth *new wine* into old bottles," &c. While fermenting, it required the strongest vessels. When the process was completed, old vessels would be sufficient.

2. *From the manner in which its quality was designated.* Luke 5: 39. "No man, having drunk *old wine*, straightway desireth *new*, for he saith, the old is better." This would not have been true of unfermented wine. And the use of such a remark, as a proverbial expression, shows that this was the common meaning of the term ; otherwise, it would never have acquired a proverbial signification.

3. *The words with which it is united in signification.* Thus, Luke 1: 15, it is used with σικερα (sikera), strong drink ; an intoxicating liquor, made from the sap of the palm tree.

4. *The effects which were ascribed to those who drank it.* Thus, "the Son of man is come eating and drinking, and ye say, behold a man gluttonous, and a *wine-bibber*" (οινοποτης). So, also, Eph. 5: 18. "Be not drunk with *wine*, wherein is excess ; but be ye filled with the Spirit ; speaking to yourselves in psalms and hymns," &c. From the connexion in which

these words are introduced, the meaning, evidently is, be not *excited* with wine, but be *excited* by holy joy.

5. *The medical uses which were made of it.* Thus, the Samaritan applied to the bruises of the wounded man, oil and *wine*. The only wine which would have been used in such a case, would be fermented wine. So, also, 1 Tim. 5: 23. "Use no longer water, but a little wine, for thy stomach's sake, and thy frequent infirmities."

6. *From the cautions that are given in respect to the use of it.* Thus, in the Epistles, persons of various descriptions are forbidden to use much wine. 1 Tim. 3: 8. Tit. 2: 3.

7. *What sort of wine was miraculously made by the Saviour, at the marriage at Cana,* cannot, perhaps, be decided. The following considerations will, however, render it probable that it was fermented wine :

1. The word used to designate the drinking (*μεθυσκομαι*) is more commonly applied to those who have become *excited* by drinking, although it does not imply, that the company, in this case, was so excited.

2. The remark of the governor of the feast would not apply with so much force to *unfermented* as to *fermented* wine. The natural effect of drinking sweet liquors, is to render them tasteless to the drinker, and to require something sweeter, that is better, instead of something not so sweet. Whereas, the effect of fermented liquor would naturally be, if drunk to excess, to paralyze the sense of taste, as of all the other senses; and so to make a person thoughtless of what he was swallowing.

8. *In all the places in the Revelation, in which the word is figuratively used,* its signification is such, as to designate intoxication, or that state of passionate excitement, or of bewildering delirium, which accompanies intoxication.

The above are all the cases, so far as I have been able to discover, in which the word is used in such a way as would have any bearing upon this question. Now, if "the fruit of the vine" be designated in this manner, and if no other fruit of the vine be mentioned in the New Testament, we are surely bound, according to the rules of sound interpretation, to conclude that this was the thing intended.

Nor is there anything in the manner in which wine is spoken of in the New Testament, which would militate against such an interpretation. Wine is there alluded to, as something, of

which the *proper use* is salutary and innocent ; and the *improper use* noxious and wicked. Hence, if such are the sentiments of the New Testament writers on this subject, they would be as likely to prescribe wine, in this ordinance, in such quantities as it was then to be taken, as any other article of drink. In proof of the above, it is sufficient to cite Eph. 5: 18. "Be not drunk with wine." 1 Tim. 3: 8. Tit. 2: 3. "Not given to much wine," &c. And 1 Tim. 5: 23. "Use no longer water, but a little wine for thy stomach's sake, and thy frequent infirmities."

If, then, the words which designate the fruit of the vine, mean, in the New Testament, fermented wine, that is, wine, of which the improper use produces intoxication ; and if the sentiments of the writers on this subject, be such as to offer no moral reason why this substance should not have been selected, we are bound to believe that this substance was selected. It seems to me, that this is the way in which we should reason in any other case. We are to ascertain the sentiments and actions of our Saviour and his apostles, by what they themselves have recorded, and not by comparing them with what we may, at this remote period, judge concerning the matter.

And all this appears to me, to be confirmed by the case of the Corinthians, reproved by St. Paul, for their censurable manner of partaking of this ordinance. The apostle declares, concerning them, "one is hungry, and another is drunken," *ὅς δὲ μεθύει*. To this, I am aware, it is replied, that the word *μεθύει* and its synonym *μεθύσκω*, does not originally signify to be drunken or intoxicated, but merely to drink abundantly. What the *original* meaning is, I pretend not to decide ; but I certainly hazard nothing in asserting, that its *common*, if not *universal* meaning, in the New Testament, is, to be *drunken* ; that is, to be excited improperly with stimulating drinks. If any one needs proof of this, let him turn to the following passages :

Luke 12: 45. Matt. 24: 49. "Eat, drink, and *be drunken*."

Eph. 5: 18. "Be not *drunk* with wine, &c., but be ye filled with the Spirit."

1 Thess. 5: 7. "Those that be *drunken*, are *drunken* in the night."

Acts 2: 15. "These men are not *drunk*, as ye suppose," &c.

Rev. 17: 2. "*Drunk* with the wine of her fornication."

Rev. 17: 7. "*Drunk* with the blood of the saints."

These are all the passages, so far as I have observed, in which the word is used, excepting John 2: 10. "When men have well *drunk*;" and the passage in question, 1 Cor. 11: 21. The meaning, in John 2: 10, corresponds better with the general meaning, as has been already remarked, than with the one suggested by those who take a different view of the subject. And hence, all the evidence of parallel passages is in favor of the supposition, that the word *here* means to drink to excess. If it be said, that men professing Christianity would not so far forget themselves; we answer, the scenes described in this very Epistle show, that any reasoning on this ground would be fallacious.

It is asserted, that the opposition of meaning intended to be conveyed by the use of the word "*hungry*;" "one is *hungry* and another is *drunken*;" requires us to understand μεθευει, in this case, to mean merely "*drinks abundantly*." Now this is manifestly erroneous. If we understand μεθευει to mean *drunken*, it conveys the idea of "*drinking abundantly*," as well as any other word, and forms a perfectly suitable apodosis to πεινα, "is hungry." It also conveys a severe rebuke for their conduct, expressing not merely the *fact of drinking*, but the *odious consequences resulting from it*. Besides, the apostle was under no necessity of using this word. He might have used the word μεμεστοιμενος, if he had so chosen; as in Acts 2: 12, which, without any other additional circumstances, would have signified "having drunk to the full."

From this examination of the passages which have a bearing on the subject, I do not see how we are to evade the conclusion, that fermented wines, or wine substantially the same as that now in use, was employed originally at the sacred Supper. Nor do I believe, that the contrary opinion would ever have been advanced, had it not been because the use of such wine is supposed to interfere with the well-intentioned efforts of those who are laboring to promote the temperance cause.

We are not unaware, that, in the early ages of the church, water was frequently mingled with wine, for the reason, that, when our Saviour's side was pierced, water and blood flowed out from the wound. This, however, seems to favor one view of the subject no more than the other. Because, on this ground, it would have been added to either kind of wine. It is, however,

also the fact, that some persons, pretending to unusual sanctity, relinquished the use of wine at the sacrament, and substituted water, on the ground, that wine was intoxicating; they also forbade marriage, declaring that "wine and marriage were both from the devil."* This, so far as it goes, at least, tends to show us that the wine then in use was the same, inasmuch, as it was liable to the same objection, as that in use at the present day.

While, however, we thus judge, we by no means would assert, that fermented or alcoholic wine is *necessary* to the administration of the ordinance. The fruit of the vine, the juice of the grape, is the thing spoken of, and this, in whatever form it is to be procured, is what is prescribed. This, in any of its forms, is allowable, and in no form is it to be forbidden. What Christ has allowed and used, no disciple of Christ has any right to abolish; nor has he any right to take offence at any other disciple, because he will not abolish it. If he does take offence, we cannot help it. His wrong rests upon himself; and we have no right to vary at all from our Lord's example and command, to quiet his diseased conscience, or to further any project which he may think desirable.

Such is the view, which we are compelled to take of this subject. We are aware, however, that various arguments are used, to show that a change of this element for something else, or a mingling of it with something else, is demanded by Christian principles, at the present age of the church.

The first argument in favor of this alteration, may, we think, be expressed in this form:

1. We know the reason for which the Supper was instituted.
2. The manner is a matter of no consequence, and any thing is equally acceptable to God, which accomplishes the purpose for which the ordinance was instituted.
3. Hence, we are at liberty to vary the form, on these principles.
4. Being at liberty to do thus, and as a great good can be accomplished by so doing, we are under *obligation* to God to make this alteration. So far as we are capable of perceiving, this will be considered a fair statement of the argument, on this side of the question.

* See Suicer on the word *οινος*.

Now, from all these points, we are obliged to enter our dissent.

1. We are by no means sure, that we know all the reasons for which our Saviour instituted this, or any other ordinance. Suppose any one of his disciples, not under the guidance of the Spirit of inspiration, or even under this guidance, in the days of his flesh, had asserted this; how would such an assertion have been received then, or how should we look upon it now? We do not see, indeed, how such an assertion is to be made good. Christ has nowhere intimated, that such knowledge exists in his church. And if any man, or class of men, believe themselves to be so gifted, their knowledge is good only for themselves; it is capable of imposing obligation upon none of their brethren, unless they establish their authority by working miracles.

2. It is said, that the form is a matter of no consequence; and that any other which answers the purpose intended, is equally acceptable. Nor, to this assertion, can we yield our assent.

1. We admit, that we may not be able *to see* that one form is, in itself, better than another; but this by no means proves, that *it is* no better. Our not *seeing a thing*, is not a sufficient proof that *the thing does not exist*.

2. As we confess ourselves incompetent to decide what were the *reasons in full*, for the establishment of the ordinance, we are incompetent to assert, that something else will answer as well; and, if something else will answer as well, we are not competent to decide what *that something else is*.

3. There may be special reasons, why this peculiar mode should have been chosen, and why it should be adhered to in all ages, which we cannot yet comprehend. One of these may have been, to try the humility of the disciples of Christ; and to teach them, that they are to conduct even their plans of doing good, in accordance with a strict fulfilment of every one of his commands.

4. We believe, that the commands of Christ were given for no one age of the church, but for all ages; that he knew, when he instituted the Supper, the condition of the world at the present day, as well as in that in which he instituted it; and that, in view of *all the circumstances of the case*, he directed his disciples to do just what he meant to have done. We do not believe, that the world *now*, is any wiser than he was *then*. Hence, thirdly, we do not feel at liberty to vary from the form and manner which he has established:

1. Because, as we have said, we suppose *this very manner* to have been established by Jesus Christ, in full view of all the circumstances of the case, at all times, and in all ages.

2. If, on these principles, we are at liberty to alter one ordinance of Christ, why are we not at equal liberty to alter or to abolish any other? Why not, for instance, to deny wine to the laity, with the Catholic church; or to abolish the ordinance altogether? And if we are at liberty to take away, why are we not at equal liberty to add to any ordinance, or even to establish a new one? The power to alter a law, is the same as the power to enact a law originally.

3. We are confirmed in the opinion which we here express, by the well-known fact, that all the errors of the Romish church sprung from the adoption (at first innocently) of precisely these principles. Such was the case with auricular confession, monastic orders, the refusal to the laity of wine, extreme unction, the celibacy of the clergy, and a great variety of others.

We know, that to this, it is said, do we not all allow, that the manner is of no consequence? What should we have done in Iceland, where neither bread nor wine was to be procured? Now to this, there is, to us, one short answer. What is to be done in an extreme case of physical necessity, by no means establishes what is to be done in a case where no such necessity exists. It is easy to imagine cases, in which a man may rightfully take his neighbor's property, without consent, and yet not be a thief. But this by no means alters the nature of the command, thou shalt not steal. The first brothers and sisters of our race must have intermarried; but this by no means justifies incest.

And, fourthly, it is said, that, being at liberty to make this alteration, and as great good can thus be accomplished, we are under *obligation to make it*.

To this we reply,—

1. As we have before said, *we do not feel thus at liberty*.

2. We are by no means sure, that the good expected can thus be accomplished. We have a sort of general confidence, that the surest way of doing good, and of doing it in the best and shortest way, is to do precisely as our Lord has commanded us. The experience of the church has surely taught at least one truth; and that is, that those, who, for the sake of accomplishing an immediate good, have left the plain commandments

of Christ, have found themselves, in the end, to have been most lamentably promoting the cause of evil. God means his word to be honored as much in our doing of good, as in any thing else; and he has sadly left to their own destruction those, who, in this sacred work, instead of trusting to the Lord, have leaned to their own understanding.

The SECOND argument, by which this alteration is defended, is, that we have, in substance, inspired authority for the change. This is asserted on the ground, that this case comes under the direction of the apostle Paul to the Romans and the Corinthians.

Rom. 14: 15. "If thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him by thy meat, for whom Christ died." 21. "It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy *brother* stumbleth, or is offended, or is made weak." See the whole passage, Rom. 14: 13—23.

So, also, 1 Cor. chap. 8, specially 12th and 13th verses. "But when ye sin so against the *brethren*, and wound their *weak conscience*, ye sin against Christ. Wherefore, if meat make my brother *to offend*, I will eat no meat while the world standeth."

Now, to this we reply, the case of wine at the communion is not included under the apostle's direction; but is left, manifestly, untouched by it.

1. The case alluded to by St. Paul is one, which, so far as the individual addressed is concerned, is merely one of self-gratification. The gratification was innocent; that is, was neither commanded nor forbidden; and a man, irrespective of the feelings of his brethren, had nothing to consult, but his own desire of happiness.

2. The reason *why* he was directed to abstain, was his *brother's weak conscience*; that is, lest he should, by his own innocent indulgence, lead a serious and honest inquirer after truth and holiness, into error and sin. This is the limit of the precept of the apostle, so far as we are able to understand it.

But the case in dispute, if we do not greatly mistake, comes under neither of these limitations.

1. This is by no means a matter of self-gratification, but a matter of positive command. If Christ had given us our choice, it would have been a very different thing. But as he has said, *do this* in remembrance of me, we do not feel at lib-

erty to do something else. It is one thing for an apostle to command us to deny a self-gratification for the sake of a brother's conscience ; and a very different thing for a fellow disciple to demand of us to violate what we consider a command of Christ for this purpose. To show this difference, let us see the absurdities to which the principle in question would lead. I presume many of the Congregationalists are *seriously grieved* at the three orders of ministry in the *Episcopal* church ; many of the Baptists are *seriously grieved* at the administration by both of *baptism to infants* ; the Quakers are *seriously grieved* because we administer baptism at all ; and the Romish church is manifestly *grieved* because we will not bow down before the host, administer extreme unction, and submit our conscience to the dictation of a venal hierarchy. We see, then, that yielding to the weak conscience of a brother, in a matter of mere *self-gratification*, is a very different thing from yielding in a *matter in which we believe a command of Christ to be concerned*. For this reason, therefore, we do not believe, that the use of wine at the sacrament, comes within the scope of the principle laid down by the apostle Paul.

2. But we have another reason. The reason given by the apostle for this act of self-denial is, that we avoid injuring the *weak conscience* of a brother ; that is, lest a weak brother, who has less light than ourselves, might be led, by our gratification, to do that which is positively wrong, by not being able to distinguish the one thing from the other.

1. Now, we say, that this is not a case of this kind. No Christian man can plead, that he does not see the difference between tasting the sacramental cup and drinking to intoxication ; or, in fact, drinking under any other circumstances whatever.

2. It is, however, not urged, that this is the reason. It is said, that *wicked men* will plead, that, if *we* use wine in *this manner*, they will use it *intemperately*, or to the purposes of intoxication.

To this we make answer,—

1. It is by no means certain how far we are under obligation to relinquish any innocent gratification, because another alleges, that, if we do not relinquish it, he will use it intemperately. If a man assert, that, if I use animal food at all, he will live gluttonously, am I obliged to relinquish the use of it ? If a man assert, that, if I have one wife, he will be a debauchee, am I under obligation to divorce my wife, or to live unmarried ? If

a man assert, that, if I use wine when I am sick, for a medicine, he will get drunk, am I obliged to relinquish it? The Holy Spirit caused to be recorded the advice of Paul to Timothy, on this subject; is he to be held responsible for the profane use which drunkards may have made of this part of sacred record?

Every one must see, by the extension of this principle to other cases, that it involves the essence of a most odious and intolerable tyranny. Nor is this all. Every one must equally see that it would be palpably useless. I ask any man of common sense, whether he believes any person on earth to be sincere, when he says there is no difference between my drinking wine to intoxication at a dinner party, and your tasting it at the solemn Supper of the Lord; a Supper to which no one has a right, unless he denies *all* ungodly lusts? Does any one believe a man to be sincere, when he says, I *do the one because you do the other*? Does any one believe, that, if we discontinued the cup altogether, as in the Romish church, a single drunkard would be reclaimed? Nay, more, would not an adversary be justified in turning upon us, and saying, Gentlemen, seeing you have so easily altered one of your divine and allwise Saviour's commands, will you not be so kind as to alter another, and give me a little more license than he has given?

If, then, in a question of mere self-gratification, where, so far as *the thing itself* is concerned, we are at liberty to do or not to do, as we please, it is *at least doubtful*, how far we are under obligation to deny ourselves, on account of the vicious use which men wilfully make of our example, *how much less* are we under such obligation, when the act in question is a command of our Lord, and which we cannot neglect, without disobeying him, *nor*, specially, neglect for such a cause (i. e., *a moral cause*), without calling in question, either his omniscience or his holiness. This is, then, a second reason, why we do not believe, that the case in dispute comes under the principle laid down by the apostle.

But, *thirdly*, it is said, if this be so, then here the work of temperance must stop, and this glorious consummation, which we had hoped to witness, cannot be effected. To this we reply,—

1. Will the substitution of something else, in the place of wine, certainly ensure the universal success of the cause of temperance? What reason have we to believe, that this will be the result? The Romish church has, for ages, denied wine

to the laity ; but we never heard that this has prevented Catholics from becoming intoxicated.

2. Would not the cause of temperance be the *loser* by the change ?

We believe that intemperance, like every other form of sin and misery, is to be abolished in one way ; the only way which God has promised to make effectual ; and that is, by the conviction, attended by the influences of the Holy Spirit, that the Bible is the true word of God, of unchangeable obligation, and binding upon the conscience of every child of Adam ; and specially, that this word is revealed to us by the teachings and example of Christ and his apostles. Now, if we admit a *moral* argument to prevail against the example or precept of Christ, we must proceed upon the supposition, that *we* have arrived at a standard of morality more elevated than his ; and, of course, his example and precept are confessedly no longer a *perfect rule*. If we may set them aside in one case, we may set them aside in another case, and the Bible at once ceases to be an ultimate moral authority. Or, again, if we say that the character of society has changed, and that Christ and his apostles would not have done *now*, as they did when on earth, we come to the same result. If this be so, then Christ was limited in knowledge or holiness, and the New Testament was made for that age, and not for all ages. If this be admitted, then we are not only destitute of a moral rule, but Christ ceases to be an omniscient Saviour, and we are yet in our sins. If the age is already in advance of the morality of Christ in one thing, it surely may soon be in many things ; and we may accommodate *all* he may teach us, to our own views and notions. Admit this, and we ask, on what ground will the temperance cause stand ? Nay, why do we mention the temperance cause ? In such a question as this, it is the small dust of the balance. Where is the cause of morals, of happiness, of man's salvation ? Such is always the result, when men become wiser than the word of God. It would be easy to push this subject further, but we forbear.

Then, it will be said, here the temperance cause must stop. We answer, so be it : *here let it stop*. This is the very place where God meant it to stop. Our efforts to do good are always circumscribed by moral limits, as well as our efforts in any thing else ; and when we have once arrived at this limit, here our responsibility ends. God not only means us to do good,

but to do good just in the way, and only in the way, that he directs; and we can never promote a good cause so successfully, as by promoting it just as he commands, for we may be sure, that he loves holiness as well as any one of us.

We all acknowledge such limitations in every other case; why not in the case of temperance? We are bound to labor for the conversion of sinners. But are we not limited in our efforts, by a sinner's civil rights? Are we at liberty to tie him hand and foot, and carry him by force to hear the gospel? Nay, further, we are restricted within a still narrower limit. If he declares he will not hear us, we are bound to leave him; for he has a right to decide, on his own responsibility, whom he will and whom he will not hear. Thus our Saviour taught: "If they will not hear you, shake off the dust of your feet, and go unto another city." So we are bound to labor in the cause of temperance; but we have no right to seize our neighbor, and confine him, and prevent him from becoming intoxicated. Now, if our efforts are thus hedged about, by the commands of God, in one case, why not in another? And when we have gone to the point where we find ourselves met by a moral principle, there we must stop. We know that here our responsibility ends; and that God has some other means in view to accomplish the good we intend, than those which we have chosen. It is clear, that we can never succeed in any enterprise, whether we call it good or bad, by laboring in opposition to his will.

But it may be said, there are reformed drunkards who would not dare to taste wine, lest they should be led back to their former practices. Be it so. Then let them abstain from it. This is one of many cases, in which a man, by a previous career of wickedness, deprives himself of valuable blessings. It is his misfortune; but this is no reason for altering the ordinance which Christ has appointed. It is absurd to legislate for *one case*, instead of legislating for a *million*. A man might, by a physician, be forbidden to taste any thing but rice and chicken broth: are we, therefore, to change the elements for these substances? Many persons can very rarely come out to the public sanctuary; are we, then, to omit the *public* commemoration of the ordinance, and oblige the clergyman to carry the elements from house to house? If a man cannot partake, let him forbear; and there let it rest. We are not responsible. And in all this there is nothing remarkable, nor of such a

nature, as to require a change of the ordinance which our Lord has appointed.

If a confirmation of these views were necessary, we think we should find it, in the conduct of the apostle. The Corinthians abused the ordinance, and, as we read it, "some of them were hungry, and others drunken." Did he presume to vary the ordinance which Christ had appointed, in order to avoid these inconveniences and abuses? Far from it. He contented himself with repeating the command of Christ, "*as it was delivered to him.*" Here his responsibility rested. *He felt himself at liberty to do nothing more.* It were well, if some of our brethren of the present day had followed his example.

And, finally, suppose we agree to abandon wine, as we have ordinarily used it, what have we gained? and how much nearer are we to an adjustment of the question? One reformer tells us, that our wines are brandied, or contain alcohol, and that we must use the *pure juice of the grape*. This answers, however, but for a few weeks; for a second analyzes the pure juice of the grape, and finds that it contains, substantially, as much alcohol as the wine already exploded. He, therefore, insists, that we shall dilute it with water; although he confesses, that to plead danger from the *quantity taken* is frivolous. We are, however, no nearer the end than before; for a third insists, that *alcohol in any form* is a poison abhorred of God, and must not be taken in the smallest quantity. He, therefore, proposes, that we shall cut up raisins, and macerate them in water, and use the strained-off liquid. While another still rejects all these notions, and uses nothing but water, and publishes in a religious paper a statement of the fact, and of the edification which he enjoyed thereby. To this have we come already. If this be not all very sad and very irreverent trifling, we are surely very much mistaken.

Such are our views upon the wine question, so far as respects the sacrament. On the other bearings of the subject we have no desire, at present, to treat. We regret to have found it necessary to say even so much as this. But, having thus recorded our testimony, we have done; asking liberty, at the close, to add a single remark, on the manner in which this subject is discussed.

We regret to see a spirit very averse to that of Christianity, mingling itself with the argument on this subject. It is very common, especially, to accuse those who resist these innova-

tions, of impurity of motive, and to insinuate, that they resist, not from love of their Lord, but from *actual love of wine*. Of the fairness of this, let these gentlemen themselves be the judges. We take the liberty of reminding them, that a man may be *very intemperate*, without the use of wine.

We have been pained to observe, that a writer in one of the religious papers, under the signature of *Theophilus*, has made his censures, in respect to this matter, bear specially upon the clergy. He tells us of a "*clergyman*, who affirmed, that he who denounced the use of wine offered an insult to the memory of his Redeemer," of "*the big wigs* whom he has seen sipping wine at weddings," of "*the reverend gentlemen*, who continue this practice at the present day," of an "*eloquent metropolitan divine*, most comfortably set for the *defence of the gospel*," quoting Scripture in defence of the temperate use of wine," of "*a society using alcoholic wine, ex abundanti cautela*, prepared by *the deacon* of the parish." The tendency of these remarks, whether intentional or not, is to create an impression, that the clergy are opposed to these innovations, because they *are too fond of wine*.

I have no design, here, to vindicate the character of the clergy of this country. They stand before the world on their own merits, and need from us neither defence nor eulogy. The Christian church has rarely, perhaps never, since the apostolical era, seen a more blameless class of religious teachers. Their lives, in presence of friends and of enemies, are the best reply to such an insinuation. The present temperance movement began with clergymen. The first united effort in its behalf, was the general selection of this subject, by the clergy of New-England, on a day of annual fast. From that moment to this, by the pulpit and the press, by precept and by example, they have been its firm and undeviating supporters, amidst scorn, and ridicule, and reproach. Surely, such men ought not, lightly, to be branded as tipplers, because they defend the ordinance of the Lord, from what they declare they believe to be profanation.

The insinuations to which I have referred, seem to me, in every point of view, unhappy. I ask any man, nay, I ask Theophilus himself, to cast his eye over the clergymen of his acquaintance, and say, whether they be not *emphatically temperate men*? If so, is it not fair to suppose, that they may resist these innovations, with an innocent motive? And if this

be so, is it consistent with the law of reputation, to assign a bad motive, where a good one is *even admissible*? I ask, is it good logic to turn from the examination of an *argument*, and assail the *motive*, from which *we assert* that a man urges it? I ask, again, can the cause of temperance be promoted, by holding up the teachers of religion to scorn, or by calling in question the motives of those who differ from us? Wise and candid men are very apt to doubt the goodness of a cause, when it becomes necessary to defend it with the weapons of vituperation.

ARTICLE XI.

LITERARY NOTICES.

1. *Fessenden & Co.'s Encyclopedia of Religious Knowledge, or Dictionary of the Bible, Theology, Religious Biography, all Religions, Ecclesiastical History and Missions; containing Definitions of all Religious Terms; an impartial Account of the principal Christian Denominations that have existed in the World, from the Birth of Christ to the present Day, with their Doctrines, religious Rites and Ceremonies, as well as those of the Jews, Mohammedans and heathen Nations, together with the Manners and Customs of the East, illustrative of the Holy Scriptures; and a Description of the Quadrupeds, Birds, Fishes, Reptiles, Insects, Trees, Plants and Minerals mentioned in the Bible; a Statement of the most remarkable Transactions and Events in Ecclesiastical History; Biographical Notices of the early Martyrs and distinguished religious Writers and Characters of all Ages. To which is added a Missionary Gazetteer, containing Descriptions of the various Missionary Stations throughout the Globe. By Rev. B. B. EDWARDS, Editor of the Quarterly Observer. The whole brought down to the present Time, and embracing under one Alphabet, the most valuable part of Calmet's and Brown's Dictionaries of the Bible; Buck's Theological Dictionary; Abbot's Scripture Natural History; Wells's Geography of the Bible; Jones's Biographical Dictionary, and numerous similar Works; designed as a complete Book of Reference on all religious Subjects, and Companion to the Bible, forming a cheap and compact Library of religious Knowledge. Edited by Rev. J. New-*

TON BROWN. *Illustrated by wood Cuts, Maps and Engravings on copper and steel.* Brattleborough: published by Fessenden & Co. Boston: Shattuck & Co. 1835. pp. 1275.

THIS formidable title is, we think, a disadvantage to the valuable book which it announces; for it suggests the idea, that where so much is promised, there must be some failure in the performance. It would require a respectable library to contain all which this title-page professes to present in one volume.

We are gratified to be able to assure our readers, that there is no quackery in the book. It honestly fulfils the promise of its title, so far as it is possible to do so, in a single volume. It is, for the most part, a faithful compendium of several standard works, which, separately, have enjoyed a high reputation. The Editor appears to have arranged these materials with good judgment; and he has added a prodigious mass of information, gathered from all quarters. The book is the fruit of great industry, and is creditable to the Editor and to the publishers. It has the capital and rare merit of being elegantly and correctly printed. As a biographical dictionary, it is, though defective, of great value; and we are glad to see, that the Editor has given a place to many Baptist names, which cannot be found in any other similar work. It is valuable, also, for the bibliographical information which it contains. At the end of almost every article, is a list of the authors who have written concerning the subject under consideration. The account of each religious denomination is given in the language of some person belonging to it;—a method, which has the advantage of securing a more authentic statement than could otherwise be obtained; but which has the inconvenience of giving a somewhat polemical cast to some of the articles.

The engravings and maps are very neat, and the numerous wood cuts furnish important illustrations. Portraits of different personages are scattered through the book. They are, of course, few, compared with the whole number of individuals mentioned; and some of the heads are those of persons who are less entitled to the honor than many others, who are not thus distinguished. The notorious Thomas Paine is placed, on page 900, *tête-à-tête* with Dr. Paley.

We cannot, of course, pretend to have examined the whole of the work; but we believe it to be as trustworthy in all its statements as could be expected, in view of its great extent, and the multifarious materials which the Editor was obliged to collect and arrange. The time allowed for the compilation was too short; and the Editor was forced to write hastily, and

to take many things on the authority of others. These causes have necessarily occasioned a few inaccuracies. In the account of Roger Williams, for example, the date of his arrival is stated to be February 5, 1630, which, according to the new style now used, is a year too early. It should be 1630-1. The date of the formation of the First Baptist Church in Providence is, by a similar mistake, stated to be 1638, instead of 1638-9. We may remark here, in passing, that we dislike the phrase, "*submitted to baptism*," used in the account of Roger Williams. The ordinance ought never to be spoken of as a painful duty, which requires the spirit of *submission*. It is rather a privilege, and to most candidates, we believe, it is a very pleasant service.

We wish that the Editor had prepared entirely the notice of Mrs. Judson, instead of copying any part of the exaggerated and romancing account in a New-York paper. It is said, in reference to the war in Burmah, in 1824:

"Her letters, written in elegant Burmese, were given to the king, when no one of his officers dared to mention the subject to him. At length, he directed her, with her husband, to go to the English army, then marching on victoriously, under General Sir Archibald Campbell, and prepare the way for a treaty of peace. She was sent, with all the honors of an ambassador, and the British commander-in-chief received her in this character. She came to every point in the business, with great singleness of heart and clearness of understanding. The treaty was made through her influence, and even the proud monarch did not hesitate to acknowledge her merits, though her own narrative modestly conceals them"!!

There is a little truth in this paragraph; but the whole is so discolored, as to make it mere romance. The main statement here made, that the king sent Mrs. Judson, with all the honors of an ambassador, to negotiate a treaty, is, in itself, ludicrous, and is disproved by her own narrative. (Memoir, pp. 317-323.) The king endeavored to persuade Mr. Judson to visit Sir A. Campbell, and entreat him to abate his demands; but Mr. Judson declined, and Dr. Price was induced to go. The king was finally compelled, by the British General, to allow Mr. and Mrs. Judson and the other American and English prisoners, to leave the Burman capital for the British camp. Their release was one of the conditions, on which alone the British General would consent to a peace; and the king, sorely against his will, was obliged to comply.

Notwithstanding these objections, the book is highly valuable; and we are glad to learn, that it has already met with an extensive sale.

2. *The Life of Philip Melancthon, comprising an Account of the most important Transactions of the Reformation.* By F. A. Cox, D. D., LL. D., of London. First American, from the second London edition. With important Alterations, by the Author, for this edition. Boston: Gould, Kendall & Lincoln. 1835. 12mo. pp. 316.

This is a neat edition of a work, which has obtained in England a permanent reputation. The acquaintance, which many in this country have formed with its author, will induce them to read the book with increased interest. It is well written, in a style, which, though flowing and ornate, is not turgid. It shows all the learning which is appropriate to the subject, without an offensive display. The facts concerning Melancthon are detailed with clearness, and a lucid view is presented of the principal personages and events of the age. From no other book, within the same compass, could a better knowledge of the rise and progress of the Reformation be obtained. For this reason, as well as for the attractions which belong to the character of Melancthon, the book is valuable. It may be read with great profit at this time, when the Catholic controversy makes a knowledge of the facts and principles of the Reformation highly important. In this excitable age, too, when it seems to be thought, that no man can be sincere, without being an active partisan, nor in earnest, without being violent, a study of the character of Melancthon would be useful. Dr. Cox shows, very successfully, that Melancthon has been misrepresented. He was mild and amiable, yet always firm in maintaining the truth. Because he was not as noisy and abusive as most of his contemporaries, he has been accused of timidity. But he had at least as much moral courage as Luther himself; for while they were equally firm, Luther was resolute and bold by natural temperament, while Melancthon, gentle and kind in temper, and elegant in mind, did violence to his own nature, in maintaining a strenuous contest with fierce and angry opponents. Melancthon was the most learned of the Reformers. He was the best writer among them; and most of their important documents came from his pen. He has been justly called the *Secretary of the Reformation*. He was, in fact, as necessary in his sphere, as Luther; and the great moral revolution which they and their associates achieved, could not, apparently, have been accomplished, without the coarse, bold energy of Luther, and the conciliating mildness, the profound learning, and the elegant pen of Melancthon.

This book deserves a more extended notice; and in a future number, we may again refer to it.

3. *A History of the English Baptist Mission in India.* By BARON STOW, *Pastor of the Baptist Church in Baldwin Place, Boston.* Written for the American Sunday School Union, and revised by the Committee of Publication. Philadelphia: American Sunday School Union. pp. 252.

The Baptists took the lead in modern missions, and God has highly honored their efforts. The first name among the missionaries of our age, is that of Carey.* The most important missionary establishment in the world is that at Serampore. The most successful mission on earth, in reference to the conversion of souls, and the prospects of a rapid triumph of Christianity, is, perhaps, our mission in Burmah. The history of the English Baptist Mission in India was a proper theme for a Baptist pen; and we greet this little book with the more pleasure, because it was by our own suggestion, that Mr. Stow undertook, several years since, to write it. We expected an able, interesting narrative; and we are not disappointed. We are glad that such a book is now circulating among the Sabbath schools in our country. Its effect must be salutary. But the book is worthy of perusal by adults. The leading facts in the history of the mission are faithfully stated, and much valuable information concerning the superstitions, the manners, customs, &c., of India, is interspersed. There are two small maps and several wood cuts, which, though rather coarse, are useful as illustrations.

4. *A Guide to Conversation on the New Testament, designed for Bible Classes, Sabbath Schools, and as an Aid to Family Instruction.* Vol. I.—*Gospel of Matthew.* By WILLIAM HAGUE, A. M. Boston: Gould, Kendall & Lincoln. 1835. pp. 213.

This book is written on a plan somewhat new. It is a familiar exposition of the Scripture, by the teacher and the pupil, the former supplying information not within the reach of the latter, and asking questions, which the pupil may, by proper study of the Bible itself, be enabled to answer. Both teachers and pupils are thus forced to study; their minds are tasked, and the exercise is made more interesting and useful to both, than the old practice of asking printed questions, and repeating the printed answers. Much accurate learning, and sound principles of interpretation, appear in all parts of the book.

* We are expecting, for a future number, a full biographical account of this distinguished man.

It is thus a *safe* "Guide;" and many ministers would be profited by studying this little volume. There is an earnest tone throughout, which indicates a mind impressed with the importance of the subject under consideration. The constant aim is to benefit the soul, and not merely to instruct the understanding. Solemn, searching, personal questions are introduced on every fit occasion. We hope that Mr. Hague will proceed, and "guide" teachers and youth through the New Testament at least.

5. *Helon's Pilgrimage to Jerusalem; a Picture of Judaism, in the Century which preceded the Advent of our Saviour. Translated from the German of Frederick Strauss. Revised and abridged by BARON STOW, Pastor of the Second Baptist Church in Boston. "Salvation is of the Jews."* Boston: William D. Ticknor, and Gould, Kendall & Lincoln. 1835. 12mo. pp. 298.

This book illustrates the history, manners and customs of the ancient Jews. This is done, by narrating the history of a young Jew, born in Egypt, who goes to Palestine, visits Jerusalem, witnesses the worship at the temple, travels over the Holy Land, becomes a priest, marries a beautiful Jewess, and, finally, is shipwrecked and drowned, with his wife, on their return to Egypt. A great variety of incidents are introduced, and most of the peculiar rites and customs of the Jews are illustrated. The narrative is interesting, though the reader is continually reminded, that the incidents are introduced for the sake of the illustrations. For this reason, some of the events seem forced and improbable; especially the sudden and vehement jealousy of Helon, which is evidently introduced for the purpose of illustrating the dreadful ceremony of drinking the water of jealousy, an ordeal to which, we are inclined to believe, very few Jewish husbands ever subjected their wives. The specimens of Hebrew poetry, drawn from the Scriptures, and displayed in the true poetical form, are among the greatest attractions of the book.

6. *The Baptism, or the Little Inquirer.* By WILSON JEWELL, M. D. Published by the Massachusetts Sabbath School Union.

We are glad to see the Baptists waking up, and giving some attention to the work of providing suitable books for their own children. We rejoice, that there are so many excellent books for the young; and especially, that the American Sunday School Union has furnished our schools with so large a stock

of admirable juvenile literature. But we ought to have books, adapted to all ages, which shall teach our own sentiments. Dr. Jewell has written an interesting little book, in which the unscriptural and injurious practice of infant baptism is treated in a skilful manner. Our copy of the book has been in such demand, that it is not now at hand, and we cannot specify one or two points where an alteration might be desirable. Dr. J. exhibits a happy talent for this kind of writing; and we are glad to learn, that he is preparing another work for children, respecting the Lord's Supper. EDITOR.

[Several other notices of books omitted for want of room.]

ARTICLE XII.

MISCELLANEOUS INTELLIGENCE.

[The unexpected length of several articles in this number, has excluded a variety of statistical and other information, which we intended to insert. We can do no more, at present, than introduce a few items, as a specimen of the plan which we intend to pursue.]

The American Baptist Magazine is now devoted entirely to missionary subjects. It contains 24 pages each month, at one dollar per annum. It is under the editorial care of the Rev. Solomon Peck, who is amply qualified to make it worthy of extensive patronage. As the official publication of the Baptist Board of Foreign Missions, it is entitled to a very wide circulation.

NEW-ENGLAND SABBATH SCHOOL UNION.

A Union, with this title, was formed at Lowell, Mass., on the 20th of January. Its object is, to promote the prosperity of Sabbath schools connected with the Baptist churches in New-England. The Depository will be kept in Boston.

SEMPLE'S HISTORY.

We are glad to learn, that a new edition of Semple's History of the Virginia Baptists is in preparation.

STATE CONVENTIONS.

New-Hampshire.—The New-Hampshire Baptist State Convention was held at Deerfield, October 20—22, 1835. The number of associations in that State is 6; churches, 92; ordained ministers, 66; licentiates, 17; communicants, 7610. Total amount contributed for missions, in about eighteen months, \$2815 89.—The New-Hampshire Branch of the Northern Baptist Education Society has fifteen beneficiaries.—Connected with the Baptist churches are 104 Sabbath Schools, 1000 teachers, 6250 scholars, 12,000 volumes.

Maine.—The Maine Baptist Convention was held at Portland, Oct. 7 and 8, 1835. Baptist Associations in Maine, 10; churches, 242; ordained ministers, 157; licentiates, 26; pastors, 100; destitute churches, 142; members, 16,318.

The Maine Branch of the Northern Baptist Education Society has thirteen beneficiaries.

New-Jersey.—The Baptist State Convention met at New-Brunswick, Dec. 4. The session was a pleasant one. The Convention raised for missions, during the year, \$1932 78.

Tennessee.—The Baptist State Convention met at Nashville, Oct. 9, 10 and 11, 1835. The Convention employed ten missionaries during the year. The prospects of the Baptists in this State are becoming brighter.

Quarterly List of Deaths of Ministers, Ordinations, Dedications, and Constitution of Churches.*

DEATHS.

At Westborough, (Mass.) Nov. 29, Rev. ALONZO KING, Pastor of the Baptist Church in that town. He was the author of the valuable Memoir of Boardman.

In New-Haven, (Conn.) Dec. 19, Rev. HENRY LINES, a Baptist minister, aged 53.

At Adams, Washington Co., Ohio, Dec. 17, Rev. LEVI CULVER, aged about 60, a missionary of the Ohio Baptist Convention.

ORDINATIONS AND INSTALLATIONS.

In Weston, (Mass.) Nov. 18, Mr. JOSEPH HODGES, Jr., was ordained as Pastor of the Baptist Church in Weston.

In Newton, (Mass.) Nov. 25, Rev. FREDERIC AUGUSTUS WILLARD was installed as junior Pastor of the First Baptist Church.

In Boston, Dec. 30, Rev. GEORGE B. IDE was installed as Pastor of the Federal Street Baptist Church.

In Springfield, (Mass.) Jan. 6, Mr. DWIGHT IVES was ordained as Pastor of the First Baptist Church.

In Shelbyville, (Ken.) Rev. Mr. GIDDINGS was settled as Pastor, about the last of December.

In Lexington, (Ken.) Dec. 27, Rev. S. M. NOEL, D. D., was settled as Pastor of the Baptist Church.

On the 6th of January, Mr. JOSHUA MILLETT was ordained Pastor of the Baptist Church in Charleston, (Me.)

On the 2d of January, Rev. P. D. GILLET was installed Pastor of the Third Baptist Church in Philadelphia.

DEDICATIONS.

In Hartford, (Conn.) on the 2d of December, the new meeting-house of the South Baptist Church was dedicated. The house is seventy-four feet long, and forty-seven feet wide.

In Holden, (Mass.) Dec. 24, a new Baptist meeting-house, sixty-one feet by forty-five, was dedicated.

In New Springfield, (Mass.) Dec. 30, a new Baptist meeting-house was dedicated.

CHURCHES CONSTITUTED.

The Second Baptist Church in Waterford, (Conn.) was constituted Dec. 31, 1835.

A Baptist Church was formed in Richmond, (N. H.) Dec. 24.

* We give this list merely as a specimen of our plan. We shall make arrangements to obtain a full and correct list, for future numbers. Such a table may assist in marking the progress of the denomination.

THE CHRISTIAN REVIEW.

No. II.

JUNE, 1836.

ARTICLE. I.

WAYLAND'S MORAL SCIENCE.

The Elements of Moral Science. By FRANCIS WAYLAND, D.D. Second Edition. New York, 1835. pp. 448. 8vo.

Elements of Moral Science. By FRANCIS WAYLAND, D. D. Boston, 1835. Gould, Kendall & Lincoln. *Abridged, and adapted to the use of Schools and Academies, by the Author.* 12mo. pp. 244.

[Concluded.]

THE design of the author's second book, Practical Ethics, is to classify and explain some of the principal moral laws under which man is placed in the present life. The summary of all duty, or the essence of all moral law, is composed in the command,—LOVE. The objects of love, as a duty, are two,—God and Man. The book is accordingly divided into two parts; LOVE TO GOD, OR PIETY; and LOVE TO MEN, OR MORALITY. The first part is considered first generally, and next in the details which it embraces; viz., the spirit of devotion, the act of devotion, and the observance of the Sabbath. It would extend this article beyond the limits assigned to it, should we very minutely analyze the details of discussion, into which the author enters, in this book: we shall content ourselves therefore with a general analysis, and reserve our space for remarks on the work, as they may appear to be required.

Our obligation to love God arises from the relation between him and us. He is our Creator, and hence there exists the *relation of dependence*, profound, universal, and absolute. He possesses all conceivable and all possible perfections, natural and moral, and is the source and fountain of all minor excellences which we see in creatures. Hence arises a *relation of correspondence* between his perfections, and our capacities for perceiving and admiring them. His wisdom in devising, and his power in producing, all things, have been exercised, under the control of his moral perfections, for *our* good, and not for his: the relation, then, is that of claimless pensioners, to a spontaneously benevolent Benefactor.

These relations give rise to *rights* on the part of our Creator, and *obligations* on that of man. He has an absolute *right* to the services of man;—to the highest exercise of all his powers. *He* is to be regarded, even in our discharge of the duties which we owe our fellows; i. e., we are to discharge our duties to them as his creatures, or from the principle of obedience to Him. He has also a *right* to the love of his creatures, in all its modifications, of admiration, complacency and gratitude; and they are under obligation to render it.

No analysis which we can make, can do justice to our author on this part of the subject; we therefore present to our readers an extract from the work, in which some of the rare powers of Dr. Wayland are strikingly exhibited; viz., a stretch of comprehension which embraces the outermost limits of his subject, combined with an undistracted attention to its minutest details.

“As the Deity is essentially independent of all his creatures, and as He has created us from nothing, and as He has created, also, all the circumstances under which we exist, He can be under no sort of obligation to us, nor can our relation to Him ever be of any other sort, than that of the recipients of favor, which we can by no possibility merit.

“Under such circumstances, a sensation of happiness for a single moment, even if it terminated with that single moment, would be a cause for gratitude, so long as it could be remembered. How much more, if this form of happiness continued throughout our whole extent of being! The enjoyment of one form of happiness, say of that derived from a single sense, would deserve our gratitude: how much more that derived from all our senses, and especially that derived from the combination of them all! The enjoyment of ever so transient a sensation of intellectual happiness, would deserve our

gratitude: how much more that of a permanent constitution, which was a source of perpetual intellectual happiness, and specially a constitution involving a great variety of forms of intellectual happiness! Thus, also, a single emotion of moral happiness would deserve our gratitude: how much more a constitution formed for perpetual moral happiness! And yet more, if these forms of happiness, taken singly, would be each a cause of perpetual and increasing gratitude, how much more a constitution, by which the very relations which they sustain to each other, become a source of additional and increased happiness! Add to this, that the external world is itself adjusted to all these powers and susceptibilities of man, and each adjustment is manifestly intended for our best good. And add to this, that such are the conditions of being, under which we are placed, that, if we only use these powers according to the will of God, and to the nature which He has given us, that is, in such a way as to promote our highest happiness here, we shall be advanced to a state of happiness more excellent and glorious than any of which we can conceive; and we shall be fixed in it unchangeably and for ever. Now, if a single act of disinterested goodness, and undeserved favor, deserves our gratitude for ever, what limits can be set to the intensity of that grateful adoration, which should, throughout our whole being, pervade our bosoms, towards Him, from whom every blessing is perpetually flowing, in so exhaustless a flood of unfathomable goodness."

But while, as creatures, we are under obligation to render to God these services, and to cherish towards him these dispositions, we are bound, as *sinners*, to the practice of the further duty of repentance. We say the *further* duty; for the fact of our being sinners does not change the character of God, nor, consequently, his claim on our obedience and affection. A disobedient child is not, by disobedience, released from obligation to obey; but comes under the new obligation to repent and reform. These are our obligations to God; and, other than these, there are none conceivable, which would be suited to our nature in the present state. For, by the constitution of our nature, and the government under which we live, we can be happy only by obeying God; and by obeying him from a principle of love. Moreover, since all men exert an influence on all, and none can estimate nor control his influence for good or evil, that influence cannot be safely entrusted to any man: but it is rightly subjected to His will, who sees the end from the beginning; and it is only by obeying his will,

that the influence of our actions and character can, *certainly*, be good.

We have before had occasion to remark on the general soundness of Dr. Wayland's philosophy, as seen in his founding his work on the nature of man. We cannot close our remarks on this chapter, without adverting to a portion of it in which this attribute comes into prominence. On page 160-1, he employs the following language: "God reveals himself as the possessor of every moral attribute in infinite perfection. In him are united infinitely more than we, or other created beings, can conceive of,—justice, holiness, mercy, compassion, goodness and truth. Now we are manifestly formed to love and admire actions emanating from such attributes, as they are exhibited on earth, and specially the moral characters of those by whom such actions are performed. We are not only formed to do this, but we are *specially* formed to do it. We are created with an impulsion to exercise these affections, and we are conscious that it is the highest impulsion of our nature."

In this extract, we recognise that philosophical accuracy which ascribes to man's moral nature the supremacy; and which declares, that by virtue of it, he feels "an impulsion" to admire and love moral excellence. We are pleased, too, to see the recognition of the theological truth, that man's moral nature is that in which, preëminently, the image of God consists; and that, as man is, though fallen, a moral being, he still bears, *in this sense*, his Maker's image. It is the possession, by him, of original sentiments of justice, and veneration and benevolence, which qualifies him for the perception of the corresponding attributes in the Creator, which are their objects. Did he not possess these sentiments, there could be no proof afforded, that he was "formed to love and admire" actions which are just and benevolent. But *possessing* them, he is proved not only to be formed, but to be "*specially* formed to admire and love them." Thus human depravity is seen to consist in the not doing what he is "*specially* formed" to do. It does not consist in *destitution of every thing* "*lovely* and of good report;" nor, indeed, in destitution of any of those powers with which he was originally created; but in the destruction of the *instituted balance* between them: in the prostration of the moral nature, before the animal; or before the animal and intellectual. The moral nature, as our author says, is the highest; and it was originally vested with dominion:

man *did* love God supremely ; and every other object in due subordination to him : *then* he bore the image of God ;—“righteousness and true holiness.” But when he sinned, another object occupied the supreme place in his affections ; and his Maker was dethroned. The true doctrine of human depravity, then, is incidentally glanced at ; and the philosophy of that doctrine, by legitimate influence, seen to be embodied in the quotation which we have made. Thus do philosophy and religion harmonize.

The subject of the second chapter is, “The cultivation of a devotional spirit.” A devotional spirit is such a temper of mind as continually invites us to the performance of acts which are pleasing to God. It is, of course, confined to moral beings ; and as moral beings are, of necessity, intelligent, a devotional spirit consists in making a moral use of all the objects with which intelligence and reflection make us acquainted. Thus the material and moral universe present to intellect, objects and events, and the conditions of their existence and occurrence ; moreover, intellect teaches us that these are what they are, by the exertion of divine volition and energy. Our moral nature, aided by reflection, discovers thence the attributes of the Author of Nature ; and impels to admire, revere, and love him. This is the spirit of devotion. The activity of the devotional spirit is capable of increase, as knowledge increases ; and hence Revelation, which most clearly reveals God, is the most fruitful source of those emotions in which such a spirit consists. And its energy may be still further increased, by expressing its emotions in acts of devotion, by the practice of benevolent actions, and by penitence for perceived delinquencies. The chapter which we have thus condensed, will well repay an attentive perusal.

The chapter on Prayer, describes its nature, obligation, and utility. It bears the impress of the author's hand, both as a philosopher and a Christian ; but, possessing nothing which specially demands notice, we content ourselves with an enumeration of its topics. On the utility of prayer, we think the author has failed to advert, distinctly, to one important point, viz., its utility, not as producing any change on God, but on man. Prayer actually produces a change on him who *properly* presents it, which conforms him to that condition, relative to the blessing sought, which, to use an expression in gunnery, “places him within its *range* ;”—such an effect as is produced

on a boat, by making fast a rope to the shore, and hauling upon it. A promontory, we will suppose, prevents the breeze from filling the sail; and the rope cannot change the wind, nor remove the promontory; but it can, and does, when drawn upon, move the boat, and bring it within the "range" of the breeze, which *now* swells the sail, though it still blows in the same direction as before. Thus God has instituted a connexion between the exercise, by his creatures, of certain dispositions, and the bestowal on them of certain blessings. Prayer will not induce Him to change the connexion instituted; but tends to produce in them the required dispositions; and thus its utility is seen.

In the fourth chapter of this book, our author discusses the observance of the Sabbath, as one of the means of promoting the discharge of our duty to God. This duty he had mentioned, p. 168, as the *third* of those means, by which piety, or love to God, may be cultivated; but, probably by some oversight, he commences this chapter by stating, that "This," viz., the observance of the Sabbath, "is the *second* special means appointed by our Creator, for the purpose of cultivating, in us, suitable moral dispositions." Perhaps, he considers the spirit of devotion, and the act of prayer, so nearly allied, as to be, virtually, one; yet, he gives no intimation that these are his views, and he affords to each a separate consideration.

The discussion of the subject of this chapter is comprised under the following heads: "The original institution of the Sabbath," or, as it is sometimes called, the Patriarchal Law of the Sabbath: "the Mosaic Sabbath:" and "the Christian Sabbath."

Inasmuch as the Sabbath is considered as a consecration to religious duties, of just a seventh portion of our time, and neither more nor less, we fully agree with Dr. Wayland, that it is a positive institution, and that the proof of its obligatoriness is to be sought exclusively in revelation. But since it is found that alternations of rest and labor, of repose and activity, are not only conducive to the well-being, but necessary to the continued existence, of animal life, we think that, etymologically considered, a Sabbath, or Rest, is an institution of nature; and may be learnt, like other of her institutions, by observation and experience. And, moreover, if observation teaches that animals which enjoy *one day in seven* for rest, not only live longer, and enjoy better health, than those which are worked without inter-

mission ; but, also, that such animals have advantages, in these respects, or either of them, over those whose rest is unequal, or is greater or less than one day in seven ;—then it will follow, that even the *hebdomadal* division of time, in order to rest on one day of each such section of time, is not a positive institution merely, but a law of nature, and discoverable, as all other of her laws are, by observation and experience. We say not that this is the case ; we are not in possession of facts to justify such a statement ; but it would not at all surprise us, if it were. All our Creator's positive laws are adapted to our nature, and, like his natural laws conduce to our advantage ; and, not unfrequently, do his positive laws *obviously* harmonize and coincide with his natural laws. For example :—Ablution of the whole body is found to be, not only not injurious to health, but conducive and even essential to it ; and that it is, in fact, a law of nature, or of God, that it should be practised. Now baptism (immersion) is a positive law of the kingdom of Christ ; is in harmony with the laws of nature, and conducive to the advantage, instead of prejudicial to the health, of man. So of the Sabbath law to the patriarchal ages ;—it was, we believe, a positive institution ; but, yet, might not be *merely* such. *Merely* such, in its own nature, it was not ; for it accorded with the constitution of man ; and, for aught we know to the contrary, it *might* be seen, by the men of those ages, to be, like baptism, a positive precept, in accordance with a natural law.

But we return to the discussion of our author. He considers the patriarchal Sabbath to owe its origin to explicit Divine institution ; and that the enactment was designed to make the observance of a Sabbath obligatory on all nations, and through all ages. The law of institution was given to all of the human race then existing—our first parents : to them God *sanctified*, or *set it apart*, or distinguished it from common days : the reason assigned for this consecration of the day, is general, and applicable to no one people, and to no one age,—viz., because He rested : He sanctified the *day*, irrespective of any *people* : and the object to be secured was general—be it rest to the body, or moral culture to the soul ; all men, in all ages, need these.

Nor is sacred history silent as to the observance of the Sabbath, in patriarchal times. Of the first passage adduced by Dr. Wayland, (Gen. 4 : 3,) we are a little inclined to question the relevancy. It is true that the passage admits the rendering

given by him, from the margin ; but we do not see the necessity of departing from the received version, in order to find a sound sense to the passage ; a sense in harmony with the context, and according to the analogy of faith. To depart from it is necessary to sustain the author's position ; but *this* is not a sufficient warrant. The context will not satisfactorily sustain us, in so doing ; nearly two whole chapters intervene between the record of the institution of the Sabbath, and the passage in question ; and, therefore, we cannot think Dr. W. justified in speaking of the institution as "*just previously mentioned*," especially since, in fact, several, not to say *many*, years must have elapsed between the two events. It may have been, and probably was, the fact, that the Sabbath was uninterruptedly recognised from the period of its institution ; but it cannot be shown from this passage. There appears good reason for considering Noah to have known and regarded the institution ; and, as we have no record of a revelation to him on the subject, it is most probable that he observed it, in obedience to the original law of institution. It is obvious, that the Israelites were familiar with the fact, that a Sabbath had been instituted, and this, before the giving of the law on Sinai, (Ex. 16 : 22—30) ; and (though this is not quite the place for the remark,) that law itself implies a previous acquaintance with the institution, inasmuch as it requires *remembrance* of the Sabbath. The Mosaic law of the Sabbath is found among the other precepts of the moral code ; therefore, the conclusion is natural, that it is moral in its nature, and, hence, universally obligatory on man. This conclusion is strengthened by the consideration, that the reasons assigned for obedience, in the law itself, are the same as those given on its original institution, and are general in their nature. To Israel, the law of the Sabbath was part of their civil laws ; and *they*, therefore, were under special obligations to obedience. The Sabbath was a mark of distinction between them and the heathen ;—it was, also, a memorial of their deliverance from Egypt ; the violation of its sanctity was punished, by the civil magistrate, with death. But none of these reasons for observing the day, are mentioned in *the law itself*. That is moral and universal ; and, hence, assigns reasons for its enactment, which are universally and equally forcible, with men of all nations, and in all periods.

The author's discussion of the Christian Sabbath embraces, first, The day on which it is to be kept ; secondly, The man-

ner. He intends, doubtless, to say, at the outset, that the day is "the first day of the week;" but by an oversight, somewhere, this is omitted; and this, in the second edition of the work! His introductory sentence, under the first of these divisions, is, "There are indications, from facts which transpired on *that day*," (what day?) "that it was to be specially honored." We can scarcely conceive that this stood thus, in the manuscript; and if not, it is astonishing, that those to whom the mechanical execution of the work was entrusted, allowed such an error to pass, in a second edition, uncorrected. And as we have touched this subject, we will dispose of it at once, by saying, that though the typographical errors in this edition are fewer, by far, than in the first, (which was really scandalous) they are neither few nor small. The indications of design to bestow special honor on the first day of the week, are,—the resurrection of Christ from the dead, on that day;—his appearance to the apostles, on the same day, and repeated on the next first day of the week; and the fact that the day of Pentecost, which emphatically introduced the dispensation of the Spirit, occurred on that day.

In accordance with this apparent design of their Master, the first Christians observed this day, as that of their weekly worship, as is plain from numerous passages of the New Testament. (See, *inter alia*, 1 Cor. 16: 1, 2. Acts 20: 6—11.) That this observance of the first day extended beyond the apostolic age, is plain, from the writings of the early fathers; from the letter of Pliny to Trajan; from the recorded interrogatories of their persecutors, to the Christian martyrs, on this very point; and from the dissensions which arose from the unwillingness of Jewish converts to give up the seventh day Sabbath, and their zeal to induce others to observe it. Thus the observance of the first day is manifestly *lawful*;—it is even more,—it is distinctly *sanctioned*, in various ways, in the New Testament; though it must be admitted, that an explicit *precept* to observe it, is not found. A pious Sabbatarian is, therefore, to be held justified, in adhering to the seventh day Sabbath; for he may see nothing to be authoritative for a change, but an *explicit command*.

As to the manner of observing the Sabbath,—it is a day of rest, but not of sloth or idleness. The object of every act of mind, or body, not absolutely necessary, is to be the service of God, and our own religious improvement. And as we are not,

in our own persons, needlessly to labor, so, neither are we to enjoin or permit needless labor, in our servants, children, or the inferior animals which we may possess. The Christian law of the Sabbath requires personal, domestic, and social religious service to be rendered to Him who "is Lord of the Sabbath day." Reading the scriptures, meditation, prayer, instruction of our children and servants, and the duties of public worship, should fill up the hours of holy time.

But there is this difference between the Christian and the Jewish Sabbath:—It is not, under the Christian dispensation, any part of the duty of the magistrate, to attempt to enforce the law of the Sabbath, further than to prevent such acts as would disturb the general tranquillity, and, by their prevalence, destroy the quietness and repose of the day. Under this dispensation, the law of the Sabbath is exclusively a moral law; no obedience in which the mind does not participate, can be accepted; and the civil magistrate cannot control more than the outward act. Obedience to this law is a duty, only because of our relations to God; and of our duties to Him, the magistrate can properly take no cognizance. If he has a right to control this duty, he has the same right over other duties; and the concession would make the magistrate the lord of the conscience. Finally, as one man may not employ another man to labor on the Sabbath, so neither may two men so employ him: neither may three, nor ten, nor a hundred:—that is, society may not. For society is an institution of God, engraven on the constitution of our nature; and it can have no right to suspend or counteract His laws, to whom it owes its existence. Society is but the aggregate of the individuals who compose it; for the *whole* is formed of the *parts* necessary to, and inseparable from, its existence; changes like these, can add no essential property to the original elements;—no *rights* over God and his laws. No power, therefore, can be acquired by them, when united, to dispense with that law, which they did not possess as individuals: but, as individuals, they were bound to regard it; therefore that obligation rests on them, when united in society. Society, in revolutionary France, abolished the Sabbath, and established the Decade; but they could not repeal the Sabbath *law*! THAT remained in full force: and, to say nothing of their act, as a monument of their infatuation and folly, it must ever be regarded as an act of high-handed rebellion against Him who has said, "Ye shall keep my Sabbaths, and reverence my

sanctuary." Nor is the case altered, in the spirit of it, if it be transferred from atheistical France to Christian America, and if the act be, not the passing of a law that the Sabbath is abolished, but of one that, by some of our citizens, the Sabbath shall not be regarded. This is virtually done by the law which requires the mail to be carried on the Sabbath: it is thus viewed by the author of the work before us; and we entirely concur with him in opinion.

The introductory remarks to Part II. of this book, "DUTIES TO MAN," cannot be too highly estimated. They lay down general principles of unquestionable soundness, and principles which, if resolutely, and with docility of spirit, acted out, would every where hush the moan of misery, and banish outrage and injustice from the earth. These principles are deduced from reason, and the word of God; and we take pleasure in presenting an analysis of them.

The author reverts, at the outset, to a principle previously established, viz., That all our duties are enforced by our obligation to love God; and that our duty to love our fellows has a two-fold obligation, or reason:—because they *are* our fellows; and because God has *commanded* us to love them. The *right* of our fellows to our love, arising from the fact, that they, and we, are *equally* creatures of God, and from the further fact, that our Creator has *equally* enjoined it on them and on us to love each other, it follows, therefore, that our *rights*,—those of the whole species,—are *equal*. Equality of condition, or of endowment in mind, body, or possessions, is not pretended; but equality of *right*—right to use the means of happiness which each may possess, be they few or many. The truth of this position our author shows, conclusively, by an exhibition of the absurdity of any other.

The duties arising out of the law of reciprocity are comprehended in three classes, viz., DUTIES TO MEN, AS MEN:—DUTIES ARISING FROM THE CONSTITUTION OF THE SEXES:—and, DUTIES ARISING FROM THE CONSTITUTION OF CIVIL SOCIETY.

Our duties to men, as men, are all included in two words,—*justice* and *veracity*.

Justice will prompt us to leave every man in the possession of those means of happiness with which his Creator has endowed him; because consciousness tells us, that *we wish* to be left in such possession of our own means of happiness. Now the

most important of these means are liberty, property, character, and reputation : these, therefore, must never be invaded.

Our author considers personal liberty to be the right of control which each has received from his Creator, over his body, his intellect, and his conscience ; and the right to use them so as to promote his own happiness, provided he do not infringe the same right in others. The exceptions are infancy, minority, apprenticeship, and transfer of one's own service, for an equivalent. The last, indeed, is not strictly an exception ; for, as the man transfers *himself*, he is violating no right ; he *has* the right over himself to a certain extent, and may transfer it.

The second section of this chapter, "On the modes in which personal liberty may be violated," touches the modes in which personal liberty may be violated by society. The remarks here introduced are worthy of the author ; and partake of the excellence of the general principles from which they take their rise. Society may violate personal liberty, considered under three modifications :—as physical, intellectual, and religious. Physical liberty is violated by imprisonment, except for crime ; and even for this, unless after fair trial,—confinement, in order to trial, not being considered *punitive*, but *conservatory* of the ends of justice. This modification of personal liberty is, moreover, violated by prohibitions to go to certain or to all places, as well as by confinement to one.

Intellectual liberty is infringed, when any kind of knowledge is interdicted by law, and when the publication of the results of the individual's investigations is prohibited. Yet it is always to be understood, that this supposes the intellect to be so employed, as not to interfere with the rights of others. The interference of society with the exercise of this liberty, where it is alleged to have been abused to the injury of others, is attended with considerable difficulties, and such as that *all* of them can scarcely be provided against by any general principles. Those laid down by our author appear to be sound, comprehensive, and philosophical : our only question is, whether they may be sufficient for all the cases which may occur.

Intellect may be restrained, by law, from those acts which tend to injure the reputation of the innocent ; to corrupt their morals ; or to remove restraints from their propensities, the presence of which is necessary, to confine their activity within the limits prescribed by a dominant moral nature. A practical

application of his doctrine is given by our author, which, for its wholesomeness and boldness, we transfer to our pages; with the devout desire, that those, whom it may concern, will manifest that moral courage, in the discharge of their official duties, to the exercise of which this passage calls them :

“And I cannot close this discussion without remarking, that a most solemn and imperative duty seems to me to rest upon judges, legislators, jurors, and prosecuting officers, in regard to this subject. We hear, at the present day, very much about the liberty of the press, the freedom of inquiry, and the freedom of the human intellect. All these are precious blessings—by far too precious to be lost. But it is to be remembered, that no liberty can exist without restraint; and the remark is as true of intellectual as of physical liberty. As there could be no physical liberty, if every one, both bad and good, did what he would, so there would soon be no liberty, either physical or intellectual, if every man were allowed to publish what he would. The man who publishes what will inflame the licentious passions, or subvert the moral principles of others, is undermining the foundations of the social fabric; and it is kindness neither to him nor to society, quietly to look on until both he and we are crushed beneath the ruins. The danger to liberty is preeminently greater, at the present day, from the licentiousness than from the restriction of the press. It therefore becomes all civil and judical officers to act as the guardians of society; and, unawed by popular clamor, and unseduced by popular favor, resolutely to defend the people against their worst enemies. Whatever may be the form of a government, it cannot long continue free, after it has refused to acknowledge the distinction between the liberty and the licentiousness of the press. And, much as we may execrate a profligate writer, let us remember that the civil officer, who, from pusillanimity, refuses to exercise the power placed in his hands to restrain abuse, deserves at least an equal share of our execration.”

The religious liberty of the individual may be violated by forbidding, by law, the exercise of all religion; (as by the decree of Darius, *Dan. 6*;) by forbidding or enforcing of *any* form of religion; by the infliction of disabilities, or the violation of rights, because men are, or are not, religious; or by acting thus with men of any particular creed; (as the Pilgrims did by the Baptists.) Yet is it inadmissible that religion should be sup-

ported by law. For religious teachers can be, and are, supported otherwise: religion exerts its own greatest power when not thus sustained;—and such support is at variance with the genius of the gospel, and in opposition to the declaration of the Savior,—“My kingdom is not of this world.” Our author next considers “Justice in respect of property.” The right of property is defined to be, the right to use any thing as we please, provided we do not *so* use it as to interfere with the rights of others. Dr. Wayland considers the right of property to be founded on the will of God, as made known to us by natural conscience, by general consequences, and by revelation. In his general statement we entirely concur, viz., that the right of property is founded on the will of God. But when he speaks of this right as founded on the will of God made known by natural conscience, &c., and especially as we proceed with him into the details, we are sensible of some obscurity in his representations, and of some indefiniteness in our conceptions. To us it scarcely appears to be *conscience*, which, in early youth, and even in infancy, leads us to appropriate certain things to ourselves; for we often see that this appropriation is indiscriminately made: while conscience would teach us carefully to discriminate between our own property and that of another; and to avoid invading another's right of property. Conscience *recognises* the right of property; but it is otherwise *ascertained*; and, recognising this right, we perceive the propriety of the use of possessive pronouns: but we question, much, whether conscience *decides* on the use of them. Moreover, conscience decides, that he who has invaded the right of property, in any case, ought to be punished; but it is not conscience, but intellect, which “perceives the importance of men sustaining each other, in the exercise of the right of property.” Intellect, in this way, ascertains the will of God to be, that individual men should possess property; as it does also by adverting to general consequences, and to revelation: for revelation contains no specific grants to individuals; but takes for granted the right of property; and it is the office of intellect to perceive its recognitions in this respect. We object, therefore, to the statement, that the will of God, relative to this subject, is *made known* by revelation; and to that other position, that it is made known by the decisions of conscience. We agree with our author, that the right of property is founded on the will of God; and also that the intellect, by adverting to

general consequences, ascertains the Divine will on the subject. But we go farther: we conceive the will of God, in this respect, to be written, with his own finger, on the nature of man; and this otherwise than by endowing him with a moral sense.

Metaphysicians generally, indeed all regular metaphysicians, have failed to recognise in man a primitive faculty, and an instinct to accumulate. It has generally been considered as a secondary desire, and as being cherished, rather than, by means of possessions acquired, we may gratify our other desires. Such is the opinion of Hutcheson, Stewart, and Brown. Lord Kames, a more philosophical metaphysician than some, who, in general estimation, rank higher than he, and who has been censured, though unjustly, for admitting too great a number of faculties, recognises a primitive propensity in man, which he terms "the hoarding appetite." "Man," says this author, "is by nature, a *hoarding animal*, having an *appetite* for storing up things of use; and the sense of property is bestowed on men for securing what they thus store up." We consider the sense of property to belong to our nature, though in a great variety of degrees; and the fact of its belonging to the nature of the species, we consider to be the true evidence that it is the will of God that men should acquire property; or that the right of property has its foundation in the will of God. His will is, in this case, written in our nature, recognised as thus written, by revelation, and perceived to be thus written and recognised, by the intellectual faculties, observing facts, and reasoning on general consequences. It is the bold relief in which the characters of this inscription stand, on the nature of the infant, which makes him weep for such things as he sees, and desire to possess them; and which makes the possessive pronoun "mine," among the very earliest words which he learns. The appetite is a blind one, and considerable effort is sometimes necessary, sufficiently to instruct and strengthen conscience, to enable it to restrain the rampant activity of this desire, and ensure a due regard for the rights of others. So far, then, from its being *conscience* which appropriates, or teaches to appropriate, certain things to self, it is a lower principle,—a mere appetite,—an animal feeling, such as prompts the squirrel or the bee to hoard up provision for the future; and one to which conscience or the moral sense is required, often, to act the part of an antagonist principle.

The remaining portion of this section treats of the modes in

which property may be acquired, But, as there is nothing which calls for special notice, we pass over it to the next section,—“On the modes in which the right of property may be violated by the individual.” In this portion of his work, the author takes lofty ground—ground so lofty, that we shall not be surprised to find his morality denounced as impracticable. On the one hand, he would secure the revenue from the frauds very frequently practised on it, by men who can see no immorality in *such* a fraud. On the other hand, he would secure the private citizen from every violation of the right of property, to which the enactment of oppressive revenue laws would subject him. In the intercourse of individuals with each other, for the purposes of transfer of property, he nobly frowns on the use of any motives but such as are pure and just.

The right of property may be violated by theft, by robbery, and by cheating. And it is especially against the doctrines of the author on this last topic, that we expect to hear an outcry against him, almost throughout the mercantile world. Let us not be misunderstood: we are far, very far, from believing that men of business are not men of principle: we rejoice in the confidence, that the principle of our mercantile community stands at least on a level with that of the same class of persons in any nation on earth. But while the *principle* of our *merchants* is high and unimpeachable as men, the admitted *principles* of *trade* are by no means so elevated. Our merchants would not do any thing which they felt to be dishonorable; but the prevalent practices of trade,—practices in accordance with its admitted principles,—have, by insensible degrees, blunted their moral sensibilities, and led them to practise conduct, which, except in trade, they would immediately see to impinge the rule of moral rectitude.

It is a fact, that our mercantile morals are low, and it is evident that they need elevation; and there are no other means of elevating them, than by the exhibition of a perfect standard of morals. Such a standard the work before us erects,—the infallible standard of Christian morals, “All things whatsoever ye would that men should do to you, do ye even so to them.” “Thou shalt love thy neighbor as thyself.”

From bargain and sale, our author passes on, to the consideration of interest on capital loaned. The borrower pays the lender for the *use* of his capital, and for the *risk* of it. In the nature of the case there is nothing to limit the amount of inter-

est: it is righteously limited by the circumstances. In *itself*, it is not morally wrong to receive more than *six per cent.*; but since, in Massachusetts, this is the legal rate of interest, this *circumstance* renders it the duty of a citizen of Massachusetts not, here, to receive more. But our author wisely questions the propriety of limiting the rate of interest by law, except in cases where the rate is not stipulated in the contract; and remarks on the inconsistency, and even injustice, of fixing the rate of interest, and leaving that of insurance to the decision of the parties effecting it. The same high tone of morality pervades this part of the work, as is perceived in that relative to bargain and sale; and the same remark is true, when the subject under consideration is not money, but other property loaned.

The moral laws which hold between a master and a servant are lucidly expressed, and are such as must commend them to universal approbation. The poor man's strength, and skill, and fidelity, are his whole property; and his rich neighbor desires to possess himself of these; and for them, proposes an equivalent. He is bound to allow a *real* equivalent,—a fair remuneration. He is also bound to allow his servant all the privileges which morality or established usage awards to him, unless, in the latter case, he waives this right. The servant, on the other hand, is bound to render such service as is usual in similar cases, except where morality forbids. In the case of either party, a failure to fulfil the expressed or implied terms of the contract, is a violation of the right of property.

In many respects, the laws which bear on master and servant, bear also on principal and agent. Compensation is to be regulated on the same principles; and also the care of the agent, to the affairs of his principal, is, like that of the servant to those of his master, to be such as he would give to his own. Simple agency requires, in general, implicit obedience to the will of the principal. Professional agency leaves the agent at liberty to choose his own means, and instructs him only as to the end to be secured. Physicians, lawyers, and members of Congress, are agents of this character.

The closing section of this chapter is, "On the violation of the right of property by Society." Society may claim of the individual such a portion of his property, as is necessary to its existence; and also, such a further portion as the individual may have placed at the disposal of society, by express condi-

tion ; as, by an article of the constitution, even though this last be not necessary to its *existence*, but only to its well-being. The right of property is invaded by society, therefore, in all cases of arbitrary exaction : in all cases in which property is taken, when the right so to take it has not been conceded : in all cases in which the object for which it is taken, though good, is not one of those entrusted to society by individuals : in all cases where the public burdens are apportioned by an inequitable rule ; as when men of a particular calling are taxed, in order to the exemption of those of another calling ; in short, by any act of society, or of government, which interferes with the innocent use, by any man, of what is his own. This principle is tacitly admitted when guardians are appointed for the insane : it is because they may, and probably will, use their property injuriously to the interests of others, viz., to those of their families, by wasting it, that society takes it out of their hands. For, the performance of a *special* act,—the removing a man's property beyond his own control,—admits the destitution of the right so to do, by government, in the *ordinary* discharge of its functions.

The subject of the Third Chapter is, "Justice as it respects character." Character is defined as "the present intellectual, social, and moral condition of an individual." Of course, it is his most valuable property or possession. Benevolence would lead us to aim at the improvement of character in all men ; nay, more,—enlightened conscientiousness would lead to this by a prompt and unequivocal prohibition to injure it. Character cannot be injured, without a violation of the laws of God ; and these are the immutable principles of *right*, which enlightened conscientiousness will ever secure inviolate.

The author instances two ways in which the prohibition to vitiate character may be violated ; viz., by weakening the moral restraints of men ; and by exciting their evil passions.

Moral restraint is weakened by whatever paralyzes the moral sentiments. Now as the appropriate stimulus of these is moral truth, received to them through the intellect, whatever would bring that truth into discredit, must deteriorate character by vitiating its principles : it must poison the very aliment by which the healthful activity of those principles is maintained. It is thus that the subtle, insidious, elegant infidelity of some English writers of the last century, by a silent and unsuspected

removal of the restraints of morality, prepares the way for the triumphs of appetite over character and virtue.

To the phraseology of the second division in this chapter, we are inclined a little to object; though certainly not to the sentiments which the author advances. He says, "We may injure the characters of men by exciting to action their evil dispositions." This language is sufficiently plain, for popular instruction; and we object to it, only as occurring in a treatise on *Moral Science*, as not being perfectly philosophical. Other parts of his work sufficiently prove, that Dr. Wayland does not believe, that any of the dispositions which man possesses, are, *in themselves*, evil. He appears to believe, and we think with him, that it is the *abuse* of man's powers which constitutes the evil of them, and not their *nature*:—the destruction of the instituted balance between them; the rampant activity of those, whose nature is inferior; and the prostration, before these, of those which were designed to exercise the dominion. If this is so, there is no *evil disposition*,—no disposition in *itself* evil; and, of course, none can be excited. Yet the meaning of the author is unexceptionable;—it is, that we may deteriorate character by exciting the passions to undue activity; and thus to evil action. By so doing, we contravene the designs of the Author of our being; which is, that the passions, or propensities, and, indeed, *all* in our nature, but the moral sentiments, should be in abeyance; and that *they* should maintain the supremacy.

That this is the meaning of this writer, is plain from his enumeration of particulars. Thus he considers this injury to be done, "*By viciously stimulating their imaginations.*" But it is plain, that "*imaginations*" is not an "*evil disposition*," nor even a *disposition* at all, but an original or primitive faculty of the mind: a power, rather than a disposition. Nor does the author charge *it* with evil; but the "*stimulating*" it. We doubt, indeed, whether it is to the imagination, properly so called, that he refers; and if not, here is an additional inaccuracy. He speaks of *viciously stimulating* it. This, then, is the evil. It lies not in the existence of the propensity referred to, but in its being rendered so active, by stimuli adapted to its nature, as to usurp the dominion, and carry the man headlong in pursuit of gratification.

Again, when this writer considers injury to be done to character "*by ministering to the appetites of others,*" he does not

mean that the appetites are in themselves *evil*; but only that they are in their nature inferior, and that undue stimulus or indulgence gives them the control of the soul; and thus degrades the man into a mere animal, whose ruling impulse is appetite. The same remark is applicable to "using others to minister to our vicious appetites;" except that, here, the author ascribes vice to the appetites. But probably he considers them "vicious," only as being in the dominion, and using others for their gratification.

Nor are these remarks less applicable to the remaining particular mentioned by the author, in which we may injure character, viz., "By cherishing the evil passions of men." He says, "It frequently happens, that we wish to influence men, who cannot be moved by an appeal to their reason or conscience; but who can be easily moved by an appeal to their ambition, their avarice, their party zeal, their pride, or their vanity." It would seem, that, in the judgment of Dr. Wayland, these are men's "evil passions." But are they not all, in fact, the excessive activity of feelings, which, within their proper limits, are necessary and amiable? If so, they are not, of course, evil; and it is not, we think, to their *nature*, but to their degree, as being excessive, that he applies the epithet "evil." Ambition is but an excess of self-respect, united, perhaps, with too great a desire of distinction: Avarice is an undue activity of the "hoarding appetite:" Party zeal is an abuse of the instinct of attachment: Pride, an excess of that very element of our nature, which gives dignity to character, and keeps us from stooping to a meanness: Vanity is only an excessive concern to secure the good opinion of others;—that very same concern which renders reputation so valuable. These are not only not evil, *in themselves*, but are faculties of our nature which are primitive, and original. Man came from his Maker's hand possessing them; and without them he would not be adapted to his present state of being.

These objections regard only the phraseology employed; not at all the character of the work. The tone of Dr. Wayland's morality, derived from the principles just adverted to, is such as we should expect from him: it is pure, dignified, noble, and ennobling. We cannot resist the inclination to present our readers with the two concluding paragraphs of this chapter:

"Nor do the ordinary excuses on this subject avail. It may be said, men would not give to benevolent objects, but

from these motives. Suppose it true. What if they did not? They would be as well off, *morally*, as now. A man is no better, after having refused from avarice, who, at length, gives from vanity. His avarice is no better, and his vanity is even worse. It may be said, the cause of benevolence could not be sustained without it. Then, I say, let the cause of benevolence perish. God never meant one party of his creatures to be relieved, by our inflicting moral injury on another. If there be no other way of sustaining benevolence, God did not mean that benevolent designs should be prosecuted. But it is not so. The appeal to men's better feelings, is the proper appeal to be made to men. It will, when properly made, generally succeed; and if it do not, our responsibility is at an end.

"I cannot leave this subject, without urging it upon those who are engaged in promoting the object of benevolent associations. It seems to me, that no man has a right to present any other than an innocent motive, to urge his fellow men to action. Motives derived from party zeal, from personal vanity, from love of applause, however covertly insinuated, are not of this character. If a man, by exciting such feelings, sold me a horse at twice its value, he would be a sharper. If he excites me to give from the same motives, the action *partakes* of the same character. The cause of benevolence is holy: it is the cause of God. It needs not human chicanery to approve it to the human heart. Let him who advocates it, therefore, go forth strong in the strength of Him whose cause he advocates. Let him rest his cause upon its own merits, and leave every man's conscience to decide, whether or not he will enlist himself in its support. And, besides, were men conscientiously to confine themselves to the merits of their cause, they would much more carefully weigh their undertakings, before they attempted to enlist others in support of them. Much of that fanaticism, which withers the moral sympathies of man, would thus be checked at the outset."

The chapter on "Justice as it respects reputation," is excellent. Reputation may be as really valuable as property, and more so. And if a man has a reputation which is greater than is his due, I have no more right to deprive him of it, than of a house which he holds unrighteously. We are, therefore, forbidden to utter what will injure the reputation of another, except for adequate cause. Even bad actions must not be causelessly published. For it is injurious both to the slanderer, and to the hearer of the slander. And were each individual to

declare all the evil he knows, of every man, society would be intolerable. We despise the man who publishes our failings ;—let us keep the same contempt in readiness to be poured on ourselves, and thus be deterred from a participation in such meanness.

Nor must general conclusions respecting men, to their detriment, be drawn from particular bad actions performed by them. Peter was not a profane person, though on one occasion he cursed and swore. Justice, as regards reputation, forbids us to be censorious ; i. e., to presume bad motives to be the sources of men's actions. Thus, "charity which hopeth all things" will ascribe every action to a good motive which is susceptible of one ; and never ascribe a good action to any other motive than that from which it professes to proceed. Much more are we required to influence others thus to act, by the expression of our opinions respecting men, and the principles upon which we form them. By the same rule, we are forbidden to detract from the reputation of others, by mimicry, &c. The tendency of these things is, to destroy respect for those ridiculed ; i. e., to lessen their reputation for the possession of qualities which ensure respect.

Ordinary conversation, too, may be greatly injurious to the reputation of others. The true rule is, that given by our author, who says, "when we utter any thing which will harm another, and we do it either without cause, or with pleasure, or thoughtlessly, we are guilty of calumny." When we do it with pain and sorrow for the offender, to protect the innocent, to promote the ends of public justice, for the good of the offender himself, and only to such persons, and in such manner, as to secure these ends, we may speak of the evil actions of others, and not be calumniators. Thus "charity doth not behave itself unseemly, seeketh not her own,—rejoiceth not in iniquity, but rejoiceth in the truth."

The second division of duties we owe to men, as men, is comprehended in the word "veracity." This has respect to the past, present, and to the future. The author considers them separately. Writers on morals have differed as widely here, as on almost any other point. Some have considered it natural for men to utter falsehood, and also that there was an innate tendency in them to disbelieve. Some have thought the obligation to utter truth to be at least ambiguous ; and that we might, in fact, utter falsehood whenever it should appear to us,

that the person to whom it was uttered had no right to be informed truly. Dr. Wayland takes ground more philosophically and more morally correct. He considers man to be endowed with a tendency to speak the truth, unless a counter motive is in operation ; and as predisposed to believe, unless some cause has operated to excite distrust. The law relative to veracity, he considers, to forbid the utterance, as truth, of what we *know* to be false ; the utterance, as truth, of what we do *not know* to be true ; and the uttering of what may be true, in fact, but yet, the *so* uttering of it, as to convey a false idea, or produce a false impression. Thus we may exaggerate, or extenuate, or so arrange and connect the circumstances of a case, as to produce another than the true impression,—another than that which exists in our own minds, as being the true one. In like manner, natural language, the language of signs, tones, &c., may be employed to convey false impressions ; and the guilt is by no means lessened. This rule Dr. Wayland considers universally obligatory ; and he shows, most ably, the flimsiness of Paley's excuse for falsehood ; viz., that the person addressed has no right to be informed of the truth. Dr. Wayland well observes, that this is a reason why we should not tell the truth ; but not a reason why we should tell a falsehood ; i. e., we ought, in such a case, to have courage to refuse to give the information sought ; thus exercising an honest independence, which cannot but command respect. He deduces the will of God, on the subject, from the natural laws ; and proves, not only that we are created with a disposition to speak the truth, and to believe ; but also, that by our moral constitution, pain is always attendant on departure from truth ; so that obedience to the laws, in this particular, is absolutely necessary to our happiness. The conclusion thus deduced from a consideration of our nature, is sustained and established, by a few appropriate and forcible texts of Scripture. The chapter concludes with some excellent remarks, on the sin and folly of some prevalent violations of truth : e. g., the falsehoods which parents teach, and utter to their children ; and those which they sometimes require them, and servants, to utter for them ; particularly the fashionable, "Not at home," when a visitor calls whom it is unpleasant or inconvenient to see.

The author next passes on to consider the obligation of veracity as to the future ; or the moral obligation of a promise, and of a contract. In giving a promise, we are bound to con-

vey to the promisee our true intention, and to fulfil that intention, or to satisfy the expectation which we voluntarily excited.

But there are cases in which promises are not binding, viz., When the performance is impossible; but guilt attaches to the promiser, if the impossibility was foreseen. Nor is a promise obligatory, when its performance would violate an obligation; nor when the expectation was not voluntarily excited; nor when the promise is a conditional one, and the condition is found by the promiser not to exist,—as when I promise to lend a thousand dollars, if I shall have so much on hand after paying certain claims against me, and find myself not in possession of that amount.

To these, Dr. Wayland adds another, viz., That no moral obligation exists to fulfil a promise, when one of the parties is not an intelligent moral agent; as, if it be a brute, or a madman. We will not speak confidently on this subject, and we doubt whether we ought; but it does seem to us, that, at least in many cases, moral obligation may be violated by refusing to fulfil such promises. It may sometimes be necessary, in order to escape death, to deceive a madman; but exigencies of this kind are exceptions. If I, in ordinary cases, and in those in which no peril is incurred, make a promise to a madman, I am a moral agent, though he is not, and my duty arises from *my* relation to the Lawgiver, and not from his. My obligation to fulfil my promise, in such a case, is an obligation to God, rather than to my fellow man. I am accountable to Him for the performance of every promise I voluntarily make; and this, by the supposition, is such a promise.

Again, suppose the promisee to be a brute; an intelligent but not a *moral* agent. An Asiatic elephant driver promises arrack to one of his beasts, if he shall perform a certain piece of labor. The elephant performs the work, but the driver is unfaithful to his engagement. Now we agree with our author as to the inexpediency of this violation of a promise, for, most likely, the beast will remember it against his driver; but we are inclined to the opinion, that it was *wrong* to disappoint the expectation he had excited:—that he *ought* to fulfil it, i. e., that duty is violated in not fulfilling it. Dr. Wayland elsewhere (p. 446,) admits that we are under obligations (moral ones, of course) to brutes, and that they possess an inferior form of intellect; if, then, they can understand a promise, conditionally given, and perform the condition, why is not the

promises morally bound to fulfil his engagement? The obligation to fulfil a contract is substantially the same as that to fulfil a promise: but it is modified by the fact, that a contract is a mutual promise; and, further, by the peculiar nature of the contract itself. And the faith of nations should be equally sacred with that of individuals: a treaty should always be fulfilled to the very extent of its spirit.

The only remaining chapter, on the duties we owe to men, as men, is that on oaths. An oath is an appeal to God for the truth of what we assert; and it either explicitly, or by implication, invokes his wrath, if we speak falsely. In our courts of justice, the promise to speak truly is followed by the words, "So help me God;" i. e., "If I do, 'so help me, O God;' if not, abandon me."

The design of putting a person upon oath, and requiring him to invoke the friendship or displeasure of God, according as he shall speak truth or falsehood, is to place him in such circumstances, as that a greater good may be secured, and a greater evil avoided, by him, if he shall speak the truth, than could be, by his speaking falsehood.—On the lawfulness of oaths, or their unlawfulness, a summary of the usual arguments on each side is given.—Oaths are to be interpreted as the imposer understands them; for they are imposed for his security. Oaths are assertory or promissory: they have respect to the past, or to the future. The former are *definite*; the latter indefinite; and it may well be questioned, whether oaths of this character are wisely required, in any case.

The second class of duties to men, are those which arise from the constitution of the sexes. These duties the author considers in four chapters, viz., the general duty of chastity; the law of marriage; the rights and duties of parents; and the rights and duties of children.

The law of marriage is considered by Dr. Wayland, exclusively in the light in which the scriptures present it. He treats of it under these divisions,—the nature of the contract, and the duties which it enjoins, and the crimes which it forbids. The contract is perpetual, or during the life of the parties; and indissoluble, except for one cause. It is subject to the laws of *God only*, being an institution of his. It is essentially a *mutual* contract;—a contract founded on mutual *affection*. It is a contract in which some things are, by the contracting parties, surrendered to each other, and some not surrendered.

Neither surrenders conscience to the other: that belongs to God. Neither surrenders what would violate prior and lawful obligations. Each, however, should yield to the other the preference, where gratification is to be secured, and can only be enjoyed by one: and if sorrow is to be borne, or inconvenience incurred, and if one only can bear it, each should desire to exempt the other, by taking the whole. Reason and revelation concur in vesting ultimate authority in the husband, he being responsible to civil society for his family.

The duties of the marriage state are mutual fidelity, (and this forbids adultery, and all conduct tending to diminish that affection which is the basis of the marriage contract;) mutual affection, mutual assistance, and as before, subjection by the wife to the husband. Yet no subjection which degrades, but one which elevates and blesses her. It does not suppose superior excellence, nor superior intellect, nor superior knowledge, in the husband; but merely the possession of office: and submission may be dignified and lovely; and she who renders it, evinces the possession of an element of virtue which the exercise of authority cannot boast.

The third chapter, on "the law of Parents," is marked, we conceive, by more than common excellence. It shows the adaptation of the relation of parent and child to the social nature of man; and considers the government of the family as admirably adapted to prepare those who live under it, for the discharge of their duties as members of society at large; and, moreover, as making provision for indefinite improvement in the intellectual and moral condition of the species. Into the details of this chapter we will not enter; for they are so excellent and so important, that they must suffer by abridgment. We cordially recommend the chapter to more than the perusal,—to the *study* of all who sustain the parental relation.

On the law of children, the author treats of the *duties* of children, their *rights*, and the *duration* of these. The duties are, obedience, reverence, affection, and (if need be, and the child possess the ability) support. Obedience is enforced by considerations of reason and revelation; reverence, by the command to *honor* our parents; affection, by the nature of the relation itself; and support, by considerations of indebtedness, and the claims of gratitude. We may be allowed to say, in passing, that we think the duty of reverence to parents, and to teachers, their representatives, is among those most disregarded

in our country. We are not advocates for a system of domestic government which makes parents objects of dread ; or which enjoins distance and reserve on children, and requires them never to sit in the presence of their parents, unless invited to do so. But we are the strenuous advocates for the rendering to them of sincere and profound respect. How far a superficial acquaintance with the *spirit* of our political institutions, or an abuse of the principle, that "all men are equal," (which is sufficiently early and thoroughly learned by our youth,) may conduce to this state of things, we will not now inquire : but it is a fact, that, often, a child will controvert the opinions of a parent, with all the freedom that he would those of an associate ; and that the *genuine respect* with which, in the old world, the office of an instructor is regarded, by his pupils, is here almost wholly unknown. The root of the evil is domestic misrule ; and we earnestly wish, and are not wholly without the hope, that the work of Dr. Wayland may be the means of removing it.

The *rights* of the child are maintenance, and that the authority of the parent be exerted for his (the child's) benefit, and not from caprice, or love of power, or of gain. The *duration* of these duties is while the child's pupillage continues, or as long as the parent is responsible for his conduct, and he dependent on his parent. He has a right to act upon the dictates of conscience as soon as he is capable of exercising it,—as soon as he can take enlightened views of duty, and feel the obligation to perform it. The parent's duty, if he thinks the child in error, goes no farther than to enlighten conscience and endeavor to convince the intellect. The duties of respect and affection never cease, provided parents have discharged their duties, but rather increase with growing years in the child. And, with certain modifications, the rights and duties of pupils, with regard to teachers, and the duration of them, are the same as those to parents.

The duties of man, as a member of civil society, constitute the third class. The first chapter is divided into two sections : the first, of a **SIMPLE SOCIETY** ; the second, of **CIVIL SOCIETY**. The first is a lucid and philosophical account of the origin of society in general, and of voluntary associations ; defining the principles, and limiting the powers of the society, and the duties of its members. The second section considers **CIVIL SOCIETY**. This ("*society*") is considered as distinct from *government* ; the former being the principal, and the latter its agent.

Civil society is considered to be an institution of God ; and

is proved to be so, by adverting to the impulses of man's nature, and the necessities of his condition. He has a love of society ; and the various modifications of human attachment are, in fact, manifestations that it is the will of God that he should exist in society. This is further proved by the necessities of his condition. Destitute of social principles, if men existed as isolated individuals, it is evident that the species would soon become extinct ; or, if not, that advancement in knowledge and refinement would be impossible.

Civil society, then, being an institution of Heaven, it is not a voluntary society ; and specific duties are binding on man as a member of it,—obligations which he owes to God, as well as to his fellows. Moreover, it must be established upon the principles which its Author intended ; and not at the will of the parties. Every man, therefore, who conforms to these principles, or to the will of God, has a right to participate in the benefits of such society ; i. e., civil society may not be so framed as to exclude such a man. Again : It must be the will of God that civil society should take means to secure its own continuance, since it is his will that it exist, i. e., continue.

The nature and limits of the contract, entered into by individuals, and by society, are as follows : The individual promises to abstain from all violations of the laws of reciprocity, which, if universally prevalent, would destroy society ; to surrender to society the right of self-protection ; and also the right to redress injuries done to him. Society, on the contrary, promises to enforce obedience to the law of reciprocity, and to redress wrongs whenever they may occur. By the compact, the individual is greatly the gainer ; for he promises to society to obey the law which he was previously bound to obey, and obedience to which is necessary to, and secures, his happiness ; while, in return, he receives the united power of society in his defence, and in the punishment of the invaders of his rights.

Such are the *essential* features of the social compact. The *accidental* ones,—the form of government,—the extent of pecuniary liability for the expenses of government, or for the public good, and other things, of a kindred nature,—being not *necessary* to the existence of society, must be subject to mutual adjustment.

The accomplishment of the objects which society proposes to itself, is to be effected by government, which is a delegation of qualified members of society for this express purpose. Government is divided into three great branches,—the legislative,

the judicial, and the executive. The forms of government also vary: sometimes it is wholly elective, at others wholly hereditary, and at others a mixture of both. A people whose moral nature is vigorous, and their intellect enlightened, are in the best condition for self-government, being habitually in the exercise of self-control; and they may be safely entrusted with it. But no reliance could be placed, for the permanence of such a form of government, on a people whose animal nature prevailed greatly over their intellectual and moral nature. Such a people, in proportion to the degree in which their propensities are prevalent, would require a government differing from this, in various degrees, to the other extreme of absolute despotism. Hence the necessity, in order to the preservation of our liberties, of intellectual and moral culture throughout the community.

“The duty of the officers of a government” is drawn by the hand of a master, and a Christian. Under a government like our own, where the people are the origin of power, and where all authority is delegated by them, every citizen should “read, mark, learn, and inwardly digest” the contents of the third chapter of this class, before he presents himself at the ballot box; and, when there, should decide religiously on the *qualifications* of the candidates for office. We will make no analysis, nor any extract, but earnestly recommend the entire chapter to our readers.

The chapter on the duties of citizens, merits equal praise with that which precedes it, so far as it considers the duties of citizens to a government in which power has been exerted within its constituted limits. But when the author passes on to consider it unlawful to resist oppression, we must pause before we advance with him. He says, that passive obedience is not duty, in such a case; neither is resistance by force; but that duty is to suffer in the cause of right. If he is correct, we see not how the war of the revolution can be justified. Society in England, or rather government, the agent of society, had transcended the limits of its power, and insisted on the right of taxation without representation. Remonstrances were repeatedly made, in vain,—oppression increased. The only course left open, was resistance. This was resorted to; but it was, at first, partial and local; and, of course, the insurgents were at war with society: they were “rebels.” But their numbers and power increased; success attended their arms; they became victorious; and laid the foundation for the freest government on

earth. Had they not been victorious, their war would have been *rebellion*: as it was, it effected *revolution*: and revolution immensely for the better. The spirit of liberty did not decline during the revolutionary struggle;—no, not even while the number of the tories was such as to render that struggle doubtful, and to constitute it a “civil war.” We cannot think that Dr. Wayland considers our revolution to have been wrong;—nay, his own language seems to justify it. He says, “During the suffering for conscience, under his (Charles II’s) reign, the spirit of liberty revived, hurled his brother from the throne, and established British freedom upon a firm, and, we trust, an immovable foundation.” This language breathes the spirit of *righteous resistance to oppression*;—resistance by force,—a force such as should “hurl a tyrant from his throne.”

The second division of duties to men is comprised in benevolence. This our author considers, first, in general, as indicated by the constitution of our nature,—being dependent on the benevolence of others for the supply of our physical, intellectual, and moral necessities, as arising from the will of God; and consequently obligatory, irrespective of the disposition of others towards us; as being called forth in the forms of sympathy, patience, and forgiveness, by the vices and miseries of others. The scripture authority of the duty is also briefly stated, explained and enforced. In the second chapter, the author passes on to consider the duty of benevolence to the unhappy, whether physically or intellectually such. To each of these classes, a section of this chapter is devoted. Under the former, the various kinds of misery are instanced; and the duty of relief, by individual and personal exertion, as distinct from agency, either public or private, is insisted on. Under the latter, the whole subject of general and scientific education is considered, together with the expediency of public endowments, and voluntary associations, for the purpose of aiding the indigent; and, also, the limits which it appears desirable to fix to the assistance to be afforded. The whole section is characterized by sound philosophy, directing an amiable benevolence.

The third chapter is on “Benevolence to the wicked.” Our obligation to benevolence towards a wicked man is not diminished by the fact that he is wicked: on the contrary, it is increased. He is miserable *as* being wicked;—miserable in his most valuable part,—his soul;—morally miserable, and tending towards remediless and eternal misery. Benevolence bids us

endeavor to reclaim him. This we are to attempt, by example, kindness, conversation, instruction, by bringing those truths of holy scripture into contact with conscience, which are most likely to awaken and impart energy to it; and by embracing all men within the sphere of our benevolent operation: "*The field is the world.*" The sins of the wicked we may hate, and we ought to hate them; but in proportion as these deserve our detestation, do the perpetrators require our efforts to reclaim them.

We admire, exceedingly, the spirit of our author, in the chapter on "Benevolence towards the injurious." In the first part of that chapter he discusses this duty, where injury is committed by one individual upon another. He here takes the high ground which Christian morality dictates; and, moreover, proves his position by a reference to the conditions of our being, or the constitution of our nature. He next considers the duty of benevolence when the injurious party is an individual, and the injured one, society. Here, also, Dr. Wayland writes like a philosopher and a Christian; showing that all punishment (except for murder,) should have for its object, the reclaiming of the offender; and that the reason for the exception is not found in the principles of natural laws, but in the command of God to Noah. We might perhaps make some demur against this exception, in certain cases; but, at present, decline so doing. Nor is the spirit of Dr. Wayland less amiable when he opposes, in all cases whatever, the lawfulness of war; though we are constrained to consider his reasons *in one case*—the case of defensive war—inconclusive.

He generally reasons admirably from the constitution of our nature. But has he forgotten, that man is endowed with an instinct of resistance? This, like every other instinct, may be abused; but it is not abused when it acts under the control of our moral nature, and resists only *wrong*. The authority of the moral nature is supreme; and it impels not only to the doing of right, but to the claiming of right, and to the securing of right; and, of course, to the putting forth of effort to prevent and to suppress wrong. Now the invasion of a peaceful and peaceable nation by hostile armies is a most colossal *wrong*; and we cannot but consider that our nature was endowed with the instinct in question, to prompt us to redress it; and that so to do, is to act according to the constitution of our nature, or according to the will of God. We repeat, however, that we plead only for

the lawfulness of defensive war ; and of this, no farther than to the *repelling* of injury ; not to the infliction of vengeance. We advocate not the practice of "retaliation and injury," which Dr. Wayland seems to consider included in defensive war. When this is practised, more is done than to repel the injury ; the injured becomes the injurer, because he has been injured. This is revenge ; and *this*, whether between nations or individuals, is forbidden.

But we must not forget to say a few words on the admirable abridgment of this work for schools. We rejoice that this has been done by the author of the larger work. It devolved on no man so naturally ; and no man could do it so well. But we are almost surprised that it should be called an abridgment of that work ; for it is really another work, by the same author. The principles are, in general, the same ; but the language and illustrations are entirely different ; and are such as to suit the capacities of the class of students for whom it is designed, much better than those of the original work. Each chapter is followed by a number of questions founded on it, but yet such as cannot be answered without more than an acquaintance with the words of the chapter : they require an acquaintance with the *subject*, and the exercise of the pupil's reflection.

We should rejoice to see this book adopted in every school and family in our land, provided every instructor and parent were possessed of that pure morality, and those expanded views, which are necessary, *perfectly* to teach the science of which it treats. What blessings might we not look for, in a country like ours, governed by the people, if those, who will, ere long, have the power entrusted to their hands, should have the principles of this volume inwrought into the very texture of their moral nature ; and be accustomed, as individuals, and members of the domestic society, to regulate their actions and intentions accordingly. We think it calculated to do more than most other books in existence, to create an attachment, in the youthful mind, to the book of God : for when our children learn that the principles of the science they love, are the principles of the volume of inspiration, they will be likely to give it a more respectful and reverent attention than it now generally receives from them.

ERWAN.

ARTICLE II.

THE IMPORTANCE OF AMERICAN FREEDOM TO CHRISTIANITY.

Popery an Enemy to civil and religious Liberty, and dangerous to our Republic. By W. C. BROWNLEE, D. D., of the Collegiate Protestant Reformed Dutch Church, N. Y. New York and Philadelphia, 18mo. pp. 216. 1836.

MANY of the most learned and eloquent defenders of Christianity have regarded the supports of civil power, as not only indispensable to its extension and perpetuation, but even to its existence. In illustration of this position, the great Jeremy Taylor says, "So doth the humble vine creep at the foot of an oak, and leans upon its lowest base, and begs shade and protection, and leave to grow under its branches, and to give and take mutual refreshment, and pay a friendly influence for a mighty patronage; and they grow and dwell together, and are the most remarkable friends and married pairs of all the leafy nation. Religion of itself is soft, easy, and defenceless, and God hath made it grow up with empire, and lean upon the arms of kings, and it cannot well grow alone." This is one of the splendid absurdities of a great mind. It appears to have originated in a total misapprehension of the nature and genius of Christianity, whose kingdom is not of this world, whose supports are found not in the arm of secular power, but in the peculiar character of its own elementary and fundamental principles, protected and sustained by omnipotence. The idea, too, is contrary to all the historical verities, which should direct our views in relation to that whole matter. Emperors and kings, as they figure in the history of most nations, are examples in direct disproof of the doctrine taught in the specious allegory above quoted. They have laid hold on the religious belief of the nations conquered by them, to fortify themselves in their imperial claims. Religion thus became the very fulcrum of their thrones, whence emanated the mandates of power, and the accredited ordinations of lawful dominion. To arrive at the truth, then, touching the reciprocal influence of religion and temporal power, we should be required to reverse the metaphor, and to represent religion as the oak, and empire, of what form

soever, as the vine which has wrapped its insidious flexures from the base to the summit of the oak, having overspread and concealed all its beautiful parts and proportions, and left it an unsightly object, covered with redundant foliage, and extraneous branches. It cannot be doubted, that in most of the political organizations of modern Europe, Christianity—if the marred form of the Savior's religion can be so called,—has been made a state policy ; and has been so inwrought with the very framework of conventional rights and prerogatives, as to make it morally impossible to produce any change in the one without affecting the other.

And hence both the existence and the complexion of modern infidelity, have been derived in no small degree from political connexions and associations. Had Christianity been permitted to stand single and separate, in its own proper form and individuation, it would have been spared many of those assaults and convulsions which an evil destiny provided for it, in the unnatural union and alliance into which it has been forced by the devices of men. We allow, indeed, that infidelity, in its essential attributes, is opposed to the pure and holy institutes of Jesus, as such ; and that it is radically hostile to all the sanctities which attend his kingdom ; but it will require no great effort of credulity to believe, that its malignity has been greatly exasperated by the political connexions in which it has contemplated the prominent characteristics of the benignant system of the Prince of Peace.

The profane insolence which infidelity assumed prior to and during the French revolution, was in part the offspring of inveterate antipathy to those political systems which had their foundations in the corruptions of religion. The mighty genius of disorganization which then summoned and concentrated its forces, and proclaimed a war of universal extermination upon the old state establishments of Europe, met first and foremost in the field, a misnamed Christianity, which it resolved to treat with unsparing vengeance, allowing no quarter ; and this was deemed a measure of indispensable necessity to the accomplishment of its ulterior objects. Had that gigantic power, "sublimed by mineral fury," as it was, found the gentle and peaceful religion of Jesus Christ in its proper place, standing aloof from all secular institutions, pursuing its plans and objects in strict accordance with its own evangelic constitution, the conflict must have had a very different character, and very different re-

sults. That power, in such a case, might have had no less animosity against the kingdom of Messiah; might have been stimulated with equal rage against all that is holy; and might have burnt with an equal thirst for the blood of the saints; but as it would not have found Christianity arrayed against it in the world's panoply, it must have spent itself in impious clamors and profanations. The same observation holds good respecting the infidelity which, at the present day, is proclaiming its "blasphemous audacities" among the learned men of Europe. The atheism which has been disguised and circulated in the poetry of Goethe, which is loudly trumpeted in the ears of France, Germany, and England, in the transcendent impieties of Heine, is a rash and daring compound of sensualism and enmity to political religion. The Author of Christianity assigned it, from the beginning, one uniform, consistent course. It was neither to shun nor to invite persecution; neither to compromise its stainless dignity by asking for worldly supports; nor yet to seek those high places of authority, which might expose it to the missiles of human passions. Its path was to be found along the humble retirements of life, among the poor, the destitute, and the afflicted. And although it might speak in the ears of the great and powerful; might enter the palaces of kings and emperors; and might address itself to the blessed work of converting and restraining the stern spirits of those who made the pursuits of war and ambition their study and their business; yet it was not to court the patronage of the mighty, nor to demand the unsheathing of swords, nor the shedding of blood, in its defence. Its enemies were to be met with patience and forbearance, to be disarmed and defeated by the arts of gentleness and charity; and to be won by meekness and submission. And while, therefore, we must admire the genuine Christian magnanimity, and heroic fortitude, with which very many of the earlier and later saints suffered purely and absolutely for conscience's sake, we are compelled to apprehend, that in a class of instances far from being inconsiderable, the lavish waste of blood exhibited on the annals of martyrology, was provoked and incited by causes other than a simple adherence to the truths of Jesus.

It is only in our own country that infidelity, be the modifications under which it exists what they may, is unable to take a political complexion. It here meets Christianity as an antagonist—as an opposing power;—but resting not upon the arms of

potentates, shielded not by chartered privileges and civil enactments ; blended not with political institutions, asking no special countenance from government, nor claiming the right of interference in any of the affairs of state. Such an antagonist must be met and fought upon its own ground. If opposed at all, it must be opposed because it is Christianity ; because it is the system of benevolent and stupendous truth disclosed in the Bible, believed and venerated and loved for its own sake, and for the sake of its great Author. If impugned and assaulted, it must be on account of what it is in itself—on account of the alleged defects or demerits in its own structure and composition ; and not for the adscititious rubbish which the pernicious industry of man may have thrown upon it. It cannot, with us, be made responsible for the abuses of power, for the invidious monopolies of wealth, for the combinations of titled aristocracies, nor for the oppressions of kings and despots. When its grand adversary goes forth in pursuit of it, with the deadly purpose of striking a fatal blow, it is not to be found entrenched behind the fortresses of monarchy ; nor hurling defiance from the midst of armed legions, nor exulting in the protection of ecclesiastical munitions ; but it is found in the humble and quiet pursuit of its own proper vocations, proclaiming glad tidings to the meek, binding up the broken hearted, giving deliverance to the captives of sin, and preaching aloud the acceptable year of the Lord. This, and only this, is the evil of which it must be convicted, to render it obnoxious to hostile attacks.

One of the first and most obvious advantages, then, which the religion of Christ derives from the union of the North American States, is its extrication from political entanglements, and diminished liability to the designs of infidelity, the tactics of which must be new-modelled and re-constructed, before any successful war can be waged upon the object of its assault—found in so novel a position. For Christianity has nothing to fear from the whole infidel defection of the world, provided the opposition to it proceed upon the ground that it is Christianity. Let it be allowed to appear in its own character, and to occupy its own proper station, and to be judged by its own claims and pretensions, and it asks nothing further. In that case, indeed, it may be stigmatized, by a bold skepticism, as a grand imposition upon the credulity of mankind ; it may be denounced as an instrument fitting only to work upon the ignorant and the vulgar ; it may be ridiculed as a weak and unmeaning expe-

; all this and much more may befall it, even when dis-
d; but for all this, it is prepared. Its brightness remains
fied—the divine impress upon it is not thereby defaced—
t stands forth as the religion of Jesus Christ, proposing and
g the beatitude of mankind, by the augmentation of moral
, and the correction of depravity.

The Bible and its advocates hence gain, in the controversy
with infidelity, an advantage which they have scarcely ever en-
joyed since first they were adopted as the *protégés* of civil gov-
ernment; that is to say, they are reinstated in their primitive
condition; are re clad with their pristine lustre of simplicity and
innocence; are permitted to occupy the consecrated ground
appointed as their dwelling by their great Founder. And how
diversified soever may be the views and opinions of those who
find their religion in this holy book, touching formularies and
speculations, they must all agree, that its aim and end are moral
reformation and happiness. Let its doctrines be believed, its
precepts and prohibitions observed, its spirit and tendency ex-
emplified, and human nature by its control is at once brought
under an ameliorating process. Crime and profligacy begin to
subside; the discord of brothers ceases; revenge and hatred
drop their deadly weapons; sensuality and voluptuousness
begin to blush at their excesses, and to refrain from them; op-
pression and despotism are softened into humanity; and the
fierce passions which produce commotions and wars in com-
munities and nations, are beguiled into repose. The opponents
of such a system must have a difficult undertaking. They
cannot be actuated by benevolence towards their species, inas-
much as the only genuine benevolence breathes from the lips of
that Savior whose name they would expunge from the records
of the world. They cannot be governed by the dictates of
reason, because reason urges and pursues only those plans of
conduct which tend to secure the happiness and to prevent
the wretchedness of their fellow men; and yet such are the
very plans which they labor to subvert. They cannot oppose
Christianity because it is adverse to freedom, and confederate
with oppressors and tyrants; for it is the very basis of all well
defined liberty, and the most certain means of its protection and
preservation. Under the union of our federal republic, which
recognises no religious establishment, the religion of the New
Testament cannot incur the envy, nor provoke the jealousy,
nor offend the pride, nor impinge against the interests, of any

of its infidel opposers. They have here the singular fortune to stand on the side of disorder against order, of licentious indulgence against temperance, of blasphemy against piety, of the spirit of darkness against the spirit of light. This fortune they owe, under God, to that union of the American States, which brings them together as one great nation, defending, in all its parts, and in its combined whole, liberty of conscience and the free enjoyment of private judgment. Under a civil polity like this, infidelity assumes the character of *anti-christianity*. It is compelled to appear as a system which seeks to reverse and repeal the institutes of the gospel, and to deprive human nature of all those helps and remedies for which provision is there made. It is obliged to come forth stripped of all its plausible pretenses, naked and undisguised, to act and maintain the brute, in injury and disparagement of the man. It accordingly signalizes itself by an unholy strife to set up the brute over the man; to reduce reason and conscience, and the whole spirituality of his more exalted part, to the abjectness of a vile subserviency to the carnal and brutal part.

The *anti-christianity* of our country has been for some time past gradually taking this character. It has been descending to greater grossness, and consequently laying aside the refinements and learned speculations of the old deistical school, and verging to the rankness of vulgar apathy towards all that is called God. It has abandoned, in a great measure, the habitations of the learned and intellectual; and is to be found among the half educated, or the wholly uneducated, who, having brought together from a little cursory reading, disjointed scraps and fragments, the miserable sweepings of old atheistic schools, are exhibiting them, in a sort of triumph, as models of reason and sound judgment. But, in truth, the thing which they have compounded and vamped up out of these unsightly relics, is a sort of enervated Epicurism, one of the most hideous and revolting objects that ever infested society; and from that very cause less dangerous to the claims and institutions of the gospel. Such a monster naturally enough leaves the haunts of men, and instals itself among the beasts, and even there finds no congeniality except in the earthliness and pollution of its nature. However shocking this form of infidelity may be, Christianity has the less reason to dread a hostile contact, because it was designed and adapted, by its great Author, to all the occasions and emergencies of such a contact. It was sent into the world with all the requisite

armor to secure and guard it in such a conflict; and is sustained and invigorated by the confidence of success, and final victory. It is very true, that there could scarcely be any two principles more inflexible antagonists than the spirit of evangelical religion, and the unmitigated enmity of the unregenerated nature of man. These are in a state of unconditional antipathy to each other; and they must continue to sustain towards each other this beligerent relation, so long as the one remains unmixed and unso-phisticated, and the other holds its inbred virulence. The son of the free woman must expect persecution and uncompromising hostility from the son of the bond woman. The mind of the flesh is at unalterable variance with the mind of the spirit. But this state of things has been counted upon. It entered into the calculations, and was adjusted by the provident forecast, of Him who said, he came into the world, not for the sake of the righteous, but for the sake of sinners; that he came not to send peace on earth, but a sword. He therefore suited and accommodated his religion to the existing condition of things. That religion, then, asks no more than the bare permission, to meet its opponent single handed and alone. If we may credit an anecdote in English history, this idea existed some centuries ago. Henry the 8th, who at least affixed his name to a book which had been composed in defence of the Romish church, prided himself no little on being presented with the title of "Defender of the Faith." Boasting of this in the presence of the person who was retained as *court jester*, in conformity with the custom of those times, that caterer of jokes and buffoonery is related to have said, "My dear Harry, let thee and me defend each other, and let the faith alone to defend itself." While we pretend not to vouch for the authority of this anecdote, we may still endorse the sentiment, as one of obvious propriety and importance.

Under the state and general governments, all denominations of Christians are placed upon a footing of perfect equality. This is an order of things which corresponds with the whole scheme of Christianity. The Savior of the world rigidly and cautiously guarded against the establishment of honorary gradation and authoritative rank among his followers. The only distinction which he allowed them to claim, was to consist in their singular devotion to his cause; and the only superiority which they were permitted to boast, was to be found in the condescensions of fraternal ministration. The greatest was to be the minister,

the servant to the rest. He explicitly forbade them to assume any jurisdiction over each other, or to acknowledge any master besides himself, or to aspire after worldly titles and honors. The assumption of spiritual power and lordship, is in open contravention to the fundamental provisions of his religion, and therefore savoring strongly of the anti-christian spirit. Hence it follows, that a civil power which recognises no differences among Christians; which protects all, and honors none with special favor; which establishes no creeds nor forms; which compels no tithes, nor tributes; which clothes with power no bishops, nor church dignitaries; which creates no synods, nor councils,—is in most admirable conformity with the anticipations of the gospel economy. It would be manifest injustice to a government so constituted, to say that *toleration* exists in it, for all modes of religious persuasion and practice. Toleration is the correlative of government-religion, which, conferring exclusive advantages upon some predominant name or party, thinks fit to SUFFER the exercise of other modes of faith and worship. It is therefore a term, from which the political constitution of the United States stands in utter abhorrence; but it is well known to the most liberal governments of Europe, which, having achieved their *acts of toleration*, congratulate themselves upon their advancement in the establishment of liberty of opinion. Our Union thus repudiates, as offensive and injurious, an idea, which the most favored nations of the ancient world are glad to cherish and perpetuate.

To estimate the value to Christianity of a government such as ours, we have only to reflect a moment upon the injury which it would suffer from any, even the least, connexion with civil power. Such a union turns religion into a trade, gives occasion to prevarication and hypocrisy, engenders unhallowed strifes and animosities, and imposes a veto on the freedom of inquiry. True religion is contaminated, as soon as the motives of the world, and the sanctions of power, are mixed with it. From such abuses, and very many others, it is happily exempt in this land of freedom. Here it needs not ask for *leave to be*, and, having gained existence, is in no danger from the officiousness of worldly authorities. The authority which it here acquires is found in the spontaneous suffrages of the people, its establishment is to be enthroned in the hearts of those who love it, on account, both of its gracious tendencies, and its inherent dignity and glory.

Under the patronage of our free institutions, the religion of Christ enjoys an opportunity of working itself clear from the sediment of misrepresentation which has been cast into its pure fountain. Jesus Christ has suffered more injurious treatment from those who have attributed wrong motives, and a wrong character, to him, than from those who have even denied his existence. What Plutarch says of the comparative criminality of those who misrepresent God, and of those who wholly deny him, or of false religion and of atheism, may be applied, not inaptly, to the matter before us. *Εγὼ γὰρ ἂν ἂν ἐθέλοιμι μᾶλλον τὸς ἀνθρώπου λαλεῖν περὶ ἐμοῦ ἢ περὶ γεγονέναι τὸ παραπᾶν ἢ μὴ εἶναι Πλάταρχον, ἢ λέγειν, ὅτι Πλάταρχος ἐστὶν ἄνθρωπος ἀβεβαιοῦς, εὐμεταβολὸς, χερὸς πρὸς ὀργὴν ἐπὶ τοῖς τύχεσι, τιμωρητικὸς, μικρολυπὸς.*—Plutarch *de superstitione*. “I would rather men should say, there neither was, nor is, such an one as Plutarch, than that they should say, he is a man of fickle, inconstant, froward, revengeful, and implacable temper.” Those who have imputed to the Savior the design of establishing a perpetual hierarchy, of having the interpretation of his word confided to the exclusive guardianship of privileged orders in his church, of rendering the throne of mercy accessible to the prayers of penitents by means of the intercessions of dead men and women, of authorizing the introduction into his church of rites and ceremonies founded upon the usages of the post-apostolic age, and of leaving to, a so named, *pious discretion*, the power of adjusting to the notions of human convenience, the institutions of his gospel, have done more in the way of injurious detraction from his true character, than they who have openly disclaimed the authenticity of that character. Because, by the former, he is defamed; by the latter, he is denied. The former stab him, under the guise of friendship; the latter, in the habit and profession of open enmity.

It is a fact, undeniable, that the mixed Christianity which began its career at an early period in the history of the church, exerted a powerful influence in maturing and establishing the political systems of modern Europe. It is to be seen, more or less clearly, in the arrangements by which the boundaries and claims of empire were settled; in the negotiations and discussions of diplomacy; in the causes and occasions of desolating wars; in the intolerance of edicts proclaimed under the sanction of kings and emperors; in the bloody persecutions which have dragged from their retirements, and sacrificed to the in-

censed spirit of bigotry, some of the best lives that ever adorned humanity. Men of little reading and observation, who derive crude and hasty opinions from the superficial aspect of things, and much the larger portion of mankind are of this character, constitute themselves judges, and decide at once, that Christianity has a disturbing and pernicious effect upon the interests of the social compact; that is, they assign to pure and unmingled Christianity, the bad and destructive consequences which have resulted from that which has been mangled and debased by many corruptions. How great, then, is the blessing of that government, under which the pure gospel stream may flow on in the limpid beauty and transparency of its own proper nature!

It is now upwards of fifty years since a most eloquent and enlightened friend of American freedom uttered the following noble views and wishes, on the subject about which we are now writing. Speaking of religious establishments, he says: "Christianity is disgraced, and all religion comes to be considered as a state trick and a barbarous mummery, when united with civil government. What have the powers of the world to do with such a religion as that which rests its authority on the power of God, makes us the subjects of a kingdom that is not of this world, requires us to elevate our minds above temporal emoluments, and to look forward to a state beyond the grave, where a government of perfect virtue will be erected under that Messiah, *who has tasted death for every man*? It disclaims all connexion with them; it made its way at first in opposition to them, and as far as it is now upheld by them, it is dishonored and vilified. May Heaven soon put an end to religious establishments. The world will never be generally wise, or virtuous, or happy, till these enemies to its peace and improvement are demolished. Thanks be to God, they are giving way before increasing light. Let them never show themselves in America. Let no such monster ever be known there, as **HUMAN AUTHORITY IN MATTERS OF RELIGION**. Let every honest and peaceable man, whatever be his faith, be protected there, and find an effectual defence against the attacks of bigotry and intolerance. In the *United States* may **RELIGION** flourish. They cannot be very great and happy if it does not. But let it be a better religion than most of those professed in the world. Let it be a religion which enforces moral obligations, not a religion which relaxes and evades them,—a tolerant and

benevolent religion,—not a rage for proselytism ; a religion of peace and charity,—not a religion that persecutes, curses, and damns. In a word, let it be the genuine gospel of peace, lifting above the world, warming the heart with the love of God and his creatures, and sustaining the fortitude of good men by the assured hope of a future deliverance from death, and an infinite reward *in the everlasting kingdom of our Lord and Savior.*”* The Constitution of the United States had not been framed at the time when these sentiments were expressed ; they, therefore, had respect to the liberal provisions for the exercise of perfect liberty in matters of religion in the constitutions of the individual States. In general, these coincide with the federal Constitution, and thus act in full consent and harmony with that noble instrument. They all agree in treating every religious sect and persuasion with the same indulgent spirit, and in forbidding all invidious distinctions. Under all, the expansive power of true religion ceases to be cramped ; and proceeds directly to the work of mercy which it proposes to perform, for the bettering of human nature. It should be remembered, that the evangelical dispensation is a scheme of beneficence, intended, not for one age, nor for one nation, nor yet for many ages and many nations ; but for all ages and all nations. When left to its unconfined and unrestrained operation, it develops the energies and exalts the powers of our common nature. It is the grand restorative for distempered humanity, and must be left entirely free, in order to produce the salutary effects designed by its Author. Whilst it ascends no political platform, it is capable of forming and sanctifying the moral powers of those who do occupy those eminences.

Evangelical religion has obtained a strength and permanency in the United States, incomparably beyond that of any other region in the world ; and should our nationality be preserved, and the present Constitution of the Union remain, to protect and perpetuate the integrity of that Union, we may cherish the hope, that our land will become the theatre on which the final and glorious developments of Christianity will be made. But it is manifest, that this consummation, to be so devoutly desired, must depend, in a great degree, upon the proper coherence of all the members of our great Union. This great body, with so many constituent parts, continuing firm, vigorous, and

* Dr. Price.

erect ; united by ligaments and articulations, and vital in healthful action, even to its remotest extremities, will act with an authority and gesture, and speak with an eloquence and magnanimity, which shall overawe all the attempts and aspirings of religious ambition. The humble and the good, the prayerful and the self-denying, will have praise. Those who are most successful in exemplifying the principles of the gospel, and in embodying it in the living personifications of holy conduct, will be deemed the most deserving men, the most useful members of society, the most estimable citizens. This reasonable anticipation is already in part verified. The established religion which this country knew in its colonial days, was the Church of England. The clergy of that period, with a few exceptions, were preëminently secular, and deficient in true piety. Many of them were openly profligate. But since the abolition of their establishment, and the organization of the Protestant Episcopal Church upon the basis of the Church of England, under the equal laws and institutions of our Union, ministers of the gospel in the Episcopal Church are not behind their brethren of other denominations in piety and exemplary conduct. There is an undoubted tendency towards the holiness and purity of true religion among all denominations ; and for this obvious reason,—when the people have the power of choosing and deciding for themselves in matters of religion, they turn from the remiss and immoral, to those who steadily cultivate and honor the virtues.

Foreigners who pass hastily through our country, and even those who are at some pains to ascertain the truth as to the state of Christianity among us, have made most inadequate reports ; and, in many instances, have contradicted well known facts. Out of the mass of that rubbish which has been thrown in upon us, under the general name of travels and journeys through the United States, it would be difficult to select an article, here and there, which does not contain its full quota of falsification on the subject of religious opinion and practice. They have allowed themselves to be drawn into this sorry custom, by selecting one or two denominations of Christians for description, whilst the remainder have been overlooked ; and from the few, they have ventured to form an opinion of the whole. English travellers, especially, have incurred this mistake ; and have, in consequence, made most unfair representations of the state of religion, as well as of other things.

The religions which have been introduced into this country from the other hemisphere, are, without doubt, greatly improved by transplantation, both in their spirit and practice. Here they have been liberalized; have been divested of their uncouth garb; and have become more mannerly, and, may we not add? more neighborly towards each other. In regard to each other, they have lost much of their repulsion, and have gained in the attributes of an amiableness naturally attractive. Still there is room for greater improvement in this respect; and, without venturing to press the doctrine of reformation so far as to incur the imputation of belonging to that class,

Who think religion was intended
For nothing else but to be mended,

we may exhort and encourage all our fellow Christians to a further relaxation of sectarian rigidity. To be too exact and uncompromising upon minor points, is not the way, either to become happy ourselves, or to make others so. We can never tell what allowance to make for those who differ from us in some particulars, until we place ourselves as nearly as possible in their condition,—to hear with their ears, and see with their eyes, and judge with their understandings. Such a mutuation of individualities would have a powerful effect in softening the asperities of party spirit, and in bringing all Christians to one mind in the fundamental principles of their creed. We are much deceived, if it be not one of the beneficent tendencies of our republican Union to allay the heat of party jealousy in religious affairs, and to bring into harmonious consent all the friends of the Redeemer.

The propagation of Christianity, we trust, is destined to find peculiar facilities under the great Union of our States. Missionaries sent from any of the religious establishments of the old world, have not the same advantages in propagating the gospel, as those have who proceed from us. The American missionary has no politics to mingle with his gospel,—no civil restrictions to cramp him,—no ecclesiastical orders to consult. He leaves his home at the command of his Savior, is impelled by the sublime passion of saving souls, meets the events and casualties of his self-denying life, in humble reliance upon the supports of that grace which beautifies all his successes, and consoles all his failures. The missionary of an established church is also a man of holy ardor, and of pure motives; but

whilst he labors for the spiritual good of a perishing world, he must have an eye to the establishment at home,—must sustain in his mind the recognition of church authorities as enforced by the sanctions of law,—and must conform to those formulas which that law has rendered binding and imperative upon all. We feel, therefore, that we make no extravagant calculation, when we conclude, that the Providence of God has constructed the American government with special reference to the great purposes of evangelism. In this view it is, next to the blessing of redemption itself, the greatest mercy that the Divine Being ever conferred upon the human race. Since man existed on the earth, there has been no social or civil compact, no form of political combination, which, for diffusiveness of substantial good, for beneficent adaptation to the development of all that is exalted and grand in rational nature, and for the accomplishment of the most cheering destinies of the human race, can be compared with it. The prayer, then, that it may continue unchanged in its essential principles, unshaken in its hold upon the best affections of our countrymen, undisturbed by ambitious factions and conflicting interests, uncontaminated by the corruptions of luxury and irreligion, must find a hearty AMEN in the breasts of all philanthropists throughout the world. The man or men, who could deliberately stretch out an impious hand to sever the bonds of such a UNION, we trust in God, are not yet born; and should any conception, engendered in the womb of futurity by the restless lust of hell, be likely to struggle into being, at any period, however distant, we look to the goodness of God for its interception before it shall have reached the light; and for the infliction of the blight of an eternal abortion upon the unformed monster.

We have allowed ourselves but little space for noticing Dr. Brownlee's book on the Roman Catholic religion. The running title of it is, "*Popery, the Enemy of civil and religious Liberty,*" and the discussion is declamatory rather than argumentative. We shall lay before our readers a summary of his work, and afterwards will express our opinion as to its success. The Introduction, which seems designed to exhibit the importance of the whole subject, and to set forth its concerning magnitude, extends through eighteen or twenty pages. In a large portion of this, the author, we presume, personates the Roman Catholics, and causes them to develop their nefarious plans

against American liberty. We take the following extract as a specimen :

“We can approach these Protestant republicans, under a mask which will effectually lay every suspicion to rest. We shall assume the imposing attitude and sanctity of *religion*; we shall place ourselves before them as *the church of God*. We shall then be *legally protected*. Under the holy veil of most religious and devout ceremonies, we can find *legal protection* for any course of conduct we shall choose to adopt. Should our operations happen to appear *wholly political*, and our priests *busy interferers in politics*, we can soon silence the illiberal fanatics, by louder and more earnest claims to exclusive holiness. Can men, such as our priests, so immaculate and heavenly as they are, in soul and body, that they will not even stoop to the *unholy earthliness of marriage*, ever be conceived capable of dabbling in vile politics; or of ever thinking of any thing on earth but the good of their flocks! We may not *soon* be the *majority*; but we have it in charge from our masters in Vienna and Rome, to watch the two great political parties here: we are not to care for the one or for the other, on any conscientious preferences of either of these sturdy republicans. We are of neither party in our principles. We care not which predominate in the mean time. Our faithful Jesuits are instructed by their masters, simply to applaud, to the heavens, that party alone which is, for the time being, in power; or that party that will offer the best terms to us, and give us the greatest facilities of promoting our mission from Vienna and Rome. Our object prescribed to us is *gradually to ruin both of the American parties!* Whatever party now, or in future, shall favor and caress us, and prove their liberality, by placing our partisans in offices of emolument and power; and by aiding our peculiar institutions, by liberal contributions, from their own private purses, or from the public purse, —that party we will, *as a body*, sustain by our votes; and we will laud them to the skies, as the only liberal and enlightened republicans!

“And it is not for nothing that we boast of the *unity* of Holy Mother. This *unity* is a potent political engine. No Protestant sect has this *unity* of ours. We move in a *body*—*one religious and political body*, on a small scale, or a national scale. In a state, we all move as the priests bid us; and we and the priest move as the bishop bids us. On a great national question or vote, the archbishop moves all the bishops—these, the priests; and no Catholic will ever dare disobey the priest, in temporals or spirituals! Each of the great

American parties knows this invincible result of our UNITY! And the leaders of each know how to move us, *as a body*, at the polls!"—pp. 24, 25.

This extract, taken in connexion with what follows, of the same character, reminds us of the ill-judged caution and suspecting vigilance which we have sometimes witnessed in those to whom had been intrusted the care and direction of children and minors. In their zeal to guard against particular evils, or in their abundant apprehension of them, they ventured upon predictions and denunciations which peradventure suggested, and almost invited, the very mischiefs so strongly reprobated. To be always harping upon the practicability of a pernicious enterprise, is the very way to arouse the desire of it in depraved minds. It is true the author may allege, that in extorting from Roman Catholics their plan of action by this dramatic representation, he intends to call the attention of Protestants to those plans, and thus to urge them to the means of their frustration; but this does not excuse the imprudence of exhibiting the very points at which *we* consider ourselves most defenceless, and those most likely to gain an advantage. Besides this, we consider it not a little doubtful, whether our author's representation corresponds with facts. It has never yet come to our knowledge, that the Roman Catholics were ever very strongly united at the polls. They, like others, are found in all the political divisions which are in the habit of agitating our large communities in times of elections; and if they have been so in times past, and are still so, there is reason to believe, that they will be so for the time to come. We certainly would not deem it either safe or proper, to suggest to them what they may effect by combinations at the polls. We are far from having any sympathies or symbolizations with the Roman Catholic religion. We are hearty Protestants, and hope to remain so. But if the ideas in the former part of this review, on the influence which American freedom exerts upon Christianity, be well founded, then that *monster, Popery*, when introduced into our political confederation, loses all its horns. If our Republic holds out, those horns can never grow in it.

Dr. Brownlee attempts to prove, that *Popery* is a dangerous enemy to our republican institutions, because it stands opposed to religious liberty. That it is injurious to religious liberty, he contends, because, 1st, the circulation of the Scriptures in the vulgar tongues is expressly forbidden by a canon of the

Council of Trent, and Bible societies have been fiercely denounced by two popes within a period comparatively recent. And, 2dly, because it (popery) is of an immoral tendency,—uprooting the very foundations of virtue and integrity, by the abuses of the confessional, and the licentious doctrines current in popish communities. A third reason is, that Roman Catholic priests, as a whole body, are under a solemn oath of allegiance to a foreign prince, and, therefore, cannot but be hostile to other political powers. We place before our readers the annexed paragraph from the Doctor's book, in proof of the charge, that the Roman priests, as a body, are bound to a foreign prince:

“ The priest's oath contains this clause:—‘ Omnia a sacris, &c.—All things defined by the canons, and general councils, and especially by the synod of Trent,’ [and these have declared the pope their absolute sovereign in temporals and spirituals,] ‘ I undoubtedly receive, and profess; and all things contrary to them, I reject, and curse,’ &c.—‘ And this Catholic faith I will teach and enforce on my dependents and flock.’ See Bulla P. Pii. IV.—The popish bishop's oath begins thus:—‘ Ego ab hac hora, &c.—I, from this hour, will be faithful and obedient to my Lord, the pope,’ &c. And he is as much a *temporal* prince, as a *spiritual*. And this is the closing sentence: ‘ To the utmost of my power, I will observe the pope's commands,’—temporal, of course, and spiritual, for so the pope explains *his own* oath,—‘ AND I WILL MAKE OTHERS OBSERVE THEM: and I will impugn and persecute all heretics, and all rebels to my Lord, the pope.’ ” See *Pontif. Roman. De consec. elect. in Episcop.*, p. 57.—pp. 55, 56.

The assertion that popery imposes restraints on religious liberty, is supported, 4thly, by the alleged fact, that it is the uncompromising enemy of popular education. The proof of this position is found, in the author's opinion, in the general ignorance of the common people in Catholic countries, as compared with the intelligence and intellectual superiority of the same class in Protestant countries.

In the fifth chapter of his book, Dr. Brownlee maintains, that the rite of baptism, as abused by the Roman Catholics, is made a powerful engine for enslaving the people. This is delicate ground for a Pedobaptist; and if we be correct in our apprehension, *popery* will retort the charge upon its vehement and impassioned assailant, with no little effect.

“By his baptism,” says our author, “every Roman Catholic is constrained to forswear his rights, and liberty of conscience. In proof of this, I need only refer my reader to the decree of the Council of Trent, session 7th, canon 8 and 14, on baptism. ‘Si quis dixerit, &c.—If any one shall affirm, that the baptized are free from all the precepts of holy church, written, or traditional, so that they are not obliged to submit to them of their own accord, let him be accursed!’ ‘Whoever shall affirm, that, when these baptized children shall grow up, they are to be asked whether they will confirm the promise made by their godfathers, in their name, in baptism; and that, if they say they will *not*, they are to be left to their own choice, and are *not to be compelled* (cogendos), *in the mean time, to lead a Christian life, by any other punishment than exclusion from the eucharist, and the other sacraments, until they repent, let him be accursed!*’

“Thus, every member of the Romish church is solemnly bound to believe, that all baptized persons are liable to be *compelled to be, and to remain*, the spiritual subjects of the Italian pope, under civil pains and penalties! And thus, as one has observed, ‘the Council of Trent has converted the institution of baptism into an indelible brand of slavery.’

“Hence the true secret, why ‘Holy Mother,’ by a marvelous stretch of apparent liberality, does actually recognise the baptism of all—even of *us heretics!* The validity of Protestant, and even lay, baptism, Bellarmine advocates with much show of liberality. See his book *De Sacramentis in genere*. Lib. i, cap. 27. Now, those half Protestants who conceive this to be an irresistible act of generous courtesy, and, in their turn, as generously recognise the papal right of Romish baptism, ought to be disabused on this matter. So far from being an act of liberality, it is an act introductory to unbounded slavery and violence. By baptism, as they hold, man is made a *Christian*, that is, a *spiritual subject of the pope!* Being thus made a subject, nothing can set him free—say they—from his allegiance to Rome and popery. Every baptized person she claims as her slave, wherever they may be found; and every baptized person in apostacy from her, she dooms to indefinite punishment, till he bows his neck, and submits to her laws, unconditionally. But, if those who are *not* baptized, do fall into her hands, she cannot, even by her own sanguinary laws, punish, until she has *compelled* them to be baptized. Hence, she recognises our baptism, and that of all heretics, simply for this reason, that, anticipating the recovery of her lost power over us, she can thence make summary work with every one of us!

“This is no idle or gratuitous supposition. I refer my readers, for proof and illustration of this, to the history of the pope’s treatment of the Moors and Jews, in Spain. He could not bring them under the reach of the inquisition, because they were *not baptized*; and, therefore, were not the pope’s spiritual subjects. By means of an army of priests sent out, and the troops of the priest-ridden monarch of Spain, the Moors were actually *forced* to be baptized, by hundreds of thousands. Then, on ‘their relapsing from Christianity,’ they were formally delivered over to the infernal inquisition.

“These forced baptisms, and the consequent claims which the pope set up over ‘his slaves,’ caused the death of *one million five hundred thousand Moors*, and, on the most moderate calculation, that of *two millions of Jews*! See Dr. M. Geddes’s *Tracts on Popery*, vol. i.”—pp. 86—88.

There is extant a tract, the production of a learned Baptist, Dr. Gill, under the following title,—“*Infant Baptism the Ground and Pillar of Popery.*” Is not infant baptism, as maintained and practised among our Protestant brethren, liable, in a qualified sense, to the very objection which the foregoing statement exhibits against popish baptisms? It is very true, that Protestant Pedobaptists do not apply any coercive measures to secure the performance of those baptismal obligations which are assumed in behalf of infants when receiving the rite. They leave the matter to the future conscience, and to the pious reflections, of all the parties concerned. But it should be remembered, that the transaction is one that binds parents and sponsors under solemnities equivalent to an oath, to a course of discipline which the baptized infant may not approve on reaching years of maturity. Baptized infants, in the view of Pedobaptists, are made, in some sort, members of Christ’s church. Without their consent, without even their consciousness, they are laid under a responsibility, of which they are informed, when it is too late to decline. They are then told, that there is no alternative for them, betwixt unconditional compliance with their baptismal obligations, and open defection to the enemies of Christ. Is not the imposition of religion upon them during that unrefusing age an invasion of their rights? Is it not an undue restriction upon their personal liberty? Does it not forestall the rational freedom of the mind, in deciding purely for itself in all those interests that relate to the coming world?

But this is not the only nor even the chief point, in which infant baptism coincides and symbolizes with popery, and thus

helps to shore it up. Dr. Woods, of Andover, says, that infant baptism is not expressly taught by any direct passages in the New Testament, and that it must therefore be proved in some other way. The learned Neander says, neither our Lord nor his apostles ordained infant baptism; and therefore he proceeds to find it in some other way. All who have ever written in defence of it, have strained hard their vision to find it in the New Testament, and, after all, have told their readers to look for it some other way. The popish doctors wisely discontinued the vain search for it in the Scriptures, and submitted the decision of the question to their councils,—and there it is to be found, from the Council of Carthage, A. D. 250, to the Council of Trent. So that, in sober truth, the infant baptism of Protestants, and the infant baptism of Roman Catholics, stand upon one and the same foundation, namely, the authority of Fathers and councils. What a coincidence! Thou, therefore, that teachest the enslaving tendency of infant baptism, shouldst surely teach thyself and thy brethren. Neander contends, that infant baptism is one of the spontaneous developments of Christianity acting upon human nature. See his *History of the Christian Religion*, vol. i, page 361. May not the Roman Catholic say, that the pope, and the authority of councils, and all the canons ordained by them, are the spontaneous developments of Christianity? Dr. Brownlee himself appears to be aware, that Protestant pedobaptism is auxiliary to popery. He says:

“Hence the true secret, why ‘Holy Mother,’ by a marvellous stretch of apparent liberality, does actually recognise the baptism of all—even of *us heretics!* The validity of Protestant, and even lay, baptism, Bellarmine advocates with much show of liberality. See his book *De Sacramentis in genere*. Lib. i, cap. 27. Now, those half Protestants who conceive this to be an irresistible act of generous courtesy, and, in their turn, as generously recognise the papal rite of Romish baptism, ought to be disabused on this matter. So far from being an act of liberality, it is an act introductory to unbounded slavery and violence. By baptism, as they hold, man is made a *Christian*, that is, a *spiritual subject of the pope!* Being thus made a subject, nothing can set him free—say they—from his allegiance to Rome and popery. Every baptized person she claims as her slave, wherever they may be found; and every baptized person in apostacy from her, she dooms to indefinite punishment, till he bows his neck, and submits to her laws,

unconditionally. But, if those who are *not* baptized, do fall into her hands, she cannot, even by her own sanguinary laws, punish, until she has *compelled* them to be baptized. Hence, she recognises our baptism, and that of all heretics, simply for this reason, that, anticipating the recovery of her lost power over us, she can thence make summary work with every one of us!"—pp. 87, 88.

The papal recognition of baptism administered, no matter how, nor by whom, is seen by the sagacity of our author to be a popish device; and if Dr. Gill's notion be correct, Roman Catholics have reason to glory in the infant baptism of Protestants. Baptists, who, we trust, sincerely love their Protestant brethren, have always contended, that the Reformation from popery was incomplete, without the abolition of infant baptism, of civil establishments for religion, and of clerical superiority.

We have only space for submitting to our readers the following sample of the style and temper of Dr. Brownlee's book:—

"The whole system of popery is a monstrous anomaly in the moral and political world. Seizing advantage of the darkness in which it envelops its votaries, it imposes on them a fabulous mythology of saints, relics, and mass-worship. In the place of Christianity, is substituted a system of ludicrous fictions; ridiculous adventures of ridiculous saints. Traditions and lying wonders, are put in the stead of 'the truth as it is in Jesus;' the most despotic canons and dogmas, in the stead of the pure law of God; crude and puerile rites, and arrant buffoonery, in the place of the solemn sacraments of God. An insufferable yoke of bondage is substituted for the holy services of the sanctuary. A worldly kingdom of spiritual politicians, who, guiltier than African slave dealers, 'traffic in the souls of men,' is reared, instead of the kingdom of our Redeemer, 'which is not of this world.' A conclave of truculent tyrants, and mere men of pleasure, are put in the place of the unassuming ministry of Christ!

"Its government is a no less singular anomaly. It is neither that of man, nor that of angels: it is neither spiritual nor civil: it is a monstrous union of state and church. Hence the inspired writer gave it the name of *THE BEAST*.

"In its pathway to supremacy, and in every act of its politico-ecclesiastical despotism, it has exhibited one continuous course of treachery, perfidy, cruelty, atheism, war, massacre! It has long ago reached the climax of *THE GRAND APOSTACY*."—pp. 131, 132.

As a writer, our author is bold, fervid, and sometimes strik-

ingly eloquent. His strain is hot and impetuous, and to appearance even vindictive. He is an industrious collector of facts, which he heaps up without much regard to their relevancy; and from which he reasons with more rapidity than conclusiveness. He is abundantly successful in proving, that "*popery*" has never been in the habit of losing a good opportunity to aggrandize itself; that it has always stood ready to connect itself with civil power; that it is exclusive and intolerant in its pretensions, insinuating and insidious in its plans and machinations. All this, and much more, he has, *pro parte virili*, ably demonstrated. But whilst he shows, beyond all contradiction, that popery has made, and would still make, a bad use of power, he does not vindicate Protestantism from liability to the charge of doing the same thing. He does not make it appear, that any denomination of Protestants, who might chance to have a decided political ascendancy, would not be tempted and actually betrayed into abuses which might become flagrant and destructive. Does he forget the gentle temper of Elizabeth, and James, and Charles, towards the Non-conformists and Dissenters of Protestant England? If his memory does not serve him, he should read, without delay, Baxter's Life and Times, and Brook's History of the Puritans. The *saints* of those times thought it no great matter to shed each other's blood. Even the heavenly spirit of Baxter himself was so tried and provoked by the pertinacity of the Baptists, as to think that immersion in blood would be a wholesome discipline for them. The colonial history of our own country presents many edifying examples of ill-used power in the hands of Protestants. The truth is, human nature is at best a popish sort of thing,—prone to erect itself into a supreme arbiter, eager to gain the ascendancy, ready to "*deal damnation*" upon every foe or rival, and studious of preëminence even in that religion which teaches humility and self-denial. The pope of human nature, and the pope of Rome, must be met and opposed; not with vilifying epithets and exaggerated criminations; not with inflammatory appeals to the passions and acrimonious disputation;—but with the light of sober truth; with the prayerful assiduities of Christian charity and benevolence; with Bible doctrine and Bible practice; "*by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left.*"

ARTICLE III.

WHEWELL'S ASTRONOMY AND GENERAL PHYSICS.

Astronomy and General Physics considered with reference to Natural Theology. By the REV. WILLIAM WHEWELL, M. A., Fellow and Tutor of Trinity College. Cambridge. 1 vol. 12mo. pp. 284.

THE volume named at the head of this article is one of a series of works, under the general title of the Bridgewater Treatises. The circumstances under which they have been brought before the public, are as follows. The Right Honorable and Reverend Henry, Earl of Bridgewater, who died in February, 1829, left, by his last will, in the hands of the president, for the time being, of the Royal Society of London, the sum of eight thousand pounds sterling,—about thirty-five thousand dollars,—to be paid over to the person or persons, who should be by him appointed, “to write, print, and publish, one thousand copies of a work, *On the Power, Wisdom, and Goodness of God, as manifested in the Creation; illustrating such work by all reasonable arguments, as for instance, the variety and formation of God's creatures in the animal, vegetable, and mineral kingdoms; the effects of digestion and thereby of conversion; the construction of the hand of man, and an infinite variety of other arguments; as also by discoveries, ancient and modern, in arts, sciences, and the whole range of literature.*” It was, moreover, the desire of the testator, that the profits arising from the sale of works so published, should be paid to the authors of said works.

In the execution of this important trust, the then president of the Royal Society, Davies Gilbert, Esq., requested the assistance of the archbishop of Canterbury and the bishop of London. It was deemed by them proper, in order most effectually to secure the object of the munificent testator, to appoint eight gentlemen of distinguished attainments, to write and publish separate Treatises on the following subjects: 1. The adaptation of external nature to the moral and intellectual constitution of man;—2. The adaptation of external nature to the physical

condition of man;—3. Astronomy and general physics;—4. The hand, its mechanism and vital endowments, as evincing design;—5. Animal and vegetable physiology;—6. Geology and mineralogy;—7. The history, habits, and instincts of animals;—8. Chemistry, meteorology, and the functions of digestion.

This important series of works, with the exception, we believe, of the sixth, has been given to the public. Considered as a *series*, we shall make but a single remark respecting them. It is, that the several topics are not sufficiently distinct. Thus, "General Physics," specified as a branch of the third Treatise, includes the subjects of the second, a part of the fourth, all the fifth and sixth, and a part of the eighth. *Mechanical philosophy*, in general, instead of *general physics*, appears to have been intended. Again: "Animal Physiology," which is put down as a branch of the fifth Treatise, includes a part of the fourth, seventh and eighth Treatises. The unavoidable consequence of this faulty arrangement of the topics is, that the same subject must be discussed by three or four different individuals. In perusing the several volumes, the reader may therefore expect to find a great amount of repetition. It must be admitted, however, that this circumstance, while it diminishes the general value of the series, tends to the completeness of each separate Treatise. Still, as many persons will doubtless wish to furnish themselves with the whole set, we cannot but regard the arrangement as injudicious and faulty. This defect, however, has reference to the general arrangement only, and does not affect the value of the separate Treatises. Of these, we may say, that several of them, at least, bear marks of extensive knowledge and profound thought; and if we might venture to express an opinion of what we have but very cursorily examined, we should say, that as a whole, they form a truly valuable addition to the literature and science of natural theology.

Before we enter upon the analysis and discussion of the work before us, we shall offer a few remarks upon the foundation of the argument from nature in proof of the Divine Existence.

It is commonly said, that *design proves a designer*. True; but this, in respect to one who doubts the Divine Existence, is an assertion to no purpose. It takes for granted the very thing to be proved, viz., that those arrangements in nature which manifestly subserve particular ends, are the effects of design;

and that the mere fact of the existence of those arrangements presupposes the existence of an intelligent, designing agency. And hence, the whole labor of proof must consist in showing, that those arrangements are such as to force upon beings endowed with reason, the admission of *design*. That there are very many instances of striking *adaptation* of means to ends, is manifestly undeniable. The most thorough-going skeptic, who doubts the reality of his own existence, and the truth of that testimony which is borne by his senses to the existence and qualities of things without him, cannot possibly doubt, that there are very many appearances of *special adaptation*, however he may choose to account for it. The argument from nature, in proof of the existence of God, rests, we think, upon the truth of the following proposition:—*From the constitution of the human mind, the perception of SPECIAL ADAPTATION of means to ends, in the arrangements of nature, suggests the notion, and induces the belief, of an intelligent and designing Author of such adaptation.*

To illustrate what we mean by *special adaptation*, we say, that the nature and laws of light, and the nature and laws of all other matter, which in any way affects the human eye, being as they are, the human eye is *specially adapted* to the purposes of vision. And the speciality of it consists in this, that it comprises all which can be seen to be necessary, and nothing which can be seen to be superfluous. The most thorough acquaintance with the principles of mechanism and the science of optics, can neither discover any thing defective in its several parts, nor suggest any improvement in its several adjustments. But let us recur to some of the more remarkable characteristics of this organ, which illustrate this idea of adaptation, and are, as we say, proofs of design:

1. The *position* in the upper and front part of the head. This is clearly a most convenient arrangement. If the eye had been placed on the top of the head, or on the back part of it, or in the hand, or in a hundred other positions, which it might have occupied, the purposes of vision would have been but very imperfectly answered. If the eye had looked in any other direction, it would have been very important to change the direction of the hands and feet, so as to preserve the correspondence. Some alteration, too, would be necessary, in the structure of the spinal column, so as to make it bend to accommodate

the hands, which we will suppose to have been accommodated to the eye. In fine, if the eye takes a new position, we must evidently re-construct the figure throughout, so as to secure the requisite *adaptation*, without which its utility must be much impaired. Now there are a hundred places which the eye might have occupied as well as the one in which we find it, and, independently of *design*, it could not be said to be more likely to find its present place than any one of the hundred. Yet, somehow or other, it has found its way to the very spot, which a comprehensive wisdom would have assigned it. This is special adaptation.

2. The adjustments for *motion*. The eye might have been thrown into its present place, and left without the power of motion. For surely it could not be pretended, by any one who rejected design, that the eye fell into that place because the adjustments for motion already existed there. If these adjustments had occupied any other position, they would have been useless, and the eye would have been comparatively useless, without them. But, being as they are, the construction and positions of the one are precisely adapted to the uses of the other.

3. The adjustments for *distance*, without which the range of *distinct vision* must have been very much restricted. In the present organization, this object is secured, most probably, by a motion in the crystalline lens. But the means for producing this motion are quite unconnected with the several muscles which give motion to the globe of the eye. This accommodation of the lens to the particular distance of the object, is an instance of striking contrivance. It is worthy of remark, also, that, from its peculiar structure and office, a very small change in the position of the lens, corresponds to a very large change in the distance of the object.

4. The adjustments for *quantity of light*. That state of the eye which is best fitted to see well in the obscurity of twilight, would become intensely painful, if exposed to the splendor of the mid-day sun. Of this fact most persons have had sufficient intimations, in passing suddenly from the dark into a room strongly illuminated. This inconvenience is avoided, by a beautiful provision for contracting and dilating the pupil. The world being constituted as it is, we could not be accommodated with an unvarying uniformity of illumination. We must pass through the various degrees of it, from mid-day splendor to mid-

night darkness. Without this provision for opening the pupil, to receive more abundantly the faint light, and closing it up to exclude more effectually the strong, the eye, so far from being a perfect instrument for vision, and the source of boundless gratification and never ceasing joy, would have been the occasion of intense pain. The adaptation in this case is very obvious; and the mechanism by which it is effected is extremely simple and beautiful. Yet the radiant and circular muscles of the iris do not appear to be at all necessary to the existence of the other parts of the eye. They might have existed without the eye, or the eye without them: or they might have occupied a thousand different relative positions. But it is manifest that every other relative position would have been either fatal, or very inconvenient, to the purposes of vision. The iris is rightly constructed, and put in the right place, and always moves at the right time and in the right way. This is certainly an admirable arrangement, and has, moreover, very much the appearance of design.

5. The arrangement of the principal *humors*. The aqueous humor is in front of the iris, the vitreous behind the crystalline lens. How this particular arrangement came to exist, is one question: whether or not it is a good one, is another. Whatever difficulty may be thought to embarrass the former, there is certainly none in respect to the latter. If the vitreous humor had been placed in the front part, it would have interfered with the motion of the iris: if the aqueous had been placed in the back part, there would have been nothing, or at least nothing adequate, to support the crystalline lens, and secure it in its proper place. The former change would have impaired vision,—the latter would have destroyed it.

6. The apparatus for *lubrication*. The external coating of the eye would soon become dry, hard, opaque, and covered with dust, were it not frequently moistened and wiped. For this purpose, lachrymal glands, situated in the upper lid, secrete the lubricating fluid, which serves, perhaps, the double purpose of a purifying wash and a healing ointment; and the lid, with unceasing assiduity and care, spreads it over the exposed and delicate membrane of the cornea. The adjustment of the glands with respect to the lid, and the lid with respect to the eye, are instances of very obvious adaptation. But this is not all. Provision is made for secreting not merely fluid enough to moisten, but copiously to wash the eye; and there is then a fur-

ther and most beautiful provision for conducting the fluid, after its office is performed in the eye, by a capillary tube, to the interior of the nose, where it answers, perhaps, other useful purposes in the system.

7. The *size*. It will not be pretended by any one, that the *convexity* of the crystalline lens depends in any way upon the size of the eye. These two things are quite independent of each other. The eye might have been larger without affecting the curvature of the lens, or the lens might have been different without affecting the size of the eye. Yet if either were altered, so as to disturb the present relation between them, every object would appear blurred. Long-sightedness and near-sightedness would not then be the exception, but the rule. In fixing the size of the eye, account was evidently taken of the curvature of the lens.

8. The correction for *spherical aberration*. In using a single convex lens, like that of the eye, if any considerable portion of it is exposed to the light, the rays are not properly converged to a point, and the image is blurred and imperfect. This imperfect concentration of the rays at the focal point, is called spherical aberration. It was at first found to be a great difficulty in the construction of telescopes and microscopes; and was, at length, after many trials and failures, obviated by using, instead of a single lens, a compound one made of glasses of different curvatures. How is this difficulty obviated in the case of the eye? By double lenses and different curvatures? By neither of them; but by a simple and beautiful contrivance, which human skill has not yet been able to imitate,—that is, by making the central portions of the crystalline lens of a higher refractive power than the edges.* In the whole range of physical relations, there is scarcely any thing more strikingly and beautifully adapted to its end than this method of correction.

9. The *swivel joint* of the neck. This joint connects the bones of the head with the spinal column. It is the only swivel joint in the human frame. Its office is to secure a free rotary motion of the head, and thus facilitate the purposes of vision. This swivel joint, and the eye, are perfectly distinct organs. Nor can it be pretended, that the existence of the one is in any respect dependent upon the existence of the other. Yet the furniture of the eye would be incomplete without this joint, and

* Brewster's Optics, Pt. 3, ch. 35.

this joint would be comparatively useless without the eye. Though independent in organization, they are admirably adapted to each other. Is it possible to doubt, that the purposes of vision were contemplated in the structure of the joint, and in its location? Why a deviation from the more usual form, and the construction of one, and only one, swivel joint, in the system? and why this a connecting link between the head and neck, rather than between the hand and arm? The plain matter of fact is, this kind of joint would not answer any where else, and no other kind of joint would answer here. The right kind of joint is in precisely the right place. This is manifestly the result of contrivance and design.

10. We may add, lastly, the provision for the *security* of the eye. To answer its purpose, it must be delicate; and being delicate and liable to injury from the slightest causes, it must be attended with some extraordinary provision for *security*. We accordingly find it, not occupying an angular position, nor exposed upon a plane surface, nor protected by integuments and muscles merely, which, though numerous and strong, would prove a very inadequate defence against external violence, but deeply imbedded in the strong bones of the head and face. Yet between these bones and the globe of the eye, there is no more connexion than between the fortification and the army within it. The globe of the eye is in fact separated from the surrounding bones, by a thick intervening layer of a soft, fatty substance, the effect of which, to say nothing of its design, is to prevent the jar and vibration of the bones from being transmitted to the delicate membranes and tissues of the eye.

Such are some of the more important arrangements of the eye, which may serve to illustrate the idea of *special adaptation*. The question now is, does special adaptation necessarily imply design? We may answer this, by asking others fitted to elicit the testimony of human reason on the subject. Does the construction of the telescope, of necessity, imply design? Or, in other words, is every man so constituted, that he cannot avoid believing that the telescope had a designer? Such we must think to be the constitution of human nature, and such will probably be the universal confession. Compare now the eye with the telescope. In the beauty and perfection of its mechanism, in the skill of its adjustments, in all the properties and provisions which enter into the notion of excellence, how far superior is the eye to the finest telescope in the world!

The one is unfinished, unwieldy, and rude, compared with the other. There is, indeed, one important provision in the telescope, which the eye wants; namely, the correction for *chromatic dispersion*, without which all objects would appear fringed with prismatic colors. This inconvenience, and a very great one it was, has been obviated in the telescope, by a profound acquaintance with the unequal dispersive powers of different kinds of glass. Dolland, by putting two or three kinds of glass together, in such a manner, that the dispersion of one is corrected by another, succeeded in forming achromatic glasses, by which the powers of that admirable instrument are extended far beyond what they otherwise ever could have been. The eye is left without this provision, so indispensable to the perfection of the telescope. And why? For the simple reason, that it is too small to require it. The distance from the crystalline lens to the retina is so inconsiderable, that the dispersion of colors, though real, is yet quite insensible. If the eye had been of the size of the telescope, this correction would have been necessary; and, from the evident adaptation already existing, we are not permitted to doubt, that it would, in that case, have been provided.

Here, then, with regard to the eye, is the object to be accomplished, that is, vision; here, also, is an organ, which, by its structure and mechanism, is, beyond all question, admirably adapted to this object;—so well adapted, that no organization more complete can be imagined. Whence came this adaptation? If we for a moment set aside the notion of an intelligent, designing Author, what account can be given of it? Came it from blind chance, or blind necessity? We say *blind*, for we must necessarily exclude from the notion of either, all law and order, all choice and volition. That chance, which is supposed to work by law and order, is, by that very means, as we shall show presently, resolved into intelligent and designing agency. And that necessity, which is supposed to be compatible with choice and volition, is, to all practical purposes, so far as we can possibly comprehend the thing, resolved into free agency. We say nothing here of the difficulty of forming any very definite conception of what is meant by these terms—chance and necessity—when introduced to account for things being as they now are.

Let us suppose, then, in order fairly to test the credibility of the hypothesis, that chance formed the eye, and threw it into

the upper and front part of the head, when it might just as well, according to the principle we have adopted, have occupied a hundred other places in the system. But being to occupy some place, it must be granted, that it would be just as likely to occupy the one which it now does, as any other. And let us suppose, further, that the several muscles for producing motion, with all their wonders of structure and beauties of mechanism, were formed by some process of chance;—how happen the eye and the muscles to meet together? If the eye chanced to fall into the head, why not the muscles chance to fall into the hand or foot? This *happening* to meet just in the right place, must to the most skeptical seem a little remarkable. But on supposition that they meet at all, it must further be matter of no little surprise, that they meet in the precise manner necessary in order to produce the greatest certainty and ease of motion, and the least mutual disturbance. They might just as well have been thrown together in such a manner, that the action of one muscle should oppose and destroy that of another. A very slight mal-adjustment of this delicate apparatus would inevitably have frustrated all the purposes of vision. The proper adjustment of the separate parts is, if possible, more wonderful than their formation. It cannot but seem as if intelligence put them together, even though chance formed them.

The same method of reasoning may be applied to fifteen or twenty different contrivances, each of which comprises within itself a little system of adjustments,—an inferior and subordinate system of means to ends. The complexity of this organized system, the eye, thus made up, as it is, of many subordinate systems, opens a boundless field for possible differences of structure and arrangement, where almost the slightest change would impair the perfection of vision. Now, according to the doctrine of chances, the credibility of the present organization having been the result of chance, diminishes in the ratio of all the *possible changes* which might be made in the structure of the several parts, and in the relations which they sustain to each other. Or, to give a more formal illustration of this principle, and show the utter incredibility of the hypothesis, let us suppose, that the eye has ten separate parts, and that each of these parts might have been formed in ten different ways. This supposition is certainly very much within the limits of what might have been. But upon this very moderate supposition, it may be shown demonstrably, that the chances against all these parts being

formed as they now are, and being thrown together as we now find them in the eye, are as *ten thousand millions* to one. This is the exact measure of the probability. How incredible that this result should occur by mere chance in a single instance ! How, then, could like results occur in ten thousands of instances, as they do in the works of nature ? We may safely affirm, that an intellect so formed as to admit the credibility of the hypothesis in question, on any pretended principle of reasoning and evidence, would be totally unfit for the business of the present world. But if this hypothesis is excluded as being in the highest degree incredible, what remains but to allow the existence of a designing agent ? This would be to establish the proof of a Creator by abstract reasoning, that is, by proving the incredibility of any other supposition. But we do not believe this to be the order of nature. From the very constitution of the human mind, the perception of those striking and admirable adaptations, which abound in the works of nature, immediately suggests the notion and induces the belief of an intelligent designer. The careful selection of the best arrangement out of ten thousand millions equally possible, is no sooner *perceived* by the understanding, than *felt* to be the work of an intelligent agent. This appears to be a primary law of human belief. It is an ultimate fact in the economy of mind, as much so as a belief in the existence of external nature from the sensations of sight and touch. It is manifestly in vain to ask why this should be so, and equally in vain to attempt, by any process of reasoning, to show that it is so. On the perception of adaptation, this belief is spontaneous in the human mind.

In the physical world, means are adapted to ends ; phenomena are subjected to laws ;—order and harmony obtain where confusion and chaos might have ruled ;—and the perception of these effects is doubtless an appointed means to awaken in us the notion of an intelligent First Cause. Adaptation, law, order, harmony,—these are the ever living characters in which God has inscribed on all nature the evidences of his existence and attributes. The apostle Paul gave utterance to one of the most natural, as it is one of the most universal, feelings of the human mind, when he said, the invisible things of Him, that is, His eternal power and godhead, are clearly seen, being understood by the things that are made.

Such we conceive to be the true foundation of the argument from nature, in proof of the Divine Existence. From the con-

stitution of the human mind, special adaptation is the natural means, so to say, of awakening in the mind a belief of a designing cause. No reason is to be assigned why this should be so. It exists as an ultimate fact. And so far as rational conviction is concerned, one clear case of adaptation as really proves the existence of a designer, as a thousand would. But, since men's minds, from whatever cause it may be supposed to arise, receive different impressions from an inspection of the same object, and since, what to one might appear an instance of clear adaptation, might, to another, appear doubtful in this respect, it is desirable to collect from all nature, and spread out in all forms before the understandings of men, evidences of design. Nor ought we to regard this merely as a means of removing the doubts of skepticism. It enlarges the conceptions, and confirms the confidence, of him who finds a never failing pleasure in looking "through nature up to nature's God." It discloses the materials of thought, and the means of moral impression, by which intellect and piety may be built up together and dwell in harmony.

As to the proof from nature of the "power, wisdom and goodness of God," which these Treatises propose to develop, it is obvious that the same adaptation which proves design, may also prove the existence of these attributes. If such adaptation is manifestly subservient to the attainment of useful ends, it is a proof of goodness. If it comprises, as it very often does, a complicated system of means to ends, where the several parts have a strict relation to each other, it is a proof of wisdom; and in all cases, as the absolute control of matter is pre-supposed, it is a proof of power.

The proofs of those attributes are so blended in nature, that little advantage could result from attempting a separate discussion of them. Yet it is obvious to remark, that the prominent testimony of some aspects of nature is in favor of one in preference to the others. Thus the numberless instances, which every where surround us, of benevolent design, are fitted to give us a strong impression of the divine goodness. Again; complexity of relations, all in harmonious play,—regular and beautiful results from apparent disorder,—a tendency to injurious extremes in one general law limited and restrained by another,—the greatest imaginable variety, connected with laws the most uniform and fixed,—these bear the undoubted impress of a far-reaching wisdom. And, again, the ponderous masses of the

bodies forming our system, the immense number of bodies in the visible universe, and the vastness of that space through which they are scattered, bring to the contemplative mind an overwhelming impression of power. And yet we have no particular reason to think, that the power necessary to create a single particle, might not also create a universe. But from the nature, perhaps I might say the infirmity, of our minds, numbers, and magnitude, and vastness, have a peculiar tendency to enlarge and elevate our conception of that power, the real existence of which is evinced by every insect that sports in the summer breeze, and every grain of sand that glistens on the shore.

Whether these divine attributes are strictly infinite or not, the language of nature does not absolutely decide, though relatively to us that language is explicit and final. We do not certainly know, from the testimony of nature, that nothing less than a power *absolutely infinite* could effect what we see to have been effected; nor do we, nor can we, certainly know that a power sufficient to accomplish all which we see to have been done, might not be insufficient to accomplish some other things, which would yet fall within the competency of infinite power. The same remark may be made of the other attributes. On what grounds, then, do we assert their infinity? Or, in other words, what evidence from nature have we, that the Creator of the world is not really a being of finite and limited attributes? We answer, none that is conclusive. The ground of our belief on this point is not, as it seems to us, the testimony of external nature, but the testimony, if we may so say, of our own internal constitution. We have little hesitation in stating it as another ultimate law of human belief, that we no sooner arrive at a conviction of a First Cause, than we believe that cause to be invested with unlimited power, unbounded goodness, and infinite wisdom. In obedience to the original impulse of our nature, we throw around that cause all the perfections of a God. We may not, indeed, contemplate at any time distinctly or minutely each of the divine attributes, but when we do enter upon the thought of them, we always conceive of them as transcending all assignable limits. It has been well remarked by bishop Butler, that "our whole nature leads us to ascribe all possible perfection to God, and to deny all imperfection in him, and that this must for ever remain a practical proof of his character." This seems to be the process of nature in establishing our belief of the infinitude of the divine attributes.

But the manifestation of these in the works of creation, taken in connexion with our limited capacities, leads to the same result. We have said that the language of nature on this subject is to us *final*. It goes as far as it possibly can go, to any purpose. To beings of other intellectual endowments, some farther or other manifestations might be useful,—to us they would be superfluous. Thus, for illustration, the vastness of the visible creation far surpasses all assignable limits. The powers of thought and imagination are exhausted in attempting to grasp it, so that its present extent, even though it be less than infinite, is yet such as to fill the measure of our comprehension. No additional impression could be made on our minds by the most absolute infinity. If this universe might be conceived to be spread out over ten thousand times its present extent, to us every thing would remain as if no change had taken place. We cannot possibly approach the limits of the present extent: how then can we be supposed to derive any advantage from regions far beyond them? The truth seems evidently to be, that the manifestations of divine power, wisdom, and goodness, in nature, are limited only by the capacities of our own minds. To us they are infinite. Such is our constitution, that we cannot conceive them otherwise. And this, in the language before quoted, must for ever remain to us a “practical proof” of their infinity.

These remarks upon the origin of our notion of an intelligent Author of nature, and upon the testimony of nature with regard to the extent of his attributes, we have thought not inappropriate in the present discussion; and more especially as attempts, if we mistake not, have sometimes been made to invalidate that testimony, and call in question the sufficiency of the evidence from nature to prove the existence of any Being really infinite. If our remarks on the subject are well founded, it will follow, that the proof is really as full and perfect as the present condition of the human mind will permit. And this we think must be allowed, on reflection, even by the most inveterate skeptic, to be sufficient.

Nature every where, in unequivocal language, tells us of a God; and she seems to tell just so much as we can understand. Our own faculties must for ever remain limited, and the divine attributes incomprehensible, but this does not weaken in our minds the impressions of power and majesty produced by the rolling thunder, the awful earthquake, and the silent spheres

circling the vast fields of space. These speak to us of his mighty power and stretched-out arm, while the vernal shower, the flowery field, the laughing rivulet, the lowing herd, the woodland song,—all tell us of his beneficence and wisdom. Well might the observer of nature, beholding the ample provision which has been made for the support and enjoyment of myriads of beings, exclaim, with the poet of the Seasons,

“I cannot go
Where universal love not smiles around.”

To examine one small field of nature in detail, and collect her various testimonies in proof of the being and attributes of God, is the object of the *Treatise* named at the beginning of this article, to which, after our somewhat extended preliminary remarks, we shall now call the attention of the reader.

The accomplished author brought to his task, as is well known, a profound acquaintance with mathematical and physical science, and a rich repository of general analogies for argument and illustration. Throughout the discussion, the argument is managed, not, perhaps, with the dexterity of Paley,—this, indeed, is seldom to be expected,—but with candor and ability. There are no logical subtleties introduced for the purpose of concealing a defect, or covering a retreat; no attempts to press a conclusion beyond the authorized limits of sound sense, and logical argumentation. The reader will find some considerations introduced, which, taken alone, lend but a feeble support to the general conclusion, but which, taken in their several connexions, will be seen to be of real weight, and of too much importance to be entirely omitted. If it should occur to any one, that throughout the work, there is too great an appearance of coldness, and too little of emotion, for so sublime a theme, it must be remembered, that it was intended for those who are to be gained over to the acknowledgment of the truth, as well as for those who, already admitting the truth, are desirous only of being moved by glowing description, and fervid eloquence. And hence the language of reason, not that of the passions, must be mainly employed. The style of the work is, on the whole, very fine,—a little wanting in ease and flexibility, but always terse, strong and perspicuous (capital qualities in argumentative discourse) and sometimes truly eloquent and impressive.

The author professes not to have “borrowed any of his views and illustrations from recent English writers on natural

theology." And it is but justice to say, that so far as our observation goes, he has surveyed the great field of astronomy and general mechanics more completely than any preceding writer; and has, in many cases, unfolded evidences of special adaptation and benevolent design, where few suspected their existence, and where nothing but a profound acquaintance with the system of nature could detect them. But we must hasten to a brief analysis of the work, accompanied with such remarks and illustrations as our limits will permit.

The subject is divided into three books: the first treats of "Terrestrial Adaptations;" the second, of "Cosmical Arrangements;" the third, of "Religious Views." The following extract, from the introduction to the first book, will show the author's general method of conducting the investigation, and the kind of evidence on which his conclusions rest:

"We shall adduce cases, where there is an apparent relation between the course of operation of the elements, and the course of vital functions;—between some fixed measure of time or space, traced in the lifeless and in the living world; where creatures are constructed on a certain plan, or a certain scale, and this plan or this scale is exactly the simple one which is suited to their place on the earth; where it was necessary for the Creator (if we may use such a mode of speaking) to take account of the weight of the earth, or the density of the air, or the measure of the ocean,—and where these quantities are rightly taken account of in the arrangements of creation. In such cases, we conceive that we trace a Creator, who, in producing one part of his work, was not forgetful or careless of another part; who did not cast his living creatures into the world to prosper or perish, as they might find it suited to them or not; but fitted together, with the nicest skill, the world, and the constitution which he gave to its inhabitants; so fashioning it and them, that light and darkness, sun and air, moist and dry, should become their ministers and benefactors, the unwearied and unfailing causes of their well being."—p. 27.

This book is divided into eighteen chapters, among the most important of which may be mentioned those upon the length of the year, as connected with the periodical functions of vegetables;—the length of the day;—the mass of the earth;—the variety of organization, corresponding to the variety of climate;—the laws of heat, with respect to water, and air,—and sound.

We shall offer to the reader a few extracts from these chapters, not so much with a view to exhibit the strength of the argument, as the manner of the author. We are desirous, moreover, of bringing into notice some of the interesting facts which form the basis of his reasonings.

In the chapter on the length of the year, the author traces with ability the correspondence between that particular period, and the economy of most vegetables. "The vegetable clock," he observes, "is set to go a year." Thus, for almost every species of plant, the world over, the season of flowering and fructification is periodical; and that period is, precisely, or very nearly, one year. The general character of *periodicity* has been often remarked, and is abundantly confirmed by the investigations of the ablest botanists. Nor is this the result of external influence alone. It does not depend exclusively upon the presence of a given amount of light, heat and moisture. The *internal structure* and *constitution* of the plant are important elements in the result. "Alpine plants," says Mr. Whewell, "do not wait for the stimulus of the sun's heat, but exert such a struggle to blossom, that their flowers are seen among the yet unmelted snows. And this is still more remarkable in the naturalization of plants from one hemisphere to the other. When we transplant our fruit trees to the temperate regions south of the equator, they continue, for some years, to flourish at the period which corresponds to our spring. The reverse of this obtains, with certain trees of the southern hemisphere." The following extracts exhibit his reasoning upon this point; and the unavoidable conclusion from the correspondence in question:

"It appears, then, that the functions of plants have, by their nature, a periodical character; and the length of the period thus belonging to vegetables is the result of their organization. Warmth and light, soil and moisture, may in some degree modify and hasten or retard the stages of this period; but when the constraint is removed, the natural period is again resumed. Such stimulants as we have mentioned are not the *causes* of this periodicity. They do not produce the varied functions of the plant, and could not occasion their performance at regular intervals, except the plant possessed a suitable construction. They could not alter the length of the cycle of vegetable functions, except within certain very narrow limits. The processes of the rising of the sap, of the formation of proper juices, of the unfolding of leaves, the

opening of flowers, the fecundation of the fruit, the ripening of the seed, its proper deposition in order for the reproduction of a new plant;—all these operations require a certain portion of time, and could not be compressed into a space less than a year, or, at least, could not be abbreviated in any very great degree. And, on the other hand, if the winter were greatly longer than it is, many seeds would not germinate at the return of spring. * * * In the existing state of things, the duration of the earth's revolution round the sun, and the duration of the vegetable functions of most plants, are equal. These two periods are adjusted to each other."—p. 32.

"Now such an adjustment must surely be accepted as a proof of design, exercised in the formation of the world. Why should the solar year be so long, and no longer? or, being of such a length, why should the vegetable cycle be exactly of the same length? Can this be chance? And this occurs, it is to be observed, not in one, or a few species of plants, but in thousands.—How should all these machines be wound up so as to go for the same time? Even allowing that they could bear a year of a month longer or shorter, how do they all come within such limits? No chance could produce such a result."—p. 33.

"We are left, therefore, with this manifest adjustment before us, of two parts of the universe at first sight so remote; the dimensions of the solar system, and the powers of vegetable life. These two things are so related, that the one has been made to fit the other. The relation is as clear as that of a watch to a sun-dial. If a person were to compare the watch with the dial, hour after hour, and day after day, it would be impossible for him not to believe that the watch had been *contrived* to accommodate itself to the solar day. We have at least ten thousand kinds of vegetable watches of the most various forms, which are all accommodated to the solar year; and the evidence of contrivance seems to be no more capable of being eluded in this case than in the other."—p. 35.

The evidences of adaptation derived from the mass of the earth are exceedingly striking. It will not be pretended, that we can discern any reason why the earth should be of its present mass rather than any other. The several members of the solar system, in this respect, differ widely from each other. The mass of a planet has no relation to any known law of the system. It may be greater or less irrespective of any cosmical arrangement.

Now the force, or intensity, of terrestrial gravity depends solely upon the mass of the earth. If this force were in any considerable degree increased, or diminished, the consequences would be, to a very great extent, subversive of the existing laws of animal and vegetable economy. The world would resemble an ill-regulated machine. Collisions, derangements, and eventual destruction, must inevitably follow. As an evidence of this fact, take the following beautiful illustration :

“The first instance we shall take, is the force manifested by the ascent of the sap in vegetables. It appears by a multitude of indisputable experiments (among the rest, those of Hales, Mirbel and Dutrochet) that all plants imbibe moisture by their roots, and *pump it up* by some internal force, into every part of their frame, distributing it into every leaf. It will be easily conceived, that this operation must require a very considerable mechanical force ; for the fluid must be sustained, as if it were a single column reaching to the top of the tree. The division into minute parts, and distribution through small vessels, does not at all diminish the total force requisite to raise it. If, for instance, the tree be thirty-three feet high, the pressure must be fifteen pounds upon every square inch in the section of the vessels of the bottom, in order merely to support the sap. And it is not only supported, but propelled upward with great force, so as to supply the constant evaporation of the leaves. The pumping power of the tree must therefore be very considerable. That this power is great, has been confirmed by various curious experiments, especially by those of Hales. He measured the force with which the stems and branches of trees draw the fluid from below, and push it upwards. He found, for instance, that a vine, in the *bleeding* season, could push up its sap in a glass tube to the height of twenty-one feet above the stump of an amputated branch. The force which produces this effect is part of the economy of the vegetable world ; and it is clear, that the due operation of the force depends upon its being rightly proportioned to the force of gravity. The weight of the fluid must be counterbalanced, and an excess of force must exist to produce the motion upwards. In the common course of vegetable life, the rate of ascent of the sap is regulated, on the one hand, by the upward pressure of the vegetable power ; and on the other, by the amount of the gravity of the fluid, along with other resistances which are to be overcome. If, therefore, we suppose gravity to increase, the rapidity of this vegetable circulation will diminish, and the rate at which this function proceeds will not correspond either

to the course of the seasons, or to the other physiological laws with which this has to coöperate. We might easily conceive such an increase of gravity as would stop the vital movements of the plant in a very short time. In like manner, a diminution of the gravity of the vegetable juices would accelerate the rising of the sap, and would, probably, hurry and overload the leaves and other organs, so as to interfere with their due operation. Some injurious change, at least, would take place.

“Here then we have the forces of the minutest parts of vegetables adjusted to the magnitude of the whole mass of the earth on which they exist. There is no apparent connexion between the quantity of matter of the earth, and the force of imbibition of the roots of a vine, or the force of propulsion of the vessels of its branches. Yet these things have such a proportion as the well being of the vine requires. How is this to be accounted for, but by supposing, that the circumstances under which the vine was to grow, were attended to in devising its structure?”—pp. 44—46.

Again: if the force of gravity were double what it now is, it would be, in many respects, the same as reducing the muscular powers of animals to one half their present amount. Thus a man would be under the necessity of wielding the weight of two arms with the strength of one. In all his movements he must carry, with the same ability, a double burden. How great an impediment to motion this must be, and how fatal to most of the present conveniences and enjoyments of life, need not be discussed. If the earth were as large as Jupiter, gravity would be eleven times what it now is. In that case, man and most other animals would be fixed to the earth, almost as motionless as the rocks and trees. They would literally be crushed under the insupportable weight of their own frames.

If, on the other hand, gravity were greatly diminished, every thing would want stability. Consequences must follow, not less disastrous to the existing order of things than the preceding. Now how happens it, that the muscular powers of animals are thus delicately adjusted to the mass of the earth? No two things conceivable are more independent of each other. What possible account can be given of so striking adaptation in things so different,—so apparently unconnected? Surely, he who fixed the density of the central rock of the earth, and peopled its surface with man and beast, established an exact equilibrium between the muscular powers of the one and the

gravity of the other. No other credible account of this correspondence can be assigned by the most unbounded license of hypothesis.

We had selected from this Book several other topics for discussion, but must content ourselves with a brief notice of "the variety of vegetable organization corresponding to variety of climate." The plants of the tropics with difficulty sustain the severities of the temperate zone, and quickly perish in the frozen. Conversely, the plants of the temperate and frozen zones are soon withered beneath the burning suns of the tropics. Considering the great varieties of climate between the equator and the pole, the great inequalities of heat and moisture in the successive regions, we might beforehand expect, that those particular laws of vegetable economy, which secure fertility and abundance to one region of the earth, must doom another to unavoidable barrenness and want. And, without a special adaptation of the plant to the climate, this certainly would be the case. Each separate region requires a modification of the general laws to meet the exigencies of its own particular climate. How has it happened, that one class of plants possesses the precise organization and vital powers, which fit them for a luxuriant growth amid the continued droughts and parching heats of the tropics; while another is fitted to flourish, with nearly equal pride and glory, in a more temperate clime; and still another for the seemingly inhospitable and dreary regions of the pole? Or, suppose the peculiar vegetable organization in each case to exist, how happens it, that each particular plant has found the precise position on the globe most congenial to its growth and perfection? Why not suppose the sugar cane and bread tree of the south to have fallen on the shores of the Arctic ocean, and the reindeer moss to have struggled for existence on the rocks of the Andes? It will not be maintained by any candid inquirer, even if it be allowed that climate does to some extent modify the economy of vegetation, that difference of climate is in any sense the *cause* of this difference in organization and economy. There is indisputably a peculiar vegetable structure, which is independent of climate; and a climate which is independent of structure. And it is further matter of indisputable certainty, that these are adapted,—wisely and benevolently, as we say,—to each other. The law of adaptation in this case is, moreover, so severe, that it seldom permits a plant to be far removed from the latitude of its nativity, without evident marks

of deterioration and decline. The orange from Cuba attains with us a stunted growth in the hot-house, but can never be acclimated. The mezereum, from the region of the Arctic circle, blooms with us in February, and completes its growth for the season long before our indigenous plants have reached their prime. It still remembers the brief summer of the north; and obeys, after years of absence, the laws of its native rather than those of its adopted country. Climate cannot change, and evidently did not produce, the peculiar organization of which we speak. The following interesting sketch from our author may serve as an illustration of the adaptation of plants to climate:

“At the equator we find the natives of the Spice Islands, the clove and nutmeg trees, pepper and mace. Cinnamon bushes clothe the surface of Ceylon; the odoriferous sandal wood, the ebony tree, the teak tree, the banyan, grow in the East Indies. In the same latitude in Arabia the Happy, we find balm, frankincense and myrrh, the coffee tree, and the tamarind. But in these countries, at least in the plains, the trees and shrubs which decorate our more northerly climes are wanting. And as we go northwards, at every step we change the vegetable group, both by addition and by subtraction. In the thickets to the west of the Caspian sea, we have the apricot, citron, peach, walnut. In the same latitude in Spain, Sicily, and Italy, we find the dwarf palm, the cypress, the chestnut, the cork tree: the orange and lemon tree perfume the air with their blossoms; the myrtle and pomegranate grow wild among the rocks. We cross the Alps, and we find the vegetation which belongs to northern Europe, of which England is an instance. The oak, the beech, and the elm, are natives of Great Britain; the elm tree seen in Scotland and in the north of England is the wych elm. As we travel still farther to the north, the forests again change their character. In the northern provinces of the Russian empire, are found forests of the various species of firs. In the Orkney Islands, no tree is found but the hazel, which occurs again on the northern shores of the Baltic. As we proceed into colder regions, we still find species which appear to have been made for these situations. The hoary or cold elder makes its appearance north of Stockholm; the sycamore and mountain ash accompany us to the head of the gulf of Bothnia; and as we leave this, and traverse the Dophrian range, we pass in succession the boundary lines of the spruce fir, the Scotch fir, and those minute shrubs, which botanists distinguish as the

dwarf birch and the dwarf willow. Here, near to, or within the Arctic circle, we yet find wild flowers of great beauty; the mezereum, the yellow and white water lily, and the European globe flower. And when these fail us, the reindeer moss still makes the country habitable for animals and man.

"We have thus a variety in the laws of vegetable organization remarkably adapted to the variety of climates; and by this adaptation the globe is clothed with vegetation and peopled with animals from pole to pole, while, without such an adaptation, vegetable and animal life must have been confined almost, or entirely, to some narrow zone on the earth's surface. We conceive, that we here see the evidence of a wise and benevolent intention, overcoming the varying difficulties, or employing the varying resources, of the elements, with an inexhaustible fertility of contrivance, a constant tendency to diffuse life and well being."—pp. 59, 60.

Thus we see the great principle of adaptation carried into effect in every region of the earth, and in every plant that grows upon its surface. We see it overcoming the most appalling difficulties, and proclaiming with the fullest assurance of truth and certainty, the existence of an intelligent Creator, whose wisdom is ever manifest in the accomplishment of those ends, which his benevolence proposed. The laws of the vegetable world are fixed with reference to the changes of the seasons. But we may remark, in addition to what has been suggested by the author on this subject, that the present changes of the seasons themselves depend upon what might seem a very slight circumstance, that is, upon a *particular inclination* of the earth's axis to the plane of her orbit. If the axis were *perpendicular* to that plane, all change of seasons would be precluded. The order of every thing, in this respect, would be as unvarying as the earth's rotary motion. There would be, the world over, a perpetual equinox. The uniform temperature of the equatorial regions would, in that case, somewhat exceed their present mean temperature. The contrary would take place in the regions of the pole, while the temperature of some intermediate regions would be uniformly equal to their present mean. Our own latitude would receive about the mean heat of April or October. With such a climate our vegetation might commence, but when would it reach maturity? Our fruit trees might blossom, and the young fruit might appear in clusters, with a cheering promise, but when would it ripen? Our grains might shoot up from the earth, and wave beautifully in the breeze, but when should we

gather in the harvest? In vain should we sigh for the summer heat to ripen the fruits of the earth, which would all, like the untimely fig, fall blighted to the ground.

Such, with the present laws of vegetable economy, must have been the consequences of the supposed change in the position of the earth's axis. Equally disastrous consequences would not improbably have followed, if the axis had been *parallel* to the plane of the orbit. And it scarcely admits of a doubt, that any considerable change would operate materially to the disadvantage of vegetable life and production. Now nothing can be conceived more precarious than that its inclination should *happen* to be just what it is; yet if it had happened much otherwise, the whole present order of things, in the vegetable and animal kingdoms, must have been very different from what we now find it. We are unable to form any satisfactory conception of the state and habitudes of that mind, which could fail to perceive, in adaptations like the present, involving, as they do, the welfare of countless myriads of rational and sentient beings, the traces of an all-comprehending design, and a wide-spreading, a boundless benevolence.

But we must hasten to a brief notice of the Second Book. In this, the author comprises what he terms "Cosmical Arrangements," by which he means "the relations, arrangement, and movements" of the great masses of the system, the sun, planets, satellites and fixed stars. In the magnitudes, distances and motions of these bodies, we behold the most impressive tokens of divine power and wisdom. It is obvious, that any argument from these bodies in favor of *benevolence*, must go upon the supposition (which it is, indeed, difficult for an enlightened mind not to admit) that they are fitted up for the residence of sentient and rational beings, capable of enjoying the bounties and reflecting upon the attributes of their Creator. A mere popular description of the subject here proposed, must unavoidably labor under great inconveniences, yet such a description cannot fail to awaken new and exalted conceptions of the character of God. Such must be the effect on the minds of all, who will attentively peruse our author's second Book. It is divided into twelve chapters, the most interesting of which are entitled,—the Stability of the Solar System,—the Nebular Hypothesis,—the existence of a Resisting Medium in the Solar System,—and Friction.

Among the various instructive topics presented in these chap-

ters, we must restrict ourselves to the notice of two only. The first is *the Stability of the Solar System*. This system is sustained by the joint action of two laws: the first, is the law of universal gravitation, agreeably to which, all bodies attract each other, by forces directly proportional to their respective masses, and inversely proportional to the squares of their distances. The second, is the law of centrifugal force, agreeably to which, all bodies in motion about a centre, tend to depart from their curvilinear tracks, and move in right lines. The intensity of this force, in any moving body, is directly proportional to the square of its velocity, and inversely proportional to its distance from the centre of motion. These two contending forces, the one chaining a body to the centre, the other struggling to remove it, cannot be considered as necessary in regard either to their intensities, or the manner in which they vary with respect to distance and velocity. They are manifestly *selected* from an indefinite number, which in themselves must be considered equally possible. Now if the centripetal force should gain a permanent ascendancy, the revolving planet must gradually wind up its career, and be, at length, deposited upon the sun. If, on the contrary, the centrifugal force should permanently prevail, the revolving body must depart farther and farther from the centre,—must circle wider and wider fields of space, until it is lost to our conceptions, in those remote regions of the universe, where human thought has never wandered.

These laws, moreover, might have been so adjusted as to be stable under a single condition; but if the condition were, from any cause, in the least degree altered, the one or the other of the above consequences would inevitably follow. This would have been an imperfection. Other things remaining as they are, the system must speedily have fallen to ruins. The present admirable adjustment of these forces is such as to admit of perturbations and derangements, and yet secure permanence. In the elliptical orbits of the planets, there are only two points where (for an instant of time) they just counterbalance each other. With the exception of this instant of time, the one is perpetually gaining or losing, with respect to the other; and yet the inequality between them can never exceed a given restricted amount, and can never exist beyond a given amount of time, fixed by the laws themselves. This is an adjustment of surpassing beauty and wisdom of contrivance. On the first inspection of it, there is an appearance of defect and disorder;

but, on a more rigid examination, the very law of this perpetual inequality, is discovered to contain within itself a conservative provision, which secures, in the end, and with regard to a single planet, the utmost conceivable order, regularity and permanence of motion.

Again: the law of universal gravity, which determines the tendency of all the planets to the sun, determines in them, of necessity, a like tendency to each other. And this gives rise to a great system of mutual disturbances. The previous law of elliptical motion, which secured, in a single case, so perfect a uniformity of results, is here subjected to a system of incessantly disturbing forces. Changes produced by these mutual attractions are now going on, and have been for ages. Where and when will they stop? Though at present they are slow, yet they are progressive; and have, probably, a very long period for the completion of their appropriate effects. What will be their final results upon the system? To answer this question has been no easy matter. Newton did not attempt it. From an observed acceleration in the moon's secular motion, he apprehended, (and with good reason, too, at that period in the progress of astronomy,) that her orbit was progressively diminishing, and that, in process of time, she must terminate her course by being deposited on the surface of the earth. The following extract from the work before us will show the results of the present advanced state of astronomical science, in respect to the stability of the system:

“The decision of this point required a great number of preparatory steps and simplifications, and such progress in the invention and improvement of mathematical methods, as occupied the best mathematicians of Europe for the greater part of the last century. But, towards the end of that time, it was shown by Lagrange and Laplace, that the arrangements of the solar system are stable; that, in the long run, the orbits and motions remain unchanged; and that the changes in the orbits which take place in shorter periods, never transgress certain very moderate limits. Each orbit undergoes deviations on this side and on that of its average state, but these deviations are never very great, and it finally recovers from them, so that the average is preserved. The planets produce perpetual perturbations in each other's motions, but these perturbations are not indefinitely progressive, they are periodical: they reach a *maximum* value, and then diminish. The periods, which this restoration requires, are for the most part enormous; not less than thousands, and in

some instances, millions of years; and hence it is, that some of these apparent derangements have been going on in the same direction since the beginning of the history of the world. But the restoration is in the sequel as complete as the derangement; and in the mean time, the disturbance never attains a sufficient amount seriously to alter the adaptation of the system."—p. 130.

In respect to this question, it is of importance distinctly to observe, that the provision for permanence is not secured by an *amendment* of the law. It is not a remedial provision, to meet an unforeseen contingency. It emanates from the very bosom of the primary law itself. The very law which, from its original constitution, cannot but occasion slight and temporary derangements, and apparent disorder, is yet, in its silent but mighty operation, overruling these derangements and disorders so as to ensure (so far as *mutual attractions are concerned*) a matchless general harmony,—a final stability. How impressively does it body forth the attributes of Him, who is wonderful in working; who spake, and it was done; who commanded, and it *stood fast*?

The other topic in this Book, which we proposed to notice, is that of a *resisting medium* diffused through the planetary spaces. It was contended by some of the ancients, that there could be no such thing as a vacuum in nature. Their reasons for this opinion were built upon mere hypothesis, without any foundation in fact. But the opinion itself, that there is no vacuum, within the limits of the solar system at least, has, of late years, received unexpected confirmation. The universal diffusion of light would not be compatible with the idea of a perfect void. But in addition to this, it appears, from a series of observations on Encke's comet,—a very small vaporous body, possessing scarcely, if any, more ponderable matter than a wreath of smoke, and revolving in about three and one third years,—that the celestial spaces are filled with an exceedingly thin resisting fluid. After making every allowance for the known perturbations in the system, there remains, unaccounted for, a diminution in the comet's periodical time of about two days, since its first discovery in 1786. The existence of an ethereal medium, which retards its progressive motion, and by this means diminishes the extent of its orbit, and shortens the period of its return, is, in the opinion of the ablest astronomers, the only plausible account, that can be given of this singular

phenomenon. We cannot here attempt a statement of all the grounds of this opinion. Nor will we pretend, that, if stated, they would be entirely satisfactory to the minds of our readers. It must suffice to say, what certainly will not be regarded as nothing, that the ablest astronomers now living have adopted it as the most probable explanation of the fact stated.

The truth of this opinion being admitted, the consequences cannot but be deeply interesting to every reflecting mind. That resistance, though immeasurably small, must in the lapse of ages terminate the course of that seeming speck of vapor, which has revealed its existence. From the dawn of creation, it has been retarding, though the amount during the brief period of man's observations may be less than any assignable quantity, yet really retarding, the motions of all the ponderous masses of the solar system. And it must continue to retard them, and must finally arrest them in their progress, and leave them to fall, in awful ruins, upon the sun. Though many millions of centuries shall roll away before the end comes, this, according to existing laws, must be the inevitable result. "The smallness of the resistance, however small we choose to suppose it, does not allow us to escape this certainty. There is a resisting medium, and therefore the movements of the solar system cannot go on *for ever*."

On this point, it would be inexcusable in us not to quote from our author the following eloquent and impressive passage :

"The vast periods, which are brought under our consideration, in tracing the effects of the resisting medium, harmonize with all that we learn of the constitution of the universe from other sources. Millions and millions of millions of years are expressions, that, at first sight, appear fitted only to overwhelm and confound all our powers of thought; and such numbers are no doubt beyond the limits of any thing which we distinctly conceive. But our powers of conception are suited rather to the wants and uses of common life, than to a complete survey of the universe. It is in no way unlikely, that the whole duration of the solar system should be a period immeasurably great in our eyes, though demonstrably finite. Such enormous numbers have been brought under our notice by all the advances we have made in our knowledge of nature. The smallness of the objects detected by the microscope, and of their parts; the multitude of the stars, which the best telescopes of modern times have discovered in the sky; the duration assigned to the globe of the earth by geological investi-

gations,—all these results require for their probable expression, numbers, which, so far as we see, are on the same gigantic scale as the number of years in which the solar system will become entirely deranged. Such calculations depend, in some degree, on our relation to the vast aggregate of the works of our Creator; and no person, who is accustomed to meditate on these subjects, will be surprised, that the numbers, which such an occasion requires, should oppress our comprehension. No one, who has dwelt on the thought of a universal Creator and Preserver, will be surprised to find the conviction forced upon the mind by every new train of speculation, that, viewed in reference to Him, our space is a point, our time a moment, our millions a handful, our permanence a quick decay.

“Our knowledge of the vast periods, both geological and astronomical, of which we have spoken, is most slight. It is in fact little more than that such periods exist; that the surface of the earth has, at wide intervals of time, undergone great changes in the disposition of land and water, and in the forms of animal life; and that the motions of the heavenly bodies round the sun are affected, though with inconceivable slowness, by a force which must end by deranging them altogether. It would, therefore, be rash to endeavor to establish any analogy between the periods thus disclosed: but we may observe, that they *agree* in this, that they reduce all things to the general rule of *finite duration*. As all the geological states of which we find evidence in the present state of the earth, have had their termination, so, also, the astronomical conditions under which the revolutions of the earth itself proceed, involve the necessity of a future cessation of these revolutions.

“The contemplative person may well be struck by this universal law of the creation. We are in the habit, sometimes, of contrasting the transient destiny of man with the permanence of the forests, the mountains, the ocean,—with the unwearied circuit of the sun. But this contrast is a delusion of our own imagination; the difference is, after all, but one of degree. The forest tree endures for its centuries, and then decays; the mountains crumble and change, and perhaps subside in some convulsion of nature; the sea retires, and the shore ceases to resound with the “everlasting” voice of the ocean: such reflections have already crowded upon the mind of the geologist: and it now appears, that the courses of the heavens themselves are not exempt from the universal law of decay; that not only the rocks and the mountains, but the

sun and the moon, have the sentence "to end" stamped upon their foreheads. They enjoy no privilege beyond man, except a longer respite. The ephemeron perishes in an hour; man endures for his threescore years and ten; an empire, a nation, numbers its centuries, it may be its thousands of years; the continents and islands which its dominion includes have, perhaps, their date, as those which preceded them have had; and the very revolutions of the sky by which centuries are numbered, will at last languish and stand still."—pp. 156—158.

A further consequence (suggested by the author) of this resisting medium, if such shall eventually be found to exist, is, that the solar system *must have had a beginning*. That system, by the conditions of the question, is destined to have an end; and that which is destined to have an end, cannot by us be conceived not to have had a beginning. The whole arrangements are constructed for a *finite duration*, how long soever it may be. If the system had been going on from all eternity, it must, long before this, have consummated its amazing period. The absurdity of any other conclusion is palpable, and not to be evaded.

The third Book is entitled "Religious Views." It is divided into nine chapters, all of which may be read and studied with great profit. They are enriched with the most enlarged views of the laws of nature, which science has yet enabled man to take. The fifth, "On Inductive Habits, or on the impression produced on men's minds by discovering the laws of nature;" and the sixth, "On Deductive Habits, or on the impressions produced on men's minds by tracing the consequences of ascertained laws," may be mentioned as deserving of particular attention. It will be seen, that the study of nature is eminently fitted to produce enlarged conceptions and profound veneration of the character of God; and that such has, in fact, been the practical result with regard to nearly all those who have shone conspicuously in the field of discovery; and, as ministers and interpreters of nature, have unveiled to others the mysteries of the universe. It will be seen, moreover, that, where this result has not followed, the failure is to be ascribed, not to any uncertainty in the legitimate tendency of these studies, but to limited and partial views;—to the effects of an improper bias of mind, which, though it may have been weakened by such pursuits, could not be overcome.

The length to which our remarks have already extended, admonishes us, that our limits will permit us to notice but a single

topic from the author's third Book :—it is, the “Vastness of the Universe.” The impression, on first perusing this chapter, was not equal to what was anticipated from the writer's compass of mind, and power of illustration. But on a moment's reflection, we perceived, that the fault was, perhaps, more our own than his. In a case like this, the length, and breadth, and depth, of the impression arises not really so much from the description of the writer, as from the imagination of the reader. In attempting to transfer conceptions framed upon the vast scale of the material universe, the writer is limited by the suggestive power of language. He can do no more than awaken the dormant energies of the imagination, and summon them to their utmost stretch of exertion. We are never more convinced of the feebleness and insufficiency of this noblest instrument of thought, than when we attempt to communicate our ideas of the vastness, the grandeur, and the sublimity of the works of God. But still, though our conceptions themselves must fall immeasurably below what reason assures us to be true of the real extent of creation, and though the communication of them, imperfect as they are, is embarrassed by the insufficiency of language, this should not dissuade us from endeavoring to conceive and communicate what we can.

The astronomer, by the most exact and refined trigonometrical operations, carried on by actual measurements, and strict mathematical reasoning, first determines the dimensions of the earth, then the distance and magnitude of the sun, then the dimensions and form of the planetary orbits. Thus far he is borne on by methods of undoubted certainty ; and is confirmed in all his results, by observations, which leave no room to suspect so much as the possibility of any considerable error. The dimensions of the solar system may therefore literally be said to be better known than the extent of any single State in this Republic. The diameter of the earth is, in round numbers, about eight thousand miles. This is a large distance, but this is, to the distance of the sun, only as one to about twelve thousand. The sun's distance is ninety-five millions of miles. Of this extent it is not easy to form any very definite conception. But this again is only as about one to twenty to the distance at which Herschell, in little more than fourscore years, performs, in solitary grandeur, his vast circuit of thirty-six hundred millions of miles in diameter ; and from the utmost verge of this, our solar system, looks off into those fathomless, amazing depths,—surpassing, it may

be, almost the power of numbers to express,—which separate our system from those of the fixed stars. The limits of our own system are well ascertained ;—its dimensions are expressible in numbers. Thus far, all rests upon the sure foundation of observation, and the most rigorous reasoning. Ennobling thought! By the power of reason, man treads this vast arena with unfaltering step! But all his efforts to reach the confines of the nearest fixed star, have as yet proved unavailing. All that is *certainly* known is, that the distance of the nearest star is so great, that the radius of the earth's orbit (ninety-five millions of miles) as seen from thence, would not subtend any appreciable angle. If this radius, as seen from that distance, subtended but *one second* of angular space, or the one million two hundred ninety-six thousandth part of the circle, “such is the refinement of astronomical observations, that it could not possibly have escaped detection and universal recognition.”* Hence it follows, demonstrably, that the distance of the nearest star *cannot be so small*, says Herschell, as nineteen billions, two hundred thousand millions of miles. Or, to convey some more adequate notion of this distance, suppose a rod, one million of miles long. This rod must be laid off, not merely a hundred, or a thousand, or even a million of times, but upwards of *nineteen millions* of times. The distance of the nearest star cannot be so small as the distance thus laid off. How much greater it is, we can form no conjecture! Light, moving as it does, at the rate of one hundred and ninety-two thousand miles in a second of time, and which occupies eight minutes in coming from the sun to us, must occupy more than three years in coming from the nearest fixed star. More than this: the most cautious astronomer will admit the probability, that among the countless stars, disclosed by the telescope, there are many, very many, whose light requires a *thousand years* to reach us! Nor can the startling conjecture, that there *are* stars scattered through the infinitude of space, whose light, though travelling ever since the dawn of creation, has not yet reached the confines of our system, be considered at all incredible in the judgment of astronomy, nor in the least repugnant to the analogies of nature.

But these millions of luminaries, which adorn the canopy of night, are themselves resplendent suns. Dr. Wollaston has ascertained by direct photometrical experiments, open, says Mr.

* Sir J. F. W. Herschell, *Astro.*, p. 54.

Herschell, (himself one of the ablest of living astronomers, and most capable of judging of the fact in question,) "open, as it would seem, to no objections," "that, upon the lowest possible computation, the light really thrown out by Sirius cannot be so little as double that emitted by the sun; or that Sirius must, in point of intrinsic splendor, be at least equal to two suns, and is, *in all probability, vastly greater.*"* There is, moreover, indubitable evidence, that numbers of stars, which to the eye appear single, are really double, or triple; and that they revolve about each other in elliptic orbits, agreeably to the laws of solar gravitation. Conceive, then, of the magnitude and splendor of our own system;—of the amazing interval which intervenes between us and the fixed stars;—of the still greater intervals, which separate them from each other;—of those myriads of suns, more effulgent than our own, each the centre of a magnificent system:—such is the vastness of the material universe. What expansive fulness and grandeur does it give to the language of Scripture,—“great and marvellous are thy works, Lord God Almighty!” Consider, that all these systems have been framed with a wisdom which surpasses all comprehension; that they are sustained by a might which transcends all conceivable limits, are controlled by an energy that never tires; and see what ineffable glory they reflect upon the character of Him who has thus shown us the “hiding of his power.” Over this vast infinitude of worlds, he spreads out the shield of his protection, and, doubtless, provides for the welfare of millions on millions as he does for one. Such must be our conclusion respecting the extent of the divine attributes, as disclosed by the works of creation.

Notwithstanding our remarks have been extended quite beyond the limits of our first intention, we cannot dismiss the subject without barely suggesting two or three reflections, which must frequently have occurred to the mind of the student in natural theology.

1. The first is, that every advance in the progress of science discloses new proofs of the divine existence, and attributes. Every discovery which is made in the laws of the material world serves to enlarge our conceptions of the character of God; and hence the importance of lending every aid in our power to

* Herschell, Astron., p. 355.

the advancement of knowledge, and especially the knowledge of nature.

2. The second is, that the habit of recognising the agency of God in all the varying operations of nature, and of attending to the indication of his peculiar attributes as they are displayed in the visible creation, cannot but exert a most salutary influence upon moral character. It cannot but be an ennobling, as it is a most pleasing, occupation, to read every where, in the great and in the little, in the heavens and in the earth, in the structure of a plant, and in the frame of the universe, the imperishable record of the divine benignity, wisdom, and power.

3. The third is, that works on natural theology, written under the guidance of piety, and enriched by the labors of science, are eminently deserving of the attention of the religious public. Such works must be important to all; they are specially so to the Christian minister. We do not mean by this remark to intimate, that the religion of nature should be substituted for that of the Bible. Far otherwise. The paramount duty of the ambassador for Christ is to beseech men, as in Christ's stead, to be reconciled to God. Considered in reference to the accomplishment of this great end, the religion of nature, compared with the gospel, is but as the twilight, or even the darkness itself, to the mid-day sun. The former, though insufficient alone, is yet a powerful auxiliary to the latter. Experience shows us, that the analogies of nature are of great and peculiar efficacy in removing objections, and pressing conviction upon the minds of men. The special importance, therefore, to the Christian minister, of the study of nature, will consist in enlarging his means and increasing his power of enforcing the truth of that great message of love to the human race,—“the glorious gospel of the blessed God.”

C—LL.

ARTICLE IV.

CONDITION AND WANTS OF THE WEST.

A Plea for the West. By LYMAN BEECHER, D. D. Second edition. Cincinnati: Truman & Smith. New York: Leavitt, Lord & Co. pp. 190. 1835.

THE *Plea for the West* is a deeply interesting little volume. Rarely have we read any thing more so. It partakes, largely, of the peculiarities of its author. It is a transcript of his own mind, affected, as it naturally would be, by holding in contemplation the civil and religious destiny of a great nation. No one, who has been even slightly acquainted with Dr. Beecher's mental habits, or with his spirit as a Christian and a man; no one, who has but occasionally listened to him as a preacher, will fail to find himself on familiar ground, as soon as he enters upon the perusal of the book.

We are glad that the *Plea* is published. It must, indeed, lose some of that persuasiveness and moving effect which were given to it by the eloquence of the living voice, and the speaker's peculiar manner. Still, there are ten thousand hearts, in the American churches, which it will reach, and which will feel its power. The *Plea* is made at the right time. It is now a crisis, in the moral condition of the American people. And but few men could have added to its intrinsic merits greater weight of personal influence. Few, if any, could have excited so deep an interest, or could have called forth so extensive contributions, in behalf of the benevolent operations in the West. The *Plea* is designed to aid the great efforts now making for the intellectual and religious benefit of that portion of this country, and specially the Lane Theological Seminary, near Cincinnati, Ohio. And it is not made in vain. Substantial results were realized, by the Seminary, over which Dr. Beecher presides, at the time he delivered it, in the form of discourses, in some of the principal Atlantic cities; and we confidently believe, that every benevolent enterprise, by what denomination soever undertaken, will find the little rills flowing in to its aid, magnified as an indirect effect of this eloquent

appeal. As Baptists, we respond to the Plea. It is for a benevolent, holy cause. It is also important. It is not only for the political salvation of this nation that he pleads, but the subject involves the destiny of immortal men, both of those now living and of generations yet unborn. The kingdom and the glory of Christ in this world are its object. And however justly it might be said, by way of objection, that this is but one of the common objects which the gospel of Christ is designed always to accomplish, yet let it be remembered, that the present is a crisis in the moral history of the American people. A nation is springing into birth. "Who hath heard such a thing? Who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once?"

At first sight, the Plea seems to be urged on the ground, that this nation is, in the providence of God, destined to lead the way in the moral and political emancipation of the world: or, that the Millennium is to commence in America. The argument, were it thrown into the form of a proposition, would stand thus: Our country is to convert the world, and the West is our country.

As to the truth of the former, that this nation is to convert the world, we confess, that we have but little confidence. It may do it: for it is impossible to foresee what changes this nation, in the providence of God, is destined to effect. There is nothing in the location, numbers, wealth, or theory of government, to forbid it. There is also here an unfettered church. But when Dr. B. suggests, that "all providential developments," and "all the existing signs of the times," corroborate it, we are led to revolve in our own minds a list of most serious and weighty objections, which, we apprehend, when viewed separate from this question, are regarded with as much anxiety by the writer as by ourselves. A few of these we will mention:

1. There is too much ignorance, to hope for such results. Of this ignorance, Dr. Beecher is duly aware, and uses it powerfully in his Plea. "According to the most accurate estimation, which can be obtained, there are in the United States about a million and a half of children, without the means of education, and about an equal number of adults, either foreigners or native Americans, that are uneducated. These large masses of unenlightened mind lie in almost every portion of this nation. And everywhere, and in all ages, such masses of ignorance are the material, of all others, most dangerous to liberty; for, as a gen-

eral fact, uneducated mind is educated vice."—pp. 49, 50. Surely, this does not look much as if the light and truth which are to convert the world were to go forth, at once, from this country, however intelligent.

2. We are avaricious, to a reproach. A thirst for gain is seen all over the land. It is a national peculiarity. And though it is often commended, as distinguishing us from those whose minds are stupid, and whose habits are stereotyped, still, when it comes to engross the public mind, and to seize the people with a mania, and everybody makes haste to be rich, the cause of him who had not where to lay his head, cannot be expected rapidly to advance.

3. We are a nation of Sabbath breakers. A few limited sections of the country excepted, we have never been distinguished by reverence for the Sabbath. But every year, is our reverence for the day diminishing; if not in the minds of the friends of Christ, yet certainly in the minds of the public at large. For who can doubt, that the rapid internal improvements now making in America are putting in jeopardy the very existence of the institution?

4. Pride is our national peculiarity. It might be deemed unduly severe, to say, that the nation has swaggered. But we have been criminally vain. Through pride, our free institutions are the hope of the rights of man, our vallies are the gardens of the world, our national literature, though but half fledged, is the eagle in the boldness of his ascent, and our religion even is a model for all nations. The central energy is found here, and from this nation is to go forth the renovating power. That we are a proud nation, cannot be denied. Other nations have marked it, and on its account, have mingled scorn with their admiration of what they could not but praise. God also has marked it, for he knoweth the proud afar off. It is folly to think that he will overlook the pride of this country. It is the humble that shall prosper. When Ephraim spoke trembling, he exalted himself in Israel. There is no moral power where there is not meekness. It was predicted of the Messiah, "That he should not cry, nor lift up, nor cause his voice to be heard in the street." In this was the hiding of his power. So must it be with his disciples, whether individuals, or churches, or nations.

5. We have also been a nation of blood. Much of the true spirit of Christianity is exhibited in the American churches, we are persuaded. And the Lord knows his own. But David,

though a man of elevated piety, was not permitted to build the House of God, because he had shed much blood. America also has shed blood, and shall the Temple of Holiness be built with bloody hands? It will not meet this objection to say, that other nations have had wars, and, with us, have wrested their territory from rightful and original owners, by violence. We are not certain, that any Christian nation, now existing, is to advance with a regular progression, either in civil liberty or in holiness, without a reverse, till Christ shall reign over all nations—"king of saints." Much less are we certain, that "the providential developments," and "existing signs of the times," corroborate the opinion, that the "renovating power" is to go forth from America.

We very much doubt, whether the existing signs of the times, of this or any nation, or of the world, indicate very strongly, that the Millennium is at hand; if by that term we are to understand the prevalence of the gospel over the whole earth. We do, indeed, expect such a day. We look for one, in which the gospel, if it do not make every man perfect in holiness and happiness, will at least pour abroad, over the nations of the earth, a tide of influence, pure and refreshing as the waters of life. We think, that the word of God authorizes this expectation. And there is, obviously, that vital energy in the gospel itself, which cannot cease to act upon the human mind, so long as the world stands. It must subdue all things unto itself. In its Author is life, and the life is the light of men. And the gospel is only an emanation from him, in whom is life. In what nation, however, the central energy will be first seen, we have no means of judging. But that the "renovating power" is in Christ, and will, at the appointed time, go forth from him, yet employing the agency of his people, we do most confidently believe. And we would unite our prayer with that of all who wait for his appearing, and would cry, Come, Lord Jesus, come quickly.—And still further, we do consider the present, so far as we are acquainted with the history of the church, a somewhat auspicious period. The missionary is going to the heathen, and he is translating the Bible into their numerous languages. But, whether it is introductory to the universal prevalence of the gospel, whether it is the dawn of the latter day glory, we cannot determine. It is sowing the seed—seed that is incorruptible. But, ordinarily, time intervenes between sowing and reaping. If this should "outrun all past

analogies, as if seed-time and harvest should meet on the same field," as Dr. B. seems to anticipate, then will we hail the event. The church will hail it. But we do not perceive the signs of such a day. It requires no unusual degree of penetration, nor is it necessary to live in this *transitory* world but a short generation, to learn, that change is not always advancement, and that temporary and local success is no proof of its perpetuity or universality. Where are the seven churches of Asia? Where are the fruits of the labors of Calvin and his associates in Geneva? Where are the churches and the converts, successors to those who rose up, under the labors of the learned and self-denying Schultz and Schwartz, in India? God, in all these places, fulfilled to his servants the promise,—Your labor shall not be in vain in the Lord. This will be found, in the salvation of such as have believed. But the gospel has, thus far, been partial in its effects upon any community. And though it is certain, that it will, ultimately, be universal, yet, hitherto, every thing in its progress has been gradual. Great and protracted labor, as well as much prayer and self-denial, is necessary, to gather even a limited harvest.

This leads us to record our protest against the motive, not unfrequently urged at the present day, in behalf of benevolent efforts; which, indeed, we apprehend, has always been urged for similar purposes, and which, we are sorry to find, Dr. B. has employed, and thus sanctioned by his name and merited influence. We would not ask men to contribute their money, to aid in carrying forward Christian enterprises, on the ground, that the world is on the eve of its conversion to God. If it is so, we are ignorant of the fact. It is not for us to know the times and seasons which the Father hath put in his own power. When it is done, the enemies of religion are furnished with an occasion for derision. And, moreover, the true motive is the only one, that will bind the conscience. Christians are under obligation to do all in their power, to improve both the present condition and future prospects of the human family. Do what thy hand findeth to do, with thy might. We are to endeavor, to the utmost of our ability, to elevate the present generation, to lay broad and deep the foundations of all our institutions for doing good, to devise all possible ways to swell the streams of mercy that are now flowing, that those who shall succeed us, in life, may be holier and happier than ourselves; if God, in his providence, shall see fit to roll these streams on, in their present

channels. But our duty to do good to the present generation, to preach the gospel to every individual whom we can reach, would be just as binding, if we foresaw, that the darkness of ignorance and the desolations of infidelity were to sweep over this land, and even over the world, within the present century, as if we knew that the Millennium would come within that period. We speak now of duty as a motive. And encouragement should be held out as a motive, only so far as the evidence of it is real, and is warranted by the word of God. At the present day, there is too much *lo here and lo there*, for the signs of the Redeemer's coming. The church is looking too much for something great. There is not enough individual labor, for individual and definite objects. There is a liability, that the hearts of Christians, in looking for some extraordinary developments of providence, will not yearn over individual sinners. The church is not doing its duty to those now living. Millions are left to mental darkness, for want of the light of knowledge. And a still greater number are crowding the gates of perdition, either for want of the gospel, or because they reject it. Let Christians feel their obligations to the men of this generation, and the most effectual efforts will be made, to hasten the Millennium. And let the true motive be urged, and Christians will be more powerfully influenced to do good, than from any factitious considerations. It is much easier for some speakers to declaim about the Millennium, than to enlighten the understanding with reasons, or to awaken the conscience with arguments!

We have not dwelt so long on this subject, because of its importance, as constituting a part of the Plea for the West, for but a moment's time is occupied on it by the author. But we avail ourselves of the occasion, to call the attention of those who plead for benevolent institutions, to the importance of addressing to the minds of men the true motive. Infix truth in the conscience.

That our country is to convert the world, is not the motive to be urged in collecting charitable funds. But that the West is, in a striking sense, our country, and that our national prosperity depends, in an eminent degree, on the speedy establishment of their literary and religious institutions, we do believe. This is, in fact, the ground of the Plea; and we envy not the American citizen, Christian or not, who can read it, and not have his spirit stirred within him.

Dr. Beecher takes the ground, that the political and religious destiny of this country is to be decided in the West. "There," says he, "is the territory, and there soon will be the population, the wealth, and the political power. The Atlantic commerce and manufactures may confer, always, some peculiar advantages on the East. But the West is destined to be the great central power of the nation. . . . The West is a young empire of mind, and power, and wealth, and free institutions, rushing up to a giant manhood, with a rapidity and power, never before witnessed below the sun. And if she carries with her the elements of her preservation, the experiment will be glorious—the joy of the nation—the joy of the whole earth, as she rises in the majesty of her intelligence and benevolence and enterprise, for the emancipation of the world."—pp. 11, 12.

Although, we do not, altogether, sympathize with the closing sentence of this paragraph, we do fully with all he says, as to the relative importance of the West to the nation. With a vast territory, not less than eight thousand miles in circumference, embracing already ten, and destined soon to embrace twelve States; with a climate, for the most part, mild, and with a soil exuberant, abounding in some of the most essential minerals; with unusual commercial facilities furnished by its twenty-four thousand miles of steam navigation, and by its canals and railroads, which already radiate from every great central point, as by a magic hand,—the West must soon vie successfully with the sea-board. It already has a population equal to one third of the Union, and "is qualified to sustain, in prosperity and happiness, the densest population, on the globe," to which point it is advancing, with a rapidity and certainty, without a parallel in the history of nations.

The Plea considers what is required to secure the civil and religious prosperity of the West, which, as we have already intimated, involves the salvation of the Union.

By whom is it to be done?

How is it to be done?

And the motive to do it.

"The thing required for the civil and religious prosperity of the West, is universal education and moral culture, by institutions commensurate to that result—the all-pervading influence of schools and colleges, and seminaries, and pastors, and churches."—p. 13.

But by whom shall these institutions be established? The West could do it, if the requisite time were allowed them. But this cannot be. What is done for the salvation of the West, and of the nation, so far as its destiny is connected with the West, must be done soon. "For," says Dr. B. "mighty causes, like floods from distant mountains, are rushing with accumulating power, to their consummation of good or evil, and soon, our character and destiny will be stereotyped for ever." They could, and certainly would, do it, were it not for the exigency of their condition. But however generous they are, or however abundant may be their facilities for future wealth, however pregnant every thing in that immense Valley is, with the treasures of human comfort, yet the means, for the establishment of these institutions, are not now available. It is seed time with them, and not harvest; as must always be the case with the people of a newly settled country. The farmer's income is not to be estimated, by the state of his granaries, in the spring, but by his full-stored barn in autumn. The West will do much for this object. They have done it already. No other country ever did more, if as much, in the same length of time. But they cannot do it all. They need, and deserve assistance. Who shall give it? Shall the South? They have formidable difficulties to grapple with at home. Shall the Middle States? They have not yet done their own work. Who but the North and East can do it? Their institutions are established, and the people were, long since, in the full enjoyment of their benefits. And, in addition to this, we owe this aid as a debt of gratitude, for what we received in the early period of our history. We can never repay it to our benefactors, but we can, and ought, to transmit it to those who now need it, as we did, in the infancy of the country. The people of New England did not build up their own institutions:

"Her colleges were endowed extensively by foreign munificence, and her churches of the first generation were supplied, chiefly, from the mother country;—and yet the colonists of New England were few in number, compact in territory, homogeneous in origin, language, manners and doctrines; and were coerced to unity by common perils and necessities; and could be acted upon by immediate legislation; and could wait also for their institutions to grow with their growth, and strengthen with their strength. But the population of the great West is not so, but is assembled from all the States of the Union, and from all the nations of Europe, and is rushing in like

the waters of the flood, demanding, for its moral preservation, the immediate and universal action of those institutions which discipline the mind, and arm the conscience and the heart."—pp. 15, 16.

No one who examines these considerations, can doubt, that the West has a claim on us, and every holy and generous principle calls upon us to discharge it.

But how can the East extend this aid in the most acceptable and efficacious manner? Dr. B. disapproves of colonial emigrations:

"Those who go to the West, should go out to mingle with the people of the West, and be absorbed in their multitude, as rain-drops fall on the bosom of the ocean, and mingle with that world of waters."

They need temporary aid, in many instances, to support their pastors, to establish, more extensively, among themselves, Sabbath schools, and to distribute the Bible and religious tracts. They need, also, for the *present necessity*, a supply of well qualified teachers. But the great thing needed, is a learned and pious ministry—*educated at the West*.

The object of Dr. Beecher was, to obtain aid, in endowing a theological seminary, near Cincinnati. But the Plea is made, in behalf of all theological seminaries in the West. And it is made, on the ground, that the ministry is "a central luminary in each sphere, and soon sends out schools and seminaries, as its satellites, by the hands of sons and daughters of its own training. A land, supplied with able and faithful ministers, will, of course, be filled with schools, academies, libraries, colleges, and all the apparatus for the perpetuity of republican institutions. It always has been so—it always will be."—p. 24. But this ministry must be educated at the West. It is idle, to expect a sufficient number of ministers to go from the East. They must be educated at home. And, in order to do this, all the different classes of literary institutions are necessary.

And, lastly, the writer considers the motive to aid the West, in establishing their literary and religious institutions. To this point, the greater portion of the book is devoted. We shall not attempt to follow the argument of the author, but would only remark, that he has left but little unsaid, that appears desirable to have been urged.

The importance of the object is presented in a most graphic manner. "Was there ever," says the writer, "such a spectacle,

such a field, in which to plant the seeds of an immortal harvest?" The Plea encourages us with the prospect of certain and quick success. "The West needs but a momentary aid, when, almost as soon as received, should it be needed, she will repay, and quadruple, both principal and interest. Lend a hand, to get up her institutions, to give ubiquity to her schools, and Sabbaths, and sanctuaries, while her forests are falling, and her ocean floods of population rolling in, and afterwards, we will not come here, to ask for aid; for there is a wealth and chivalrous munificence there, which, when it has first performed the necessary work of self-preservation, will pour, with you, a noble tide of rival benevolence into that river which is to make glad the city of our God."—p. 39.

But we are also urged to aid them by some most appalling considerations. And, as we follow the writer in his startling description of them, we confess, that we lose sight of the emancipation of the world through our instrumentality, and fearfulness seizes us for the salvation of our own country. "God gave Israel a savior," and to God would we look. It is common, we know, to predict evil, but we do believe it would be blindness and infatuation not to have apprehensions for the safety of our free institutions, in the present condition of this nation. The morality of the gospel does not sufficiently pervade the mass. It must do so, or we perish. But does it? Is not the ratio of evil over the good, increasing? And, if so, how long can the nation sustain the growing corruption, and be safe? Or, who can foresee any thing to change the balance of influence, to check the growth of immorality, and of that indomitable spirit, which is already seen on the slightest provocation? Let it not be said, that the gospel is here, and is preached in its purity, and, that a little leaven leaveneth the whole lump. We are confident, that the gospel will, ultimately, pervade the whole earth. But the sun of righteousness, in America, may be first eclipsed.—The faith may, yet, have to be established here by the missionary from some foreign land. Who can doubt the possibility of this, when he reflects upon the astounding fact, that from us, at this day, are going forth to France, missionaries, who, standing, we had almost said, upon the very ashes of Fenelon, and Bossuet, and Massillon, and Saurin, are to preach the doctrine of a spiritual resurrection.

Dr. Beecher has just ideas of our danger. He considers this nation to have reached an appalling crisis: "that the work is

vast and difficult, and is accumulating upon us, beyond our sense of danger and deliberate efforts to meet it." "I am aware," he also adds, "that our ablest patriots are looking out on the deep, vexed with storms, with great forebodings and failings of heart, for fear of the things that are coming upon us; and I perceive a spirit of impatience rising, and distrust in respect to the perpetuity of our republic; and I am sure that these fears are well founded, and am glad that they exist. It is the star of hope in our dark horizon. Fear is what we need, as the ship needs wind, on a rocking sea, after a storm, to prevent foundering. But when our fear and our efforts shall correspond with our danger, the danger is past. For it is not the impossibility of self-preservation which threatens us; nor is it the unwillingness of the nation to pay the price of the preservation, as she has paid the price of the purchase, of our liberties. It is inattention and inconsideration, protracted, till the crisis is past, and the things which belong to our peace are hid from our eyes." The principal sources of our danger, as presented by the writer, are two. The mighty resources of the West are worse than useless, unless brought under the controlling influence of the gospel. "The capacity of the West for self-destruction, without religious culture, will be as terrific, as her capacity for self-preservation, with it, will be glorious." And, besides this, there is an increase of population there, by emigration, which must inevitably give to the West the balance of power at the ballot box; and this population is ignorant, not only of letters, but also of the principles and use of a free government. They are the superstitious adherents of a corrupt church, and the sworn subjects of foreign and envious princes. Dr. B. considers that this influx of European population renders our condition, as a country, one of unparalleled novelty and urgency; "for since," says he, "the irruption of the northern barbarians, the world has never witnessed such a rush of dark-minded population from one country to another, as is now leaving Europe, and dashing upon our shores.—It is not the *northern* hive, but the *whole* hive, which is swarming upon our cities and unoccupied territory, as the effect of overstocked population, of civil oppression, of crime and poverty, and political and ecclesiastical design. Clouds, like the locusts of Egypt, are rising from the hills and plains of Europe, and on the wings of every wind, are coming over to settle down upon our fair fields; while millions, moved by the noise of their rising, and cheered by the

news of their safe arrival, and green pastures, are appearing in an endless succession."—p. 72. The danger to which this country is exposed, by these floods of foreign population, is set forth by the writer, in the most vivid manner; and, while he shows, to the conviction, we should think, of every candid reader, the design and hope of the papal church in Europe, of establishing here, one day, its See, unrivalled, and upon Protestant ruins, he every where recognises the true and only principles, on which we can meet, and counteract their baneful influence.

The prejudiced eye may discover something wrong, in this part of the subject, but, we confess, that to us it appears unobjectionable. Dr. Beecher, like ourselves, would wage with Catholics a war of principles. He would have them enlightened, convinced, converted; or, would use the appropriate means for this end, in the spirit of meekness and love, and yet, with all that untiring patience and inexhaustible zeal, which patriotism, and philanthropy, and the love of Christ, can furnish.

The Plea is made by a Presbyterian, and will be read, as it was listened to when delivered, by more of that denomination than of any other. And, hence, they will be most benefitted. But the Plea is for the West; and every evangelical denomination has in it an equal interest and duty. The Plea is made to the friends of Christ, of humanity, and of this country. But, in the present state of things, in which the Christian public is classed into sects,—all coöperating for the accomplishment of the same great result,—still, with a separate organization, each denomination needs to be separately addressed. An appeal, clear and vigorous in argument, reaching with earnest persuasiveness the hearts of our brethren, adapted to remove the objections of those who have prejudices or doubts, and to kindle holy sympathies in those who are indifferent, needs to be made to the Baptists all over America. They ought to be, they must be, aroused to a sense of their great and immediate duty in relation to the West. The Baptists are the most numerous denomination in the Valley. Necessarily, therefore, both their duty and their interest urge them to prompt and liberal measures for giving to the West universal education, and especially an educated ministry. Christ requires them to do this. The whole nation has claims upon them. Other denominations expect us to do it, and if we do not, will censure us as faithless to our high trust.

We are certainly called upon to educate our own denomina-

tion. There are nearly half a million of Baptist communicants in America, and not far from three millions of persons, in all, who are either connected with the churches as communicants, or are attendants on their places of public worship, or cherish towards them denominational sympathies, are placed under their direct and responsible influence. We tremble when we reflect upon the amount of mind and moral character, committed to our charge ; and still more, when we consider the period, in the history of this country, at which we have arrived,—that its character is now moulding, and its destiny is soon to be determined. Looking at the bright side of this picture, we feel the glow on our cheeks and the blood coursing our veins with accelerated speed, as we think of the enviable opportunity now offered to the ministry of this country, and of the Baptist denomination in particular, to do a work, such as the world has never witnessed, since the days of the apostles. Never was so much human mind, free and unshackled, placed at the disposal of the ministry, to educate for Christ, for a free government, and for their own present and eternal welfare. The Baptist ministry,—for the ministry must lead the way in this work, or it will never be done,—are invited to train up three millions of citizens, for the refined enjoyments of social life, for the faithful discharge of their duties, as citizens of one of the happiest governments in the world, and, above all, for the holier and happier citizenship of heaven. But there is another side to this picture ; and we are often compelled to look upon it with painful forebodings, when we see how little is doing for the accomplishment of this object, compared with what the occasion demands. And our solicitude is increased, as we examine into the reasons, why no more is doing for the cause of education in the Baptist denomination in the West, and more especially to educate the rising ministry. If the denomination were poor, not only would there be an apology for this neglect, but the evil itself would be less. We should have great confidence in the goodness of God, that he would save his church. There are instances, not a few, where, amid poor communities, piety has flourished, under the influence of a partially educated and feeble ministry. But not one such instance can be named, where there are great wealth and commercial enterprise. The West can never be brought under religious influence by such means. The pebble, thrown into the vase, may agitate its entire contents ; but, not so, when thrown into the mighty

ocean. A ministry who might be eminently successful in England, amid its tenantry, whose minds have never been awakened by the hope of gain or of distinction, could do little or nothing in the West, where every ear is filled with the rehearsal of recent success, and every man's fancy spreads before his eye glowing prospects. There is a momentum given to the minds of men in the West, to guide which aright, and especially to counteract which when wrong, requires mental power. Now the source of our anxiety is, lest the people of the West are not sufficiently impressed with the importance of having a ministry who can grapple with the great principles of wickedness. It is to be feared, that they do not make sufficient distinction between a ministry which will, by warm and tender sympathies, excite the present feelings of the assembled multitude, and one who, by setting before their hearers the fear of God, and by storing their minds with the great principles of moral obligation, will be present in spirit and power,—at least their preaching will be present,—to the conscience of every man, amid the bustle and temptations of business, and those pleasures which a rich and luxuriant country so universally furnishes. We care not how much passion there is in the eloquence of the pulpit, or how much influence the preacher has over the feelings of his audience, if it only nourishes germs of truth which have been implanted in the soul by previous instruction. The command is,—go, *teach* all nations. The real power of the ministry is felt, in fastening upon the minds of men the living, lasting, controlling conviction, that there is a God, and that they are accountable,—that they are sinners, and can be saved only by Christ. This conviction must follow men every where, if it would sanctify them, if it would fit them for heaven, or save this nation from sinking into gross sensuality and universal vice. If the people of the West were poor, and their condition unalterable and hopeless, then, feeble restraints would be effectual ; but the fact is far otherwise.

And our solicitude is increased still more, when we consider, that of the few who have correct views on this subject, the greater part are afraid of going in advance of the people. Their fear appears to be, that, if colleges and theological seminaries of a high order were at once established, and young men should go forth from them to minister to the churches, in their present state, it would be a misapplication of talent. They seem to imagine, that we must wait, till congregations, intelli-

gent and of correct views, spring up of their own accord, before an able and well trained ministry will be acceptable.

Now, if it were true, that the people do not choose a highly educated ministry, it is no reason why one should not be given them,—for if given, and its influence once felt, they would soon choose it. Let there be planted, all over that great Valley, pious, self-denying ministers, who have enjoyed the advantages of well endowed literary and theological institutions,—let them also be men whose zeal for Christ, and whose love for the spiritual welfare of their fellow men, should call into as vigorous action their talents, as the spirit of enterprise and speculation does the mental energies of the men of the world, and prejudice would pass away like the morning cloud. Such men could and would be raised up, had the Baptist denomination, in the West, the adequate institutions. Nothing is wanting, but well endowed colleges and seminaries. There are the young men. The churches in the West have them. And these young men have the requisite talent and spirit, and will preach, educated or not. Many of them enter the ministry with their present attainments, with the utmost reluctance, craving the advantages of a public education. And if they had it, they would go forth to mould the public mind and elevate the public taste, and, if blessed of God, to turn many to righteousness. There ought to be, within two years from this, two hundred thousand dollars expended by the Baptists in endowing colleges and theological seminaries, in the Valley, over and above what they now have. This could be done with the utmost ease, if the present ministry would utter their voice, and put forth their hands to the work; and nothing short of this will meet the demand of their condition.

But all this is said on the supposition, that the people in the West, and of our own denomination in particular, do not covet an educated ministry. This is not true. They do covet an educated ministry. It is readily granted, that the mental training necessary to success there, must differ, in some respects, from that which is demanded by the people of the northern and eastern States, where so large a portion of them are devoted to books, and have leisure for classical attainments. Still, the people of the West, and especially the more intelligent of them, are at this day, restless through their solicitude for a ministry which will not only meet their own intellectual wants, but lead the way, in the mental and moral elevation of their

rising families. What Dr. Beecher says of the West, in general, is certainly true of the Baptists. "Nowhere, if a minister is deficient, will he be more sure to be 'weighed in the balance and found wanting.' On the contrary, there is not a place on earth where piety, and talent, and learning, and argument, and popular eloquence, are more highly appreciated, or rewarded with a more frank and enthusiastic admiration. There are chords in the heart of the West, which vibrate to the touch of genius, and to the power of argumentative eloquence, with a sensibility and enthusiasm, nowhere surpassed. A hundred ministers, of cultivated mind and popular eloquence, might find settlement, in a hundred places, and without the aid of missions, and only to increase the demand for a hundred more." —p. 27.

ARTICLE V.

THE STUDY OF THE GERMAN LANGUAGE.

WHAT ARE THE BENEFITS AND DANGERS INCIDENT TO A MINISTER FROM THE STUDY OF THE GERMAN LANGUAGE?

AMONG the modern additions to a liberal course of education, in this country, a somewhat extended acquaintance with the languages of the continent of Europe, is to be esteemed one of the most important. The facilities and frequency of travelling from one continent to the other, are perpetually increasing. The circulation of the literature of each in the other, makes it almost indispensable that the learned should be able to interpret each other's tongue. Whatever is done for the promotion of the cause of letters in either of the seats of learning in cultivated Europe, or among the students of our own country, is transmitted, as upon the wings of the wind, to gratify and inspirit their fellow students; who, though separated by a waste of waters, are yet one in soul, striving together for the welfare and the honor of their race. The necessity of seeking translations of works into our own tongue, coming before the American public long after their fame has circulated throughout the country which gave them birth, and deficient, unspeakably, for the most part,

in the spirit and life, though they may have the accuracy of the original, has made many among us feel the importance of being able to search for ourselves into the mines of hidden treasure, and bring out the jewels that are found in them, for our own gratification and enjoyment.

Of all the languages of the continent of Europe, the German has for several years been most prolific in its contributions to the cause of learning. Men of all the professions, and men of no profession at all, except the profession of scholarship, have found, among its astonishing mass, and its perpetual increase, of literary stores, materials to stir the imagination, to gratify the taste, to call forth and quicken the energies of the understanding, to fill and enchant the soul. It has been the fashion with some, who knew little, and cared less, about its internal, abounding riches, to speak evil of the German language, as full of uncouth sounds, and too difficult to be attained, except among the natives of that country. It is true, we may not so rapidly acquire it, as the French, or the Spanish, in which it requires but a little while, for any one to feel at home. But a few hours severe study every week, aided by a delicate and discriminating ear, and some degree of acquaintance with the structure of languages, will soon introduce the student to one of the sweetest, richest, most expressive, and most desirable of all the tongues of Europe.

Spain, Portugal and Italy, sunk and suffocated under the power of popery, shut out, for ages, by the wicked scheme of the *Index Expurgatorius*, from the glorious light, which is now spreading over the earth, and beginning to gleam into the crevices even of their own convents and cloisters, have for ages furnished little, if any thing, which could aid in the understanding of the word of God, or enforce its truths upon the heart. Russia and Greece, in many respects more favored in regard to spiritual things, have still been dependent upon others, rather than contributed themselves to the stores of religious literature. Norway, Sweden, Lapland, Iceland, have done nothing, it is believed, through the press, to benefit and bless the world,—certainly, nothing which has been thought worthy of being brought out in a foreign dress. The chemical researches of the second have made it a country dear to science, even aside from the great names and the great men it has given to other departments of knowledge. And the fact, that an obscure clergyman has been found, among the snows and frosts of the latter, who could so much relish the beauties of Milton, that he has translated him

into the language of that island, for the benefit of his parishioners, is a proof, that we may yet look to that world of storm and sleet for works that shall shed a glow of light and warmth over minds dwelling in more favored climes. Denmark, in the person of a gentleman at the University of Copenhagen, who has successfully defended a part of the prophecy of Isaiah from the attacks of a German neologist, is arising, and that is all we can say, to take her place among the learning and research of neighboring kingdoms. Whatever else has come from France, we look in vain for the awakening and melting bursts of pulpit eloquence, and the sincere and overpowering godliness, which once shone over that gay and guilty nation. From the awful havoc of religious fervor and devotion, made by the insidious *Encyclopædia*, and the influence of the impious doctrines maintained during the revolution, she has not yet recovered. The Christian scholar may find much there to admire; but the stamp and seal of spiritual death perpetually meets his eye, and sheds a gloom over his heart. The glory is departed.

But there is one country, which, however prolific its press, however learned its professors, however numerous its universities, seems proudly to consecrate them all to the elucidation of God's holy word. Among its literati, though infidelity has an extensive footing, and many use their critical ingenuity and acumen only to fritter away the deep and holy mysteries of the Bible, men are found, versed in ancient and modern lore, who rejoice to lay the whole treasure at the feet of Christ. And even the inglorious efforts of the rest do not shake, they only show the steadfastness of the corner-stone, which supports the Christian fabric. The foundation of the Lord standeth sure. To Germany, the minister of the sanctuary, who would be a scribe well instructed unto the kingdom of God, may look for materials of study, and he is sure not to be disappointed. To show what this country has done for the cause of sacred literature, let us dwell a moment upon some of its honored names. To whom are we indebted for most of the Hebrew learning, so accurate and minute, which is growing up with the growth, and advancing with the years, of our rising ministry? It is to Gesenius and Ewald. Who are the commentators, whose efforts scatter the darkness, and reveal the hidden beauties of God's word? We need not—we will not, speak disparagingly of Henry, and Doddridge, and Scott, and Gill, and a host of others; but we will venture to say, that every student, who has the ability, will

rather consult Rosenmueller, and Kuinoel, and Tittmann, and Gesenius, and Tholuck, and Hengstenberg. Who are the lexicographers, who often serve us better than a whole library of commentators and scholiasts? Bretschneider, and Wahl, and Passow, and the author of the Hebrew Thesaurus. If we seek the best Concordance of the Greek Testament, we are pointed to Schmidt. If we ask for the most accurate editions of the sacred record of Christ and his apostles, we are sent to Griesbach and Knapp. If we look for systems of theology, rich in thorough and profound views, and leading us to thoughts which are in themselves mines of exhaustless treasure, the names of Bretschneider, and Knapp, and Storr, and Flatt, and Wegscheider, and Hahn, at once meet us; besides multitudes of others, whose dissertations on separate views and items in the Christian system are unspeakably valuable. And although we may not deem it consistent to follow any one of them throughout in his theological creed, the very questions they raise, and the discussions which they elicit, are adapted to give us more deep and exact knowledge of the system of truth, and of the grounds on which it can most safely be defended.

It is not directly, only, that Germany has shed light on the Scriptures. The indirect helps, furnished by her learned men, to the understanding of the book of God, certainly deserve respectful mention. We have had no grammars of the oriental dialects, equal to the Chaldee of Winer, the Syriac of Uhlemann, the Arabic of Rosenmueller. The *Archæology* of Jahn is the first book of its kind. The Introductions of Jahn to the Old Testament, and of Hug to the New, could not well be dispensed with, by any minister whose library is at all equal to the exigencies of the age. But, in this deeply interesting enumeration, we fear we shall overstep the limits assigned to the present article. We fear, too, that amid the sonorousness of names, and the praises of sacred literature, we may be thought to have lost sight of the minister's great work, which is, to labor that he may save the souls of men. This is not the case. We would live and labor, and have every one do the same, directly and distinctly, to accomplish the regeneration of the world. That minister has greatly mistaken his Master's will, who buries himself in his study, and revels among his literary treasures, as an end. Books, learning, eloquence, lovely and desirable though they are, should ever be viewed as only the means to an end, which outshines and eclipses them all. It is not books, nor

learning, nor eloquence, which make a man honored and admired by the angels. They take a far deeper interest in him whom God honors as an instrument of saving souls, though he have neither wit nor wisdom, in the world's estimation, than in him who is master of all mysteries, and all knowledge, except the knowledge of communion with God. And, while we seriously and solemnly urge upon our brethren the perpetual accumulation of mental treasures, far more earnestly do we supplicate in their behalf the throne of the heavenly grace, that the mantle of some of our ascended and ascending fathers in Christ may rest upon them, and thus furnish them with the most desirable of all preparation for their work.

We come now more directly to the question proposed at the head of this article: What are the advantages and dangers incident to a minister of the gospel, from the study of the German language? Our remarks upon both may be intermingled without producing confusion; and the discussion, we hope, may serve to advance, in some humble degree, at least, the interests of sacred literature.

What we have already said, will show our real opinion on the question, without any array of argument. As argument, however, may gratify those whose engagements have left them less time to investigate this subject, we will present such as occur to us.

The decision to which any one comes, must depend solely on reasoning—on reasoning such as he would institute in respect to any other subject. The question of first importance to every student, is,—To what end are his studies to be directed? What end does he propose to accomplish by them? And the solution of this question will lead men in each of the professions, in every various literary occupation, to pursue the peculiar course which will render them most competent to fulfil its duties. That specific preparation is demanded for specific work, specific study for the communication of specific knowledge, every one must allow. He would make but a poor figure in any mechanical employment, who had never turned his attention to it, or to any kindred employment. The lawyer, suddenly transferred to the pulpit, or the minister to the bar or bench, would each find himself, to say the least, in want of many a piece of information appropriate to his new calling. Hence, he who is at all provident for his future necessities, will endeavor to secure, in his preparatory education, those aids and helps, which will furnish

him most thoroughly for his work. And we venture to add, if any department of knowledge, if any foreign tongue, within his reach, holds out rich promises of benefit, he will not, for the sake of escaping a little labor, forego its acquisition. These remarks are all applicable to the minister of the gospel; and they are essential to the point under consideration.

The main work of the minister of Christ is persuasion. Whether he enlightens the understanding of his hearers concerning the deep things of God, or kindles the imagination by the vivid and glowing pictures of spiritual realities which he draws out before it, or sets forth the sweet and winning histories and the melting arguments of the gospel, in all, his chief object is, in Christ's stead, to persuade men to be reconciled unto God. This is to be effected, of course, through the medium of language. He cannot lay his hand upon the springs of action, and guide them according to his pleasure. He cannot give efficiency, even to the motives of the blessed gospel, by the energetic activity of his own mind. He may weep tears of blood; but they will no more move sinners, than the bloody sweat of Christ in the garden moved his murderers. Yes, and he may cry aloud, and spare not, till his poor earthly tabernacle crumbles and decays under his labor, and yet he cannot, without the Spirit of God, produce a holy fervor in the alienated and guilty souls of his hearers. Still, his main power lies in the gift of persuasion, through the medium of human language. In order that language may be most efficacious to this end, it must be simple, appropriate, affecting, rich in meaning, intelligible by the meanest capacities,—the very words, and those only, which are demanded to express the ideas he wishes to present. The power of language, in the hands of a master, is truly astonishing. It is an error to suppose, that eloquence consists in splendid sentences, and strong and striking phrases. Words plain, pointed, appropriate, powerful, exact, falling from the lips of one whose spirit has drunk deeply into the spirit of his subject,—paragraphs, garnished by no studied ornament, but whose glow and fire bear testimony to the glow and fire of the soul from which they have come,—these, in their noble, overwhelming simplicity and power, move and melt the heart.

It is hard to say how much study, or of what sort, is requisite to bring any man, who has in view the sacred office, to a use of language so desirable. It may depend, in part, upon the native character of the mind of any given individual, and the

early influences under which he has been educated. We hesitate not, however, to say, that an extensive knowledge of language, its powers, its beauties, its main excellences,—a knowledge of style,—the reasons why it charms or disgusts us, or leaves us indifferent,—a knowledge of the manner in which mankind are affected by language, will accomplish more for one than any thing else. And it is partly on this ground, that the study of foreign tongues is to be desired in every one, whose life is to be devoted to the business of persuasion.

It is not essential to mental discipline, nor to the free use of words, that one should have read a multitude of languages ; nor is it necessary that a person should be familiar with all the wit, learning and eloquence on the globe, in order that he may lay claim to either. We do not over-rate the importance of the literature of other tongues, either dead or living. However highly we extol them, it is by no means our purpose to present them as a universal specific, for the cure of intellectual imbecility and confusion. We deem it a matter too plain to be denied, that the study of the mathematics produces exactness of thought ; the study of languages, exactness of expression. And hence, a due intermixture and proportion of each is, one might almost say, absolutely essential to him, whose life is to be spent in laboring to persuade men to be reconciled unto God. For the ambassador of Christ should be thoroughly master of his own mind, controlling both his thoughts and his words, and uttering the clear, deep, convincing, pungent truths of Heaven, in words which will prove themselves such as the Holy Ghost teacheth. An intellect, which, by its very constitution, is disposed to search diligently into the reasons of every proposition, and to drink deeply into every science whose fountain it approaches, it will be seen at once, makes up, in the profoundness and accuracy of its knowledge, what is wanting in extent. It is not various learning, a taste of the riches of every clime, a bouquet from every literary parterre, which makes a man truly great, or qualifies him preëminently for the office we contemplate ; it is not a profusion of reading ; it is not a mass of facts, laid up for future use. There is a treasure greater than all the stores of memory. It is a well-disciplined mind, whose knowledge is all its own ; whose thoughts are like the crystal spring, welling up from their deep source in pure, rich, exhaustless luxuriance ; whose utterance is in words such as the merest child could understand, and yet so majestic in simplicity, that their charm is irresistible.

The discipline of which we have spoken, the discipline which secures exactness of expression, is doubtless very much dependent on the study of languages. As we have said above, that a man need not be familiar with all the wit, learning and eloquence on the globe, in order to lay claim to either, so we would say particularly of the German language,—any one may derive from it the main advantages it proffers, without having read the sea of books, which are perpetually emanating from the German press. An acquaintance with some of the principal authors is highly desirable; but a knowledge of the language, aside from any author, is to be recommended as far more so. Some further reasons follow.

An acquaintance with the German language gives a more thorough and *radical* acquaintance with our own tongue. The English and the German were originally derived mainly from the same sources. The family likeness still remains. You can trace it in inflections and terminations perpetually. Scarcely a paragraph can be found in good writing, in which the force and meaning of many words cannot be illustrated by a comparison of the kindred words in the German. Whatever contributions have been drawn into our language from the Latin, Greek or French, though they are often desirable and necessary helps, are yet incomparably inferior to the corresponding terms in the German. They have little of the expressiveness, of the point and power, of the harmony and sweetness, of the words that have come to us from the Anglo-Saxon. And, moreover, the larger part of the words in our language are from the latter source. It is this which gives to our version of the Scriptures so high a charm. Many have felt the strength, the vividness, the beauty, of some portions of the sacred record; and, it may be, have attributed their emotions to a holy delight in them, as the word of a covenant-keeping God. Perhaps in this they have been partly in the right. A deeper acquaintance with language would have shown them, that part, also, of their satisfaction and pleasure may be traced to the sweetness, propriety and force of the words themselves. Some of our best writers have made it a rule to use words of Latin and Greek origin, only where the Saxon furnishes us no substitute. It is related of Robert Hall, we know not whether it be strictly an anecdote (*ἀνέκδοτος*, *quod nunquam publicatum est*, an unpublished fact,) or not, that he once remarked, in conversation with a friend, “I cannot conceive how any man can use the Latin word *felicity*, when the English, *happiness*, is so much better.”

Our concern, however, is not so much with the comparative beauty or force of words, as with the fact, that many of the best words in our language, nay, the mass of them, are drawn from the same origin with the German. Now it is often urged as an indispensable part of a thorough education, that one should know Latin and Greek, because they are the roots of many words in our own tongue; it is even asserted, that no person can be said to have a perfect knowledge, certainly not a *radical* knowledge, of the English, without an acquaintance with them. The same may be said, *a fortiori*, of the German. We have more words capable of being illustrated by this language, than by both the others together. The scholar who finds a pleasure in tracing etymologies, and in searching out the roots of his mother tongue, and in fixing the exact signification of the words he uses, we might almost say cannot do without any one of the languages, which contribute largely to the formation of his own.

No one can hesitate for a moment concerning the immense importance of accuracy in the use of language, particularly in him whose main influence over his fellow men in the matter most dear to him, is through the medium of words. What endless controversies might not have been saved, and what divisions in the sacramental host might not have been prevented, by exactness in terms! And often, when we examine the customary religious vocabulary of certain individuals, or which prevails in certain districts of country, we are inclined to add, what plainness and pungency might be given to spiritual instruction, if the spiritual teachers were deeply versed in the sense of terms, and would use only those which express the precise and energetic sentiments of their own glowing spirits!

The study of learned languages is often recommended, and most reasonably, too, on the ground, that it is promotive of mental cultivation. The very same may be urged in favor of the German. Whatever teaches discrimination in words, founded on discriminative thought, whatever compels men to think, and reason, and decide for themselves, even on the minute points of taste, whatever language leads into the field of the most exact literature and science, where the student *must be* accurate in order to comprehend the accuracy of his author, can be no mean acquisition,—no slight aid in the work of intellectual training. But such is the language, whose claims we advocate.

If it be asked, "cannot a man secure all these advantages, without a knowledge of German," we reply, some of them, without doubt, he can; and some of them, he certainly cannot; at least, not without five times the labor demanded to acquire it. Besides, there is unspeakable pleasure in having a confidence in our knowledge; an assurance, that none can charge us with error; in being ourselves in possession of all the light in existence on any given point. We seriously believe, no literary man should omit the study of it, when the means can be brought within his reach.

It is no slight advantage to have access to the literature of such a nation as the Germans. Aside from the contributions of the learned men of that country, to the other professions, and to belles-lettres generally, their annual additions to the stores of biblical and theological learning exceed those of any other country on the globe. Of the hundreds of books which are every year poured forth from their luxuriant press, we should perhaps speak within bounds in saying, that more than half are, in some way or other, helps to the study of the minister. Commentaries, introductions, grammars, lexicons, dissertations, spread out their riches before him, and shed light and beauty over the word of God, and facilitate his progress in the work he has chosen. Some of them, it is true, are in Latin, the universal language of the learned world. But he who has only what can be obtained through that medium, will be without some of their richest treasures. Now we are bold to assert, that no scholar ought to be shut out from what so nearly concerns him. No minister should be contented to be destitute of that which will so much aid him in his work, provided it can be secured, even by patient and toilsome study.

Nor should any one say, in reply, "the philosophy or theology of the Germans is erroneous; we shall become tinctured with heresy; in drinking at the fountain of their learning, we shall drink in poison and death." It may be, that some of their great men have erred from the simplicity that is in Christ. They may have renounced some of the dearest truths of our religion. They may have adopted systems at war with the vital principles of the evangelical faith. They may labor to turn even the inspired Scriptures from the true intent of the Holy Ghost, in order to support their neologian theories. But we are not forced to adopt their errors. We are not bound to assent to all their wild notions. It may be supposed that every

one, who has made such progress in preparation for the sacred office as to read German writers for his benefit and instruction, has attained so much maturity and clearness of mind, that he can and will discern between the precious and the vile, and reject the latter. This will be the case, of course, in regard to those errors which touch the basis of our system. And, even the discussions which are designed to support the most erroneous views, may often elicit the brilliancy and beauty of truth. They will lead the student, startled by new and alarming propositions, to inquire for the reasons of his own faith, and the strange associations that could have led to such conclusions; and thus he will become rooted and grounded in the system of the gospel, and enabled, with increased advantage, to contend earnestly for the faith, once delivered to the saints.

Still, while we would diminish the anxiety some have felt on this point, we will not deny that there is danger—danger, not in what is more prominent and striking, but in respects where less is apprehended. There is danger that the attractive study of the literature of the Scriptures will mar the student's devotion; that while he knows more of the exterior of God's word, while he bends all his force to the work of interpretation, he will fail to drink into its spirituality. There is danger that his piety may suffer, while his intellect advances; that his spirituality may wane, while his cultivation is enlarged; that, in the zeal with which he pursues a literature so engaging, he will forget or neglect his closet, and the souls committed to his charge. There is danger that pride may spring up in his heart,—a danger, incident to increased knowledge of every sort. There is danger, that his imagination, kindled by imagery of unwonted magnificence, may lead him into a luxuriance, which may please a German, but would bewilder and disgust an American audience. A strong and disciplined mind is needed, to guard him on every side; to save him from excesses, to teach him to discern between the evil and the good, to secure him from the taint of error, to enable him to use his knowledge without abusing it, so that he may therein honor God, and do good to men. Notwithstanding the dangers, there are certainly advantages to be derived from the study, which ought not to be disregarded. We must not cast away the rose, because it is attended by thorns. We should be very unphilosophical in having nothing to do with water, because its flood may drown us. The invention of steamboats has changed, in some respects, the character of our

country ; and yet the use of steam is sometimes the occasion of the most painful loss, both of property and lives. We have been arguing concerning moral benefit or evil ; but these illustrations are in point.

A knowledge of the German language, as we have already suggested, brings the student acquainted with the whole field of elegant literature ; which is abundant, rich, striking, affecting, perhaps beyond any other. And, although the reading of much of the fine writing of any nation might unfit, rather than prepare, an ambassador of Christ for his sacred duties, yet it ought not to be wholly neglected. He, whose soul is imbued with the spirit of his Master, and who lives by faith in him, may cull flowers from every field, and bring up treasures from every mine ; and all will serve to make him the more skilful in the service of the Redeemer. It is right that the servant of Christ, whose talents are consecrated to Christ, who appreciates every acquisition, in proportion to its capability of being used for the glory of Christ, who makes Christ the end of all his studies and all his knowledge, should lay nature and science under contribution to aid his designs. It is right that he should enjoy the learning of every age and every country ; that he should garner up whatever can be useful to him in his profession, from the profoundest experience ; that he should gather all the fragmentary richness of universal mind into his own storehouse, and press it into the service of his Savior. We bid him God-speed in his glorious career, and hail him as an efficient laborer in the cause of our common Lord. We rejoice in the acuteness of reasoning, the exactness of expression, the force and pungency of style, the spirit and beauty of illustration, the knowledge of the hidden mysteries of the word of God, which are secured by his varied acquisitions ; and we would earnestly point the youthful candidates for the same work, to his holy motive, his laborious study, his earnest endeavor to make himself, by all means, the benefactor of souls, as a pattern worthy of universal imitation.

It is regarded as among the most propitious circumstances of the present age, that the facilities are now so great for the acquisition of so important a language. The supporters of a lax theology, who need the wit of Germany and America both, to sustain a theory so indefensible, are availing themselves of all its helps. The German language, was, but two or three years since, if it is not still, a part of the theological course at the Unitarian Divinity School, in Cambridge. A recent effort has been

made to prove, that the fundamental error of those who deny the doctrine of future punishment, is the prevalent and sober conviction of some of the evangelical literati of that country. Hereafter, we may expect that Germany will be appealed to, even oftener than it has yet been, as authority in theological controversy; although never, we earnestly pray, to the neglect of the paramount authority of the word of God. While others reap a harvest of learning and benefit from the study of its language, it becomes us to be equally jealous for our divine Master. We ought not to suffer weapons to lie in the hands of the enemies of the cross, with whose construction and use we are unacquainted. If error has hiding-places, or sin its lying refuges, we must know them. God demands it of us.

As an additional consideration in favor of the study of the German language, we may point to what has actually been achieved in this country, since it has become somewhat common. So important it has for a long time been esteemed, that when Rev. Mr. Buckminster was elected to a theological professorship in Cambridge, more than twenty years ago, it is recorded in his life, that under many discouragements and disadvantages, he commenced special preparation for his office, by learning it. Biblical literature owes almost every thing to its influence. A new era commenced in critical Hebrew learning, when the labors of the German professors began to be known among us. The best editions of the New Testament are from the German universities. The same is true of the best commentaries and scholia. We must not think so rich a fountain is exhausted. The translations that have been made of various works, are rather to be regarded as specimens of the wealth of the language, which should incite us to further investigations, than as, in themselves, sufficient to satisfy us. Further light may yet be drawn from that source on some of the most important truths, or dearest ordinances, of our religion. We may find, among its researches, that the noble Luther had reason, which none can gainsay, for *translating* the whole Bible, though he has thus brought out and blazoned forth immersion (*taufen*, Germ., *to immerse*) on every page of the New Testament, in the version, which, though not, in this respect, exactly "conformed to the principles of the English version," the Directors of the American Bible Society, so far as we have heard, have found no difficulty in circulating among our German population.

We have reason to suppose there is in heaven a spirit lan-

guage, which the redeemed out of every nation will understand, and in which they will converse with the angels. Mind will then hold communion with mind, not fettered and held back by the slow preliminary process of learning languages in their elements. The language of heaven will be learned intuitively. But, on earth, such learning must be achieved with labor. While, therefore, we look forward, with sweet anticipation, to the knowledge to which a single glance will there introduce us, let us, for the present, add perpetually to the stores through which the Redeemer's kingdom may be advanced; and in heaping up the treasures of science and learning, let us dedicate them all to the service of Christ. F.

ARTICLE VI.

THOLUCK'S COMMENTARY ON JOHN.

A Commentary on the Gospel of St. John, by A. THOLUCK, D. D., Professor of Theology in the University of Halle. Translated from the German, by Rev. A. KAUFMAN, Minister of the Episcopal Church in Andover, Mass. 12mo. pp. 474. Boston: Perkins & Marvin. 1836.

THIS portion of the Holy Scriptures, the account which the apostle John has given of the life and discourses of our Savior, awakens, and, in the mind of every considerate Christian, it must always awaken, peculiar interest. Xenophon and Plato have embalmed the memory of Socrates; but a greater than Socrates is here. Here is that wondrous personage, who 'was in the beginning with God, and was God.' Here, 'manifested in the flesh,' is he by whom all things were created, visible and invisible; here, the unerring, the heavenly Guide; the perfect Exemplar; the Prince of peace, foretold, from age to age; the voluntary propitiatory sacrifice, suffering, the just for the unjust, while the earth trembles, and the heavens are darkened. Here is the Savior, rising, triumphantly, from the tomb; ascending to heaven, from Mount Olivet, in the presence of his disciples; and seated at the right hand of the majesty on high.

Such is the subject of John's biographical account. And what was its object? He himself replies,—*That ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name.*

Now, whether we consider the subject, or the object, or the source, of this biography, we must acknowledge it worthy of being pondered with care and deep seriousness. Whatever is adapted to elucidate the sacred record is important. We welcome Prof. Tholuck's Commentary. He has written on the gospel of John with ample erudition, and with much of the spirit which distinguished the disciple who leaned upon the Savior's bosom.

It is not our purpose, on this occasion, to exhibit a portraiture of the author, nor to speak of any speculative error into which he may have fallen, and which he may have inculcated in his more private circle. Alas! the history of all ages proclaims the danger of confiding implicitly in any man as our spiritual guide, however great may be his excellences. We intend to speak only of the book before us; and we are happy in being able to say, that it contains nothing of the exceptionable kind to which we have alluded. It is not adapted, at all, to popular use. But, as a whole, we can commend it highly to the use of the critical student and theologian, while he is perusing, in the original, that portion of the Scriptures concerning which it treats.

In the very instructive and appropriate Introduction which our author has given, we have been sorry to see a long legendary tale concerning the apostle John, introduced from Clement of Alexandria, as 'a genuine tradition.'

On John 1: 14, we think the author too positive in asserting, '*Πλήρης* is inaccurately constructed; it is to be connected with *μορογενής*, which immediately precedes.' In the 26th and 27th verses of this chapter, John adverts to his office as the baptizer, and asserts the superiority of Christ, whose precursor he was. Our author would make the sense of these verses to be: 'John testifies that he only performed a preparatory baptism; that this was not the proper baptism.' We request only that the commentary be compared with the text. He then introduces, with apparent approbation, a fanciful passage from the poet Nonnus:

"The baptism of John was a light reflected from the water; the baptism of Christ was the light itself. John baptizes *εἰς μετάνοιαν*, to repentance, Christ *εἰς πίστιν καὶ ἀφεσιν ἁμαρτιῶν*,

to faith and the remission of sins;—this is the antithesis between water, which purifies externally, and fire (Luke 3: 16,) which purifies internally; the humble man, therefore, says, that the relation of his baptism to that of Christ, was like that of water to fire.”—p. 80.

Here, to perceive the groundlessness of this representation, let the reader turn to Mark 1: 4; ‘John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins (*ἕως ἄφεσιν ἁμαρτιῶν*;) and to Acts 19: 4; ‘Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should BELIEVE on him who should come after him, that is, on Christ Jesus.’ Let him read, also, the verse (the 17th) which immediately follows the one quoted above, from the 3d chapter of Luke. In the close of the 16th, John is mentioned as saying, ‘He shall baptize you in the Holy Ghost and in fire;’ that is, He shall overwhelm you with the most abundant proofs of his divine power: you that are obedient he shall imbue with the Holy Spirit,—with the richest of heavenly gifts. (See Acts 1: 5, 2: 1, &c., 10: 46, 11: 16.) And you that are disobedient, he shall plunge into the flames of his wrath. (Compare Mal. 4: 1, &c.) The next verse, the 17th, confirms this interpretation: ‘Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.’

On John 3: 5, the author says, ‘The baptism of water denotes the baptism of repentance, 1: 26; the baptism of the Spirit is that of an inward purification, of a life-giving faith. Both must be united in genuine conversion.’ We suppose he ought to have said, The being born of water, is the sign; the being born of the Spirit, the thing signified, namely, an inward purification, a life-giving faith. Both are required by the constitution of the Messiah’s kingdom.

An exuberance of criticism is expended on John 6: 21. This passage, we think, is very well rendered in our common English version, ‘Then they willingly received him into the ship; and immediately the ship was at the land whither they went.’ Professor Tholuck begins his remarks by saying, ‘The phrase *ἤθελον οὖν λαβεῖν αὐτὸν* admits of different interpretations;’ and adds:

“If we consider the passage without reference to the other evangelists, it seems to have this meaning: they intended to

receive him, but being quite near the shore, they did not do it. Thus *εὐθὺς* is rendered in the Syriac translation, ܐܠܝܢܐ ܕܥܝܢܐ, 'at the very moment when they were about to receive him.'—p. 158.

We would suggest, in the first place, that when we have two accounts of an event, and there is an ambiguity in one of them, while the other is clear, it is a well established principle of interpretation, to explain the ambiguous or obscure by the unambiguous. In the present case, we have three accounts. Matthew and Mark both narrate the event, in John's account of which there is the ambiguity under consideration. And they both assert, most clearly, that Christ entered into the ship. See Matt. 14: 32, and Mark 6: 51. In the second place, it is an unquestionable rule in the Greek language, that *εθέλειν*, the word from which *ἤθελον* is derived, 'when followed by an Infinitive, must very often be rendered as an *adverb* before a finite verb, willingly, voluntarily.' See Prof. Robinson's edition of Buttmann's Larger Greek Grammar, p. 440. In the third place, the Syriac and all other versions are, manifestly, of less authority, in this case, than the original itself. And, finally, the Syriac words, quoted above, express nothing adverse to the view which we take of the passage. They may refer to the action, (conceived of as past,) expressed by the verb *λαβεῖν*, to receive. The words 'when they were ABOUT to receive him,' are a mere gloss. It would be more correct to say, at the very moment of receiving him, or, immediately upon receiving him; that is, in a very short time after receiving him. Let it only be borne in mind, that in animated narration, we often use somewhat hyperbolical expressions. And let it be remembered, too, that this Syriac phrase, corresponding here to the Greek word *εὐθὺς*, *immediately*, is a very indefinite one. It often corresponds, as in Luke 24: 38, to the Greek phrase *αὐτῇ τῇ ὥρᾳ*, at the same hour; the noun, ܐܝܢܐ, signifying hour, as well as time, moment, &c.

We cannot, therefore, perceive the necessity nor the wisdom of the ingenious expedient to which the author comes at last, for harmonizing John's account with those of the other evangelists.

Prof. Tholuck has shown very satisfactorily, that in John 6: 54, the Savior had no reference to a partaking of the Lord's supper. Here he mentions Prof. Olshausen, a distinguished German commentator, of the present day, as finding, in this

verse, not the sacrament itself described, but its *idea*, and he gives from him the following extract :

“The bodily resurrection is here so ~~explicitly~~ and expressly referred back to the participation of the flesh and blood of Christ, as to conduct at once to the idea which was prevalent among the ancient Fathers, and which Luther apprehended in all its significance, but which the reigning idealism of modern philosophy has not known how to appropriate to itself—the idea, namely, that the participation of the glorified body of the Lord implants in the bodies of the faithful the germ of the resurrection—that it generates, as it were, the new body in the mother of the old one, so that the day of its resurrection is the moment of the new birth.”—p. 174.

We are sorry to see such misty views, the offspring of a dark and superstitious age, brought forward and commended to our favorable regard by the amiable and learned defenders of evangelical religion in modern Germany.

In speaking of John 7 : 38,—‘He that believeth on me, as the Scripture hath said, out of his belly [midst] shall flow rivers of living water,’—our author adopts the following remark of Olshausen :—‘The Redeemer compares himself to the temple, and represents himself and every believer as a living temple ; and as the fountain Siloa boiled up in the temple mount, so from him, and from all those who have become like him, there flows forth a stream of heavenly life.’—Rather, we would say, he compares the believer to a watered garden, in allusion to the imagery in Is. 58 : 11,—‘The Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones ; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.’ The fountain of Siloa was not in the temple. It was near the south-east corner of Jerusalem, between the city and the brook Kidron. But it ought to have been *in the temple*, according to the explanation which our author approves.

We are not fully satisfied with his explanation of John 8 : 56. But what he says on the very difficult passage, John 11 : 5, seems to us to be not far from the truth. The passage, it will be recollected, is, —‘And this spake he, [the high priest,] not of himself ; but being high priest that year, he prophesied that Jesus should die for that nation,’ &c. He meant only that it was politic to put Jesus to death, rather than to have the whole nation exposed to the suspicions of the Romans. ‘It is expe-

dient that one die for the people.'—Indeed, it was expedient that one die for the people; and not for the Jewish nation only, but to prepare the way for collecting the church of Christ from all nations. Divine Providence so ordered it, that the high priest himself, even while he wickedly gave his bloody advice, employed words, which, taken in one sense of which they were capable, conveyed a most important truth. God thus gave a signal proof of the blindness of the Jews. As Caiaphas was their highest religious instructor, it was worthy of remark, that, speaking of Jesus, he could use words similar to those in which the prophets had predicted the great offering of the Messiah, and yet be so infatuated as not to think of the prediction.

In explaining John 13: 18, and the quotation in it from the 41st Psalm, Prof. Tholuck takes occasion to commend a principle of interpretation, which we are constrained to regard as unnecessary and untenable. He says, 'Does this Psalm and also the Messianic Psalms generally, refer directly or indirectly to the Messiah?' He adopts the latter view, and adds:

"We consider the Psalms as songs of David, composed in reference to himself; in which, however, the spirit of God that moved within him, often elevated him in such a manner, that he gave utterance to expressions which were applicable to himself in a very general sense only, but which, in their highest and most proper sense, found their fulfilment in his antitype, the Messiah. Thus, for example, the expressions in Ps. 22: 17, 19, are referable to David only in a very hyperbolical manner, whilst they were in the strictest sense fulfilled in Christ."—p. 326.

Against this view we have much to object; but we have room to mention only a few considerations;

1. The manner in which Christ and his apostles advert to the ancient predictions respecting the Messiah, is unfavorable to the view adopted by our author. In explaining a prediction, they never tell us that it relates *primarily* to the Psalmist or Prophet, and *secondarily* to the Messiah; nor do they ever intimate, that it was composed by the writer in reference to himself, while it can be properly interpreted in reference only to another. On the contrary, there are instances in which they have most manifestly represented the writer as distinguishing between himself and the subject of his prophecy. What is the fact in Matt. 22: 41—45, where our Savior refers to what David had said of him in the 110th Psalm? 'While the Phar-

isees were gathered together, Jesus asked them, saying, What think ye of Christ? whose son is he? They say unto him, The son of David. He saith unto them, How then doth David in spirit call him Lord? saying, The Lord said unto my Lord, sit thou on my right hand, till I make thine enemies thy footstool. If David then call him Lord, how is he his son?

Let the reader call to mind also the manner in which the apostle Peter, in Acts 2: 25—30, mentions a passage in the 16th Psalm . . . 'Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore, being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he, seeing this before, spake of the resurrection of Christ.'

In like manner, the Ethiopian treasurer, in Acts 8: 34, assumes it as a matter of course, that, in the passage which he was studying, Isaiah had written on some one subject,—of one individual, *or* of another. And the subsequent account gives us no intimation of his being wrong on this point. He inquires, 'Of whom speaketh the prophet this? Of himself, or of some other man?'

2. The view adopted by our author is contrary to the general simplicity which characterizes the oracles of God. It confounds things which are different, and seems to make the Scriptures of truth assert of one person what is true only of another.

3. It is contrary to the principles of interpretation, which the common sense of men approves on all other subjects. And we have seen no sufficient reason why, in explaining the sacred Scriptures, we should admit a principle, which all would reject in the interpretation of other books that are worthy of our confidence.

In commenting on John 14: 30, our author makes the last clause equivalent to *although he can do nothing to me, or gain no victory over me*. The sense of the last two clauses of the verse we think to be, The spirit of darkness acting in my adversaries will soon accomplish my death, *although I am innocent*. The word commonly rendered *and* ($\kappa\alpha\iota$) is here, doubtless, put for one which properly signifies *although* ($\kappa\alpha\iota\omicron\tau\omega\varsigma$). The phrase, to have any thing *against* a person, was used when he was spoken of *as accused*. See Matt. 5: 23, and Acts 24: 19. But the phrase, to find, and, of course, to have any thing,

(any ground of accusation, *δις*) in a person, or not, was used when he was spoken of as *really guilty or innocent*. See Luke 23: 4, 14, 22, and John 18: 38. Pilate found much brought *against* Jesus, but no fault *in* him. He was innocent. The Greek writer Apollinaris has given the sense most happily and its connection with what follows: 'Upon me, therefore, it will not come as upon any man of those who are lying under sin; but I spontaneously surrender myself, and thus exhibit to the world the love which I have for the Father. Because, since the Father wishes to save the world, I am occupied in this work.*'

In the introductory remarks on the 15th chapter of John, we have the following curious, and, to us, painfully interesting, specimen of that fanciful philosophizing, which mars some of the works of Tholuck, and Olshausen, and others of the same spirit, whom we would gladly commend, if we could, without reserve.

"The author of the realm of spirits," Prof. Tholuck remarks, "is also the author of the realm of nature; both kingdoms develop themselves according to the same laws. Wherefore those comparisons which the Redeemer derives from the realm of nature are not *mere* comparisons serving to throw light upon the topic in hand; they are inward analogies, and nature is a *witness* for the realm of the spirit. This truth floats dimly in the twilight of the allegorizing Cabbalists (and also in Swedenborg,) who did not lack in *principle*, but only in the application of the principle, [die nicht im Princip, sondern nur in der anwendung fehlten, *who failed, i. e., erred not in the principle, but only in its application.*] Their principle was, כָּל־סֵפֶה דִּי בָּאֶרְעָא הֵכִי נִסִּי בְּעִלְמָא, *every thing that is in the kingdom of the earth is found also in the kingdom of heaven*. Sohar ad Gen. f. 91, c. 362. Were it not so, those comparisons would not have the power of conviction which they do exercise over every unperverted mind. The Redeemer, then, here also wishes to say, that the same relation which exists between the vine and its tendrils, is a relation which manifests itself in the highest manner in the connection which He sustains towards those who believe in him. As nature is here a witness in regard to the facts of the spiritual kingdom, so, on the other hand, these facts are, as it were, fulfilments of the

* 'Ἐπ' ἐμοί τοίνυν οὐχ ὅτιως ἤξει ὡς ἐπὶ τινι ἀνθρώπῳ τῶν ὑφ' ἀμαρτίαν κειμένων, ἀλλ' ἐκουσίως ἑαυτὸν παραδίδοντα, κ. τ. λ.

prophecies of nature. 'I am he in whom the relation of the vine to its branches is revealed in the deepest manner.'—p. 357, 358.

Here we request our readers to pause one moment, and weigh these statements. Are they the sober instructions of a theologian, an interpreter of the holy Scriptures? Or are they the beautiful imaginings of a poet?

Our author asserts that both kingdoms, that of spirits and that of nature, develop themselves according to the same laws. But has he *proved* it? God is indeed the author of both of these kingdoms. But, certainly, it does not hence follow, that they both develop themselves according to the same laws, any more than it follows, that the mineral kingdom and the vegetable develop themselves according to the same laws, on account of their having the same Author.

Here, then, to begin with, is a broad assumption, without proof; an assumption which implies a familiar acquaintance with the realm of spirits. By whom is this assumption made? Not by our Lord, nor by any of his inspired apostles. And whoever else professes to disclose to us any mysteries of the spiritual world, which our Lord and his apostles have not seen fit to disclose, ought to exhibit his credentials as an inspired messenger.

Next, our author proceeds to reason from his assumption. 'Wherefore,' he says, 'those comparisons which the Redeemer derives from the realm of nature are not *mere* comparisons, serving to throw light on the topic in hand.' What else, we would respectfully ask, do they need to be? What else are they? He adds, 'They are inward analogies.' That is, the comparisons are inward analogies! Surely, we think it would be far more correct and judicious to say, that our Savior drew illustrations of things spiritual from those natural objects which present some *obvious* analogies.

Alluding to the principle which he holds in common with the allegorizing Cabbalists and Swedenborg, namely, 'Every thing that is in the kingdom of the earth is found also in the kingdom of heaven,' our author says, 'Were it not so, those comparisons would not have the power of conviction which they do exercise over every unperverted mind.' But of this we see no proof. A fact pertaining to the spiritual world, may be impressively illustrated by reference to an analogous fact, pertaining to the material world. Very many facts pertaining to the spiritual world may be thus illustrated; and, through the

grace and Spirit of God, the illustrations may have great power over the human mind. But this does not prove, that *every* thing in the kingdom of the earth is found also in the kingdom of heaven. It proves only that God has kindly surrounded us in this world with many objects which are happily adapted to illustrate and enforce religious truth.

But our limits do not permit us to proceed. We must hasten to a close.

Some modes of expression, arising, perhaps, from the author's philosophy, rather than from his theology, some few errors (as they appear to us) in doctrine, and some in interpretation, we have marked, upon which we cannot now animadvert. What has been presented, it is hoped, will encourage the student of the Bible to read this Commentary with discrimination and with candor. He who reads it thus, will find in it some things to correct, and many to admire and love.

We have been particularly gratified at the lovely and worthy manner in which Prof. Tholuck mentions the recent treatise, by Rauch, on our Lord's last passover, as having removed certain difficulties in a way more easy and satisfactory than his own.* Many have supposed, that there is a discrepancy between John and the three other evangelists in respect to the time of our Lord's last supper with his disciples. Many, too, as Kuinoel and Rosenmüller among the moderns, and Clement of Alexandria, and Tertullian among the ancients, and a multitude of other commentators, have supposed, that our Lord and his disciples partook of the paschal lamb, not at the same time with the Jews in general, but a day sooner. The reasons for this opinion have been derived chiefly from John 18 : 28. 19 : 14. 19 : 31, and from supposing, that, had he received the paschal supper at the same time with the other Jews, it would follow, that he was crucified on their holy feast day. But the work to which reference has been made, exhibits the whole subject in a clear light.

“The chief point in this essay is the proof, that when the law of Moses commands, Lev. 23 : 5, Numb. 9 : 3, the passover to be eaten on the fourteenth of Nisan, between the evenings, this does not mean the end of the fourteenth of Nisan, but *the end of the thirteenth and the beginning of the fourteenth*, as appears beyond all contradiction from Josephus, Ant. II, 5. [II, 14 : 6.] comp. Ant. III, 10. [III, 10 : 5.] If this be true,

* A good English translation of this instructive essay may be found in Prof. Robinson's Biblical Repository, vol. iv. p. 108.

and true it is, we then have at once an easy and unforced solution of all the difficulties. The words *before the feast of the passover*, in 13 : 1, designate the day before the feast, the proper paschal day, when the paschal lamb was eaten ; and the words in 18 : 28, *that they might eat the passover*, do not refer to the paschal lamb, but to the other sacrifices. In 19 : 14, *the preparation* is the *preparation of the Sabbath*, and this is denominated *the great day of the Sabbath*, because the feast fell thereon, and because it was indeed the *first* day of the festival, not the *second*. 'According to the account of the evangelist John,'—these are the words of Rauch, 'Jesus therefore, as the law of Moses commanded, and as the Jews were accustomed to do, ate the paschal lamb with his disciples on the day before the feast, in the first hours of the 14th of Nisan. On the night following that, he was taken prisoner. On the morning next succeeding this, therefore, (for the passover feast commenced on the evening of the 15th,) on the day *preparatory* to the festival, the *preparation* of the passover, he was condemned, was crucified, and, on the afternoon of the same day, on the *preparation* of the Sabbath, which coincided with that of the feast, and consequently after the ninth hour of the day, he was taken down from the cross, and laid in the tomb. Thus all was done in the space of a day, on the 14th of Nisan, from the evening until the last hours of the same day before the commencement of the 15th ; or, according to our mode of reckoning, from the evening of Thursday till towards the evening of Friday.'"—p. 318.

ARTICLE VII.

DR. CODMAN'S VISIT TO ENGLAND.

A Narrative of a Visit to England. By JOHN CODMAN, D. D. one of the Deputation from the General Association of Massachusetts, to the Congregational Union of England and Wales. Boston: Perkins & Marvin. pp. 248. 1836.

THIS unpretending little book is rather a report, by the author, to the body which deputed him, and to his church and personal friends, than a book of travels, designed for the public eye. It was, in fact, we believe, communicated, in substance, at least, to the author's congregation, before it was

committed to the press.—But it contains many interesting facts, connected with the state of religion, of ecclesiastical concerns, and of benevolent enterprises, in Europe. On all these points, authentic information is greatly needed; and both the official station, and the private character, of Dr. Codman, give to his statements and opinions much weight.

Dr. Codman and Dr. Humphrey were appointed, in June, 1834, by the General Association of Massachusetts, as delegates to the Congregational Union of England and Wales,—the body by which Messrs. Reed and Matheson were deputed to the United States. Dr. Codman, with his wife and two daughters, embarked at New York, on the 16th of October, 1834, for Havre. After spending a few days in Paris, they proceeded to the South of France, and thence to Genoa, Naples, Rome, Venice, Geneva, Paris and London, where they arrived May 1, 1835. After attending the religious anniversaries, they visited Scotland and Wales, and embarked at Liverpool, on the 1st of August, for New York, where they arrived September 6.

We will now quote a few passages from the book, with occasional comments.

Dr. C. directed much attention to the state and prospects of popery. The following incident is instructive:

“While I lost no opportunity of attending a Protestant place of worship, I occasionally went into the Catholic churches, and in Genoa I heard one of the most eloquent preachers, to whom I ever listened. He was a Capuchin Monk, dressed in his monastic habit, with his cowl, and rope for a girdle, and long flowing beard. His gesticulation was peculiarly graceful, and the effect of his oratory upon a large and very attentive congregation, was most solemn and impressive. On the same day, I heard a French Protestant deliver a written sermon to a handful of people in a peculiarly cold and heartless manner, which formed a striking contrast to the fascinating eloquence of the Italian Monk. I could not but regret, that the doctrines of the Reformation were not preached in this Catholic community with more fidelity and with greater power.” —pp. 20, 21.

We may quote here a statement made, in another part of the book, respecting Paris:

“The Catholic churches in Paris, in general, are well attended, especially when the people are attracted by a popular preacher. The large church of Notre Dame, was crowded to excess, when it was known, that a celebrated preacher, then in Paris, was to officiate. Seats were frequently engaged the night before, and exorbitant sums paid to secure them. We made one or two attempts to obtain admission, but were unsuccessful.”—p. 66.

It is the sagacious policy of the Catholics, to employ some of their most eloquent men as preachers, in the large cities. Crowds are attracted to hear these impassioned harangues, which tend to inflame the zeal of the Catholics in behalf of their faith; while foreigners, who often attend, for the pur-

pose of witnessing Catholic customs, and hearing the language spoken in its perfection, are liable to be seduced into an approbation of the errors, which are so enchantingly defended. A friend, who visited Rome a few years since, informs us, that an Italian was then preaching there every day, and that the largest houses in Rome were crowded with auditors eager to hear his captivating eloquence. There is no want of learned and accomplished men in the Catholic church, and they well know how to employ their power over the public mind. It is, indeed, lamentable, that dull Protestant preachers, like the one whom Dr. C. heard at Genoa, should be placed in so disadvantageous a contrast. The Protestantism in Catholic countries on the continent, though it doubtless embraces many good men and zealous ministers, is nevertheless sadly deficient. Much of it is corrupted and enervated by Socinianism, and much is made torpid by its connection with the civil power. It needs an infusion of vital energy from America; and, we believe, that no denomination can act on continental Europe, with so much effect, as the American Baptists. They have no alliances with the state; they have the primitive republican church government; they have no sympathies with popery, arising from the practice of infant baptism, and the necessity of defending it by popish arguments. Our missions in France and Germany are auspicious beginnings; and we hope, that the Board of Missions will seize every opportunity to introduce new laborers.

Dr. C. has some interesting remarks on the condition of Rome. The resemblance between popery and the ancient idolatry which once reigned in the Eternal City, struck him forcibly. It is said, that the famous bronze statue of Peter, which now adorns the magnificent temple that bears his name, was actually, in former times, a statue of Jupiter, and was transformed into an apostle, just as portraits of King George, which decorated the sign posts of taverns, before the American revolution, were easily changed, by economical and patriotic landlords, into representations of General Washington. Dr. C. says:

"Rome is, evidently, in a dilapidated and decaying state. Its population is gradually declining, and nothing but the annual influx of foreigners prevents it from entire decay. Many, if not a large proportion of its inhabitants are entirely supported by the liberal disbursements of the wealthy English, who visit this ancient city during the winter season, and I am persuaded, notwithstanding the boasting of the friends of the *Eternal City*, that, should the event of war, or any other cause, interrupt her intercourse with England, she would soon lose her municipal existence.

"Of the importance of this dependent relation, the civil authorities appear to be aware, and the Pope himself winks at the establishment of a Protestant Epis-

episcopal church, though for the sake of apparent consistency, it stands a few rods outside the gate of the city. This place of worship is well attended by the numerous English, who reside in the city, and although many of them are gay and fashionable, and apparently worldly minded, they are favored with the services of an evangelical and faithful clergyman, who does not "shun to declare the whole counsel of God."

"During a month's residence in Rome, I had repeated opportunities of witnessing the ritual and various ceremonies of the Catholic church, and my impression has been, that, although among the ignorant and lower classes of the people, there may be found many sincere devotees to its superstitious peculiarities, it has but a very slight hold upon the cool and deliberate judgment of the more intelligent part of the community. The priesthood is very numerous, for the endowments of the church afford a livelihood to many, who would otherwise perish for want of bread. But, if I do not much mistake, many of the ecclesiastics themselves have very little confidence in the value or efficacy of their official duties.—The Pope, who is far advanced in life, seems to be a sincere, though bigoted Catholic, who appears to discharge his sacerdotal functions with great gravity and unaffected seriousness and solemnity. He is not unfrequently visited by Protestant strangers; and he had made an appointment to receive several American friends of my acquaintance, but our departure from the city, a few days previous to the appointed time, deprived us of the opportunity we should otherwise have had, of a personal interview.

"My conviction, from my observation since I have been travelling in Catholic countries is, that the faith of the church of Rome is decidedly on the wane,—that its most intelligent and observant advocates are fully sensible of it,—and that they are looking forward to its revivification in the new world. But in this forlorn hope, I trust, and confidently believe, they will be disappointed. I am not insensible to the efforts that have recently been made, and are now making, for the establishment and spread of Romanism in our own country, especially in the great Valley of the Mississippi. That there is danger to be apprehended from these efforts, cannot be denied, and that every means should be used, consistent with Christian principle and duty, to arrest the progress of this fatal heresy, will not be questioned by every friend of his country and the cause of pure and undefiled religion. But I cannot think, for a moment, that the man of sin will ever obtain a predominant influence in this free and happy land. I have too much confidence in the virtue and intelligence of the people. Where the means of education are so generally enjoyed, as they are in our country, it is morally impossible, that the Catholic faith, which depends for its existence and nutriment on the ignorance of mankind, should ever obtain a permanent footing, much less should ever become the prevailing religion of the land. This firm persuasion, however, should not lessen, in any degree, our persevering and judicious endeavors to counteract the efforts that are making by the Roman Pontiff, and other Catholic potentates in Europe, to establish and patronize the peculiarities of their faith in the western world."—pp. 29—32.

We think these remarks of Dr. C. very judicious. We cannot sympathize in the alarm which is felt by many persons, respecting the spread of popery in our land. There is undoubtedly a strong necessity for exertion on the part of the friends of truth, but to create a panic is not the best way to produce vigorous effort. We cannot believe, that the principles of truth and freedom, which have overthrown the papal despotism, in its old seats, where it had been enthroned

for a thousand years, will be vanquished, in this, their chosen home, by the fugitive superstition, expelled as a nuisance from Europe, and seeking its last refuge here. We rather trust, that this invasion of popery is designed to rouse, unite and stimulate Protestants, and, by bringing so many Catholics within their reach, to open a new field for benevolent effort, and prepare a new triumph for the pure gospel of Christ.

At Venice, Dr. C. visited the Armenian Convent :

"We were very politely received by the learned and courteous secretary of the establishment, who speaks English fluently, as well as a number of other languages. He told us, that he was well acquainted with Lord Byron, who used frequently to take lessons of him in the Armenian language. Of his infidelity he appeared to entertain no doubt, and he assured us that he was a very unhappy man."—p. 38.

Literary history does not present a more melancholy example, than Byron affords, of genius perverted, of high powers wasted, of a gifted mind utterly wrecked. That he was unhappy, is evident, from every page of his works, and from the whole tenor of his life. That he was an infidel, accounts for his unhappiness, and for his profligate career.

Of Geneva, Dr. C. remarks:

"Geneva is not what it once was. Its glory has departed. Its "venerable company of pastors," as the associated ministers of this city are called, are, with one or two exceptions, *Unitarian* in sentiment. The very pulpit in which the immortal Calvin preached the doctrines of the Reformation, is now occupied by those of a different and opposite faith. The degeneracy of this people, and their present depraved and vitiated taste, is evident from the fact, that while not a stone nor any other memorial directs the inquiring traveller to the grave of Calvin, a colossal statue of the licentious and infidel Rousseau occupies one of the most beautiful and conspicuous parts of the city. Amidst the general apostasy, there yet remain those, both within and without the national Protestant church, who adhere to the faith once delivered to the saints. I was most cordially received by the Rev. Cæsar Malan, D. D. He lives a little out of the city, and has a neat and convenient chapel, erected in his garden, at his own expense, where he preaches to a small but devout congregation. His mild, benignant and expressive countenance, and the peculiar suavity of his manners, render him a most agreeable companion. He converses in English with fluency, and occasionally preaches in that language. We heard him preach in French, and were much interested in his manner, and, as far as we could understand, in the matter of his discourses. We heard, also, an evangelical minister, connected with the national church, (Rev. Mr. Goissin,) deliver a lecture to youth in a chapel called the *Oratoire*. There is also a society of Christians, composed of Independents, (or Congregationalists,) and Baptists, who worship, for the present, in a chamber or hall. They have two or three pastors, one of whom, at least, is a Baptist in sentiment."—pp. 54, 55.

These Baptists will, we hope, become sufficiently numerous, to form a congregation of their own. They probably need to be better instructed, and we trust, that our Board of Missions will, ere long, establish a judicious missionary at Geneva.

Dr. C. made a second visit to Paris. His remarks on the state of religion in that city, are interesting. He says:

"Though we had the privilege of attending public worship once and again, there was nothing *outside* of the house of God to remind us of the Sabbath. All was gayety, frolic, riding, promenading, sight-seeing, rope-dancing, puppet-showing, and every sort of idle lounging and fashionable confusion. The boulevards and other public walks, such as the gardens of the Tuilleries, Luxembourg, &c., were crowded with people, many of them sitting on chairs or benches—some reading newspapers and other periodicals; others taking their coffee, lemonade, or ices; and *all* apparently regardless of the sacred injunction, 'Remember the Sabbath day to keep it holy.' Such is the *Sabbath*, not only in Paris, but in Catholic countries generally, I believe I may say *universally*, at least so far as my knowledge extends. The people usually attend mass in the morning, but the afternoon and evening are given up to the unrestrained indulgence of worldly pleasure and gratification. The priests, themselves, not unfrequently engage in amusements and sports, after having performed the most solemn service of their ostentatious and imposing ritual."—p. 63.

There are several Protestant preachers in Paris, whom Dr. C. names. We regret, that he did not know, or did not think proper to mention, that there is an American Baptist mission in Paris, and that in the Baptist chapel, the gospel was then preached every Sabbath, both in French and English.

We are glad to hear from Dr. C., so decided an opinion in favor of the labors of American missionaries in Paris:

"It appears very desirable, that there should be an *American* Congregational or Presbyterian church established in Paris, having an evangelical and acceptable pastor. The American residents would feel a sort of national interest in the establishment, and might be disposed to attend it. At present, the number of pious, devoted, church-going Americans is very small. Like the pious Jews, however, in the days of Malachi, 'who feared the Lord,' they 'speak often one to another.' Four or five of them, and sometimes more, meet every Saturday evening for prayer, the study of the Scriptures, and religious conversation, and we cannot doubt that the God of Israel will 'hearken and hear,' and will own them as his, 'in the day when he maketh up his jewels.'"—p. 62.

"The field is an immense one, and could a number of self-denying, humble, prayerful, devoted men, who perfectly understand the French language, (for without this, their efforts would be in a great measure useless), be sent out from Britain or America, to occupy it, there is reason to believe, that their 'labor would not be in vain in the Lord.'"—p. 70.

On his arrival in London, Dr. C. was joined by his colleague, Dr. Humphrey. Dr. Spring, of New York, and Bishop M'Ilvaine, were, at the same time, in London.

The anniversaries of the great benevolent associations are held in the metropolis, in the month of May, and they form a most attractive feast for every pious mind. These meetings are usually held in "Exeter Hall, in the Strand, a large and commodious building, erected within a few years past, for the purpose of accommodating the most important of the religious

and benevolent societies of the metropolis, and which will contain four thousand persons." Such a building as this is needed in New York, Boston, and other great cities in this country. A house of worship is not a proper place for large and promiscuous meetings; and a room where balls, and musical concerts, and, perhaps, infidel lectures, are alternately held, is certainly unfit. We remember to have attended an anniversary in New York, when the long procession of clergymen and others, paraded slowly through dark entries and winding staircases, into a large ball room, in a hotel; and in their progress, passed the bar, with its tempting array of decanters and sparkling liquors, its clouds of tobacco smoke, and its fumes of brandy.

We cannot follow the Doctor, in his account of all the meetings which he attended. He says:

"It was truly delightful, to witness the Christian union between the friends of the Redeemer, of different denominations, which these interesting seasons served to elicit. Evangelical Churchmen and Dissenters,—Methodists and Independents,—and various other Christian denominations, meet together on these halcyon days of the church, and, forgetting, for a while, their minor differences, unite in promoting the cause of their common Christianity."—pp. 83, 84.

The next paragraph is somewhat inconsistent with this description of Christian union:

"On the next day, (Tuesday, May 5th), the *Church Missionary Society* held its anniversary in Exeter Hall. Dr. Spring, who had arrived the evening before from Paris, accompanied me, at an early hour, to the committee room of the Society, where we delivered our credentials, as delegates from the American Board. We were told by some of our Dissenting brethren, that we should not be invited to speak at this meeting, as we were not *churchmen*; but we could not believe it, as, whatever might be the prejudices existing in this Society against Dissenters from the Established Church, in England, we imagined that they could not extend to the Presbyterian and Congregational churches of our own country, much less to regularly commissioned delegates from the American Board. *But it was even so.* Our commissions were read in the committee room, but no other notice of us, or of the Society we had the honor to represent. We were suffered to sit in silence on the platform, and to listen to several addresses from noblemen and bishops, and other dignitaries of the Church of England."—p. 84.

The lordly arrogance of the dominant church in England is almost inconceivable in this country, and it is highly honorable to the English character, that while the Dissenters are so numerous and powerful, they bear with so much patience the insolence and manifold wrongs which they suffer from the Establishment. Being sanctioned by law, they submit, as good subjects, till a legal remedy can be obtained. That remedy must come, and if the Establishment will not peace-

fully yield to the just demands of the Dissenters, human nature will assert its rights, and the free principles which achieved the revolution of 1688, will gain another triumph.

The same intolerance is exhibited by the kirk of Scotland, the established church in that country. It has been stated, that Dr. Spring, the representative of the General Assembly of the Presbyterian church in the United States, was not received by the ecclesiastical bodies in the kirk of Scotland. Dr. Codman makes a statement, in another part of his book, which may be properly quoted here. He refers to his visit to Edinburgh:

"On the Sabbath, I heard Dr. Dickson preach in the morning, and preached for him in the afternoon, in the West Kirk. The pulpits of the Establishment have long been closed upon all but the ministers and licentiates of the Church of Scotland. The invitation to preach for Dr. Dickson was peculiarly gratifying to my feelings, as a strong mark of personal regard from my old and valued friend.

"In the evening, I preached for Mr. Wilkes, in Albany Chapel. It is deeply to be regretted, that there is so little union and harmony between the members of the Established Church and the various Dissenters, both Presbyterian and Independent, in this city, and indeed throughout Scotland. The controversy respecting the lawfulness and expediency of a national establishment, has been carried on with more warmth, and with a greater degree of asperity, in Scotland, than in her sister kingdom. Sermons and other pamphlets, without number, have been printed and circulated, on both sides of the question. Social and domestic intercourse has been greatly embittered by this unhappy controversy. In the situation in which I was placed, I could not avoid seeing and hearing much on this agitating subject. My personal friends were almost exclusively connected with the Establishment; while my official character, as pastor of a Congregational church, and a delegate to the Congregational Union, necessarily led me to associate with the strenuous advocates of the voluntary principle. I found, among both parties, excellent and devoted men, and I deeply regretted, that a difference of opinion should have such an unhappy influence in estranging them from each other, and in creating and fostering feelings of coldness and jealousy."—pp. 225, 226.

One remark forces itself on the mind. Our Pedobaptist brethren are accustomed to speak reproachfully of our principles of communion,—though, in fact, the same as their own,—as if a free admission of all Christians to the Lord's table were the grand Millennial consummation, which would at once harmonize all differences, and unite the whole Christian family in one delightful brotherhood. But we see, that our Pedobaptist brethren, though they profess to be ready to commune with all Christians, often treat one another as aliens from the household of faith. The Episcopal clergyman will not admit a Congregational minister into his pulpit; and the Presbyterian of the kirk of Scotland will not extend the hand of fellowship to his Presbyterian brother from America. Now,

we ask, of what practical avail is the privilege of open communion among these discordant disciples? What a mockery it would be, if they should, with such tempers, sit in company at the table of the Lord! How vain it is, to speak of union, while there are so many points of collision!

We should be glad to quote many interesting facts which are stated by Dr. C. in connection with the anniversaries in London, but we must restrict ourselves to a few. One most affecting statement was made, at the meeting of the Sunday School Union, by the Rev. John Williams, a missionary from the South Seas:

"He gave an account of a Sunday school anniversary that took place just before he left the islands. The mothers, now under the mild influence of Christianity, assisted their children in preparing suitable dresses for the occasion, and seemed to take great pleasure in clothing them in the European style, and adorning them with such simple ornaments as were becoming and proper. The children were furnished with white flags, made of cloth, composed of the inner covering of the cocoa-nut, and on these flags they had written such sentences as these,—'Suffer little children to come unto me and forbid them not, for of such is the kingdom of Heaven,'—'We bless God for putting it into the hearts of the English to send us the Bible,' &c. &c. These flags were elevated here and there in the procession which they formed, and which consisted of several hundred children, with their teachers. Thus they proceeded till they came to the chapel, and there, in a very quiet and orderly manner, were seated. The exercises commenced with singing a hymn, in which they all joined, their parents surrounding them in the distance. In the midst of the exercises, a moan was heard in the assembly. It proceeded from mothers, whom their own hands had rendered childless, and who, in the bitterness of their souls, were exclaiming,—'O that we could have known that such a day as this was coming! O, our dear children,—our murdered children!' An old man of seventy rose and said, 'I must speak, I must speak,'—and the tears flowed fast, as he said, 'Blessed be God for such a day as this,—O that it had come before, and then I should not have stood before you as I do now, *childless*:—but O, brother, (said he, to a native that stood by), you saw me do it, and did not stay my hand: you saw me murder one after another of my *nineteen* children, and did not cry, forbear! But we knew not the gospel.' Mr. Williams said it was a most affecting spectacle. He mentioned an interesting circumstance of a Sabbath school teacher. 'About fifteen years ago, a native had married a young female of higher rank than himself. A child was born, and the mother determined to sacrifice it at once. This was effected. A second was born, and she cast it from her, in the same way. The third child was a daughter, which she gave to the father, with an injunction to destroy it immediately. The father's heart yearned over his offspring. He took it in a canoe to another island, where his brother and sister resided. Instead of drowning it, he committed it to their care, and returned, telling his wife that he had complied with her request. Ten years had elapsed, and in the mean while, the gospel had reached the dwelling of the lonely parents. When the anniversary above referred to occurred, the mother, who had thus sacrificed, as she thought, all her children, was present, bewailing her desolate situation, and saying,—O that I had spared my children! Her husband, who was also present, approached her, saying, You have yet one left. Nothing could exceed her joy and gratitude. She could hardly wait till a canoe could be procured to convey her to her child, and in beholding her young

daughter, in form and feature like herself, she pressed her to her bosom, brought her home, and placed her in the course of Christian instruction,—and this young person is now a pious and able teacher of a Sabbath school!"—pp. 91—94.

We are sorry to learn from Dr. C. that there is much apathy in England, even among the ministers, on the subject of intemperance, though its evils are suffered there, to an enormous extent. The gin shops of London are described as magnificent establishments, where thousands of the poorer classes daily waste their scanty earnings, in buying what Robert Hall denominates, "distilled death and liquid damnation." On a Sabbath morning, fifty persons were counted, in one minute, coming out of one of these abominable dens of wickedness; and it is said, that fifty pounds sterling are often taken, on a Sabbath morning, at one of these places, in sums not exceeding a penny. A large proportion of these wretched persons are women, some of whom carry their children, and teach them to drink and to love gin! We think, that while some of our vehement orators describe our country as excelling all others in drunkenness, we have no scenes like those which daily occur in London.

Dr. C. states a fact, which we should not credit, on less respectable authority:

"There is a practice prevalent in England, which gave me much pain, and I hope never to see introduced on similar occasions in America. It is that of the free use of stimulating liquors at their public meetings. On a table on the platform are placed decanters of wine, large glasses of which are handed to the speakers and others, sometimes, though not always diluted with water. It is considered, though very erroneously, a necessary refreshment. Another custom, which strikes an American with great surprise, is the habit of offering similar refreshment to the preacher, immediately after he comes down from the pulpit. This practice, I regret to say, is almost universal. I took the liberty, frequently, to remonstrate with my English brethren on the impropriety and inconsistency of these customs. They had thought them necessary and proper; but I am persuaded they will be open to conviction, and be induced to relinquish them."—pp. 146, 147.

We quote another fact, on the subject of intemperance:

"I could not but be struck with the amazing difference in the habits of temperance, between those parts of the Continent which I visited during the last winter, and the British Isles. It was so rare an occurrence to meet with an instance of intoxication in the streets and roads, through which we passed in France and Italy, that I have not, at the present moment, a distinct recollection of a single individual case; whereas I cannot number the instances of beastly intemperance I met with in the streets of London, and in different parts of the United Kingdom."—pp. 140, 141.

Dr. C. expresses his opinion, in which he agrees with Dr. Reed, that the English anniversaries, though more stirring and showy, are less solemn and impressive than ours. The

cries of "*Hear, hear,*" and the clamorous applause, which are common there, are never heard in America. The American character is, perhaps, more excitable than the English, yet vast assemblies of Americans will sit, in profound silence, during the most eloquent addresses. Attempts at wit, and anecdotes, which are common on the platform, in England, are rarely witnessed here. Without undertaking to assign a reason for this difference between the two nations, we must say, that the American custom is more indicative of intelligence and piety.

We can make but one quotation more:

"The Evangelical Dissenters do not, in general, like the Orthodox Congregationalists of New England, require that one of the parents should be a member of the church, in order to confer the privilege of baptism upon their children,—but baptize the children of their congregation generally, who having themselves been baptized in infancy, sustain a correct moral character. There are some, however, who practice on the strict plan, as it is sometimes called with us, and baptize none but the children of professed believers, or those who are members in full communion with the church. It is much to be desired that this subject should receive more attention from our dissenting brethren. The history of New England evidently shows, that the great Head of the church has set his seal to the discriminate practice, by the effusions of his Spirit upon those churches, where it has been strictly maintained. This practice, serves to draw the line more distinctly between the church and the world, and to lead believers to realize and to prize the blessings they enjoy as a *peculiar* people, and the world to feel, that, as long as they remain unreconciled to God, they can have no part nor lot in the privileges of the gospel."—pp. 75, 76.

The diversity of practice among the Pedobaptists, in reference to the baptism of infants, is a pretty clear evidence, in itself, that they have no authority for the custom. One denomination baptizes all infants, on the faith of godfathers and godmothers, who are often themselves ungodly. A second baptizes them on the faith of a pious father or mother, while one parent is irreligious. A third requires both parents to be pious. A fourth is fain to content itself with the faith of a pious grandfather; and we lately saw, in a newspaper, a statement of the baptism of a little slave, on the faith of its master! We have often thought, that another Pascal might write some amusing *Lettres Provinciales*, on the diversities of practice respecting infant baptism, and on the various, and sometimes jesuitical arguments, by which it is defended.

Dr. C. says, that God "has set his seal to the discriminate practice, by the effusion of his Spirit upon those churches, where it has been strictly maintained."—We deny the appropriateness of this test.—Has not God poured out his Spirit on Baptist churches, as copiously, at least, as on Pedobaptist churches?

If, too, the "discriminate practice" draws the line between the church and the world, does not the Baptist principle of requiring personal faith of every candidate for baptism, draw the line much more distinctly?

There is one characteristic of Dr. C.'s book, which we have seen with some regret. We allude to his numerous remarks concerning individuals, whose names he mentions freely, and whose characters he describes. We are told, how accomplished are the wives of Drs. Reed and Matheson; how hospitable were certain families; in what elegant ease a certain minister lived; how eloquent a sermon was delivered by another; and numberless other personal allusions. These, undoubtedly, give interest to his book, and they might not be objectionable in private letters, but we must think some of them, at least, improper in a book designed for the public eye. We regret, that Dr. C. should give the sanction of his example to a practice, which is becoming too frequent. The wonderful improvements in the means of travelling, have set in motion multitudes of persons, who would otherwise have remained at home. Many are running to and fro, and though knowledge is not proportionably increased, yet letters and books of travels are multiplied like the leaves in Vallambrosa. Some writers, for want of valuable information, become mere gossips, and they aim to give piquancy to their journals, by relating formal interviews and conversations. A gross indelicacy is apparent in these violations of the confidence of social intercourse. After being admitted to the society and the table of an individual, a traveller has reported to the world the unguarded conversation which ensued, and described minutely the persons, dress, furniture and other particulars. Such conduct must tend, either to prevent social intercourse, or to make it formal and guarded. No one can welcome a guest, and treat him with perfect frankness, if he is liable to have his conversation immediately reported, his person described, and all the inmates and arrangements of his family made the topics of remark, and perhaps of censure. There are, indeed, certain individuals, who are public men, in whom the community feel an interest, and whom every traveller wishes to see. These individuals must expect such visits, and they must pay the customary tax for eminence, by submitting to sit for their portraits to every traveller who may choose to depict them. But even in these cases, a delicate sense of propriety will restrict the visitor to such details as correspond with their position as public men. Whatever is merely personal, their domestic affairs, and their familiar

conversation, the world have no right to know. A traveller may visit the President of the United States, and may with propriety describe his person and manners. He may even give a description of the public rooms in his house. But if he is admitted to his table, and to a familiar conversation with him, he has no right to report the arrangements of the President's family, describe the inmates of his household, and relate his remarks. The most conspicuous individuals have a private character and personal rights. There is a sacred retreat, to which the wearied heart retires, for repose, from official duties and cares. That sanctuary must not be violated.*

The indelicacy to which we allude is increased, by the omnipresence which the press imparts to books. A traveller's remarks, if printed, reach, without delay, the individuals whom he describes. He speaks, as in their presence. It is like reading his notes to the persons themselves. The politeness, and delicate respect, which, among gentlemen, regulate personal intercourse, ought to govern the pen.

We may here speak of a custom, which is gaining ground in our own country, and which has many evil tendencies. The newspapers are filled with letters from travellers, who speak with the utmost freedom of every thing and of every man. The religious papers have caught the habit. They have their travelling correspondents, who strive to give interest to their journals, by personal remarks. These papers generally err, on the side of adulation. The writer hears a sermon, and he praises the preacher for his eloquence, or for his logical skill. He lauds an "admirable prayer." He visits a certain church, and speaks of its wealth and flourishing condition, in vivid terms. He calls on the "excellent pastor," and informs the world how popular he is, and how greatly he is beloved. All this, it is evident, must nourish the vanity of the individuals who are praised, and rouse the envy of others. Ministers and churches are sufficiently ex-

* We may add here, that no man who loves his country can view, without regret, the licentious freedom, with which public men and their most private concerns, are treated, by political opponents. Many of the Letters from Washington, which fill the newspapers, are highly disgraceful. The most eminent men, of all parties, are treated, by these anonymous writers, with acrimonious abuse, and the most corrupt and treasonable designs are attributed to men who have devoted their lives to the service of their country. Can any thing be more directly adapted to drive honorable men from public life; to weaken respect for our institutions; to corrupt the public morals, and to undermine the constitution? National self-respect, if nothing else, should make us careful of the reputation of our great men, though we may not approve all their measures.

posed to the perils of a thirst for popularity, without this new temptation. The tendency of this excitable age is, to act from transient impulses, and to aim at display. Few men seem willing to do good, in a noiseless tenor of duty, seeking the approbation of God, with little concern respecting the opinions of men. The effect on the pulpit is already visible. Popularity as a preacher is made, by many churches, the test of a minister's merit, and is almost the only qualification which some of them seem to require in a pastor. The minister is, of course, under a strong temptation, to aim at an ambitious and showy style of preaching.

We may say, in conclusion, that offensive personality, both of adulation and abuse, now distinguishes the periodical press. A reform is greatly needed. Let all editors and writers co-operate to accomplish it.

EDITOR.

ARTICLE VIII.

AMERICAN BIBLE SOCIETY.

Proceedings of the Board of Managers of the American Bible Society, in reference to the subject of affording aid to print and circulate Versions of the Scriptures, made by Baptist Missionaries. New York. pp. 16. 1836.

SINCE the article, in our first number, respecting the Burman Translation of the Bible, was written, the Board of Managers of the American Bible Society have adopted resolutions, by which all versions are excluded from the patronage of the Society, which do not "conform in the principle of their translation, to the common English version." These resolutions, though, in terms, they are founded on a general principle, are well understood as referring chiefly, if not solely, to the words which relate to baptism. Their meaning is, then, in effect, that no version shall receive aid, unless the Greek words respecting baptism be retained, instead of being translated; and consequently, so far as the influence of the American Bible Society can reach, the heathen world will be kept for ever in ignorance of the real meaning of the ordinance of baptism. They must learn it, if they shall learn it

at all, from some missionary, and not from the Bible itself. The principle of popery, which deprives the laity of the Scriptures, and subjects them to a dependence on the priesthood for religious instruction, is thus virtually sanctioned.

These proceedings of the Board of Managers of the Bible Society, have naturally awakened strong feelings among the Baptists in the United States. They could not avoid considering themselves as the only body of Christians, whom these resolutions would affect. Their views were well known to the Board, and it must have been distinctly understood, that the adoption of the resolutions would either force the Baptists to abandon their own firmly established principles, or be excluded from a share in the funds for foreign distribution. All the other denominations who are united in the Bible Society, (except the Friends) are Pedobaptists, and they can, with entire consistency, adopt a principle of translation, which shall leave them at liberty to treat the ordinance of baptism as a vague ceremony. But Baptists cannot consent to leave that obscure, which, as they believe, the Scriptures have made plain. They cannot assent to a principle, which might, with equal consistency, leave any other part, or the whole, of the word of God, in the obscurity of the original text. It was, therefore, natural and right, that they should feel it to be their duty to resist the introduction of such a principle. It belongs to their position, as emphatically the "PROTESTANTS" of this age.

The pamphlet before us contains a history of the proceedings of the Board of Managers. It was written by the Rev. Spencer H. Cone, in behalf of himself, and of his coadjutors. It consists of extracts from the records of the Board, with a short address at the close to the members of the Baptist General Convention, of which Mr. Cone is the President.

As one object of our work is to preserve documents, connected with the history of the denomination, and as these proceedings must have a great and permanent influence on our measures, in relation to the distribution of the Bible; we propose to give a narrative of the proceedings of the Board of Managers of the Bible Society, and of measures which have since been adopted by the Baptists.

The subject was first introduced to the notice of the Board, August 6, 1835, by a letter from Mr. Pearce, of Calcutta, a Baptist missionary, "asking whether aid could be had from the American Bible Society, in printing the Bengalee Scriptures, translated on the principle adopted by the American Baptist missionaries in Burmah."

The letter was referred to the Committee on Distribution, who reported, on the 3d of September, the following resolution:

Resolved, That the Committee do not deem it expedient to recommend an appropriation, until the Board settle a principle in relation to the translation of the Greek word *baptizo*.

The resolution was passed by the Board, and the subject was referred to a special Committee of seven, one from each denomination represented in the Board of Managers. The Committee were Thomas Macauley, chairman; Spencer H. Cone, James Milnor, Thomas Dewitt, Francis Hall, William H. Van Vleck, and Thomas Cock.

The Committee, on the 1st of October, made the following Report:

The Committee to whom was referred, the report of the Distributing Committee on the application of Messrs. Pearce and Yates, of Calcutta, for aid to print the New Testament in the Bengalee language, beg leave to report, that they have attended to the important subject committed to them, and that in the investigation of it, the following facts have come before them.

1. The Rev. Messrs. Pearce and Yates, Baptist missionaries in or near Calcutta, have made application to this Board, for aid in publishing the New Testament in the Bengalee language, in which version the Greek words *baptizo*, *baptisma*, and their cognates, are translated by words signifying *immerse*, *immersion*, &c.

2. In the Burmese version of the New Testament, and in other versions in the languages and dialects of India, these words are translated in like manner.

3. Application has been made to the Calcutta Bible Society, and to the British and Foreign Bible Society, for aid to print and circulate the Bengalee New Testament, translated as aforesaid, which aid has been refused on the ground of its containing said translations; And

4. Your Committee were not aware until now, that such translations were made and approved by any denomination of Christians in India, or other heathen countries.

Your Committee would therefore most respectfully submit, whether it is not highly inexpedient to aid in printing or circulating any version of the Scriptures containing the above or any similar translations, differing from the sense of the authorized versions, for the following reasons:

1. The words *baptizo* and *baptisma*, and their cognates, being left untranslated, as in the English and many other excellent versions, imposes no difficulty on any denomination of Christians, as it leaves every minister, or missionary, at perfect liberty to explain them according to the peculiar views of his particular denomination.

2. The words *baptizo*, *baptisma*, &c. being translated *immerse*, *immersion*, &c. will necessarily embarrass, if not wholly exclude, the operations of missionaries of the Methodist, Moravian, Reformed Dutch, Episcopalian, Presbyterian, Congregational, or other Christian denominations, who may endeavour to propagate the gospel in India, or where the said translations may obtain. And,

3. It is not competent for the American Bible Society, to assume any sectarian attitude, by favoring the denominational views of any particular church, either at home or abroad.

With these views of the subject your Committee most respectfully submit the following resolutions :

1. *Resolved*, That the Board of Managers deem it inexpedient to appropriate any funds belonging to the Society, in aid of translating or distributing the aforesaid Bengalee New Testament, or any other version containing the aforesaid translations, or any similar translations.

2. *Resolved*, That the Board of Managers, on receiving satisfactory evidence of such corrections having been made in the aforesaid translation of the Bengalee New Testament, or other versions in other languages, or dialects, as will comport with the known views of other Christian denominations; or in other words, with the obvious intention of the authorized English version, will most cheerfully aid in the printing and circulation of said version or versions as heretofore.

3. *Resolved*, That all persons interested in the foregoing resolutions, be informed of their purport forthwith.

All which is most respectfully submitted.

THOS. MACAULEY, <i>Chairman</i> ,	JAMES MILNOR,
THOMAS COCK,	THOMAS DEWITT,
WM. H. VAN VLECK,	FRANCIS HALL.

The following Counter Report was presented, at the same time, by the Rev. Mr. Cone:

COUNTER REPORT.

The Committee to whom was referred the application of Messrs. Pearce and Yates, of Calcutta, for aid to print and circulate the New Testament in the Bengalee language, have not been so happy as to unite in their views upon the subject; and the subscriber deems it a duty he owes both to the American Bible Society, and to the Baptist denomination, briefly to state some of the considerations which have constrained him to dissent from the report presented by the majority of the Committee.

At the anniversary in May, 1884, the American Bible Society resolved to distribute the Bible among all the accessible population of the globe, within the shortest practicable period; and by direction of the Board of Managers, a circular was addressed to missionaries and missionary societies, of different religious denominations, encouraging them to expect, that whenever the Old Testament or the New, or any one entire Gospel or other book of the Bible, should be correctly translated and ready (without note or comment) for the press, they should receive the aid requisite for the publication of the same. The application of Messrs. Pearce and Yates is but a response to this circular, and it is manifestly unjust to refuse their request, on the ground of their having rendered the words *baptizo*, *baptisma* and their cognates, by words signifying *immerse*, *immersion*, &c., until it is first proved that the translations are *unfaithful* and *inaccurate*; and this it is confidently believed never can be done.

When missionaries are sent among the heathen, it is that they may make themselves thoroughly acquainted with their language, and with as little delay as possible, give them the Bible in appropriate vernacular terms, *that they may read in their own tongue wherein they were born, the wonderful works of God*. They must neither obscure, nor take from, nor add to, the words of the holy book. The question, therefore, is most respectfully submitted, whether it is competent for the American Bible Society, to control the consciences of well qualified Evangelical missionaries in this matter, and decide, *what words they shall transfer*, and *what words they may translate*.

It is conceived that the *principle* reported by the majority of the Committee on this point, is radically wrong; if so, the Board of Managers have no right to

forbid the translation of *baptizo* or of any other word, the meaning of which is satisfactorily ascertained; but if the principle objected to be correct, then their authoritative dictation may embrace whatever words to them shall seem good; and the missionary hereafter, in the work of translation, instead of making it his single aim to please God, must consult primarily the views and wishes of earthly patrons.

It is a source of deep regret, that the pervading sentiment of the Report of the majority, appears to be so entirely inconsistent with the spirit of benevolence and brotherly kindness which first called into existence the American Bible Society. Seven or eight different denominations of Christians associated themselves together, for the purpose of supplying not only their own land with the Scriptures, but of extending their influence to other countries, whether Christian, Mahomedan or Pagan. In the prosecution of their common object, no one of the constituent members was either required or expected to abandon his own peculiar tenets. Baptists were received as *Baptists*, and as such have labored with you from the beginning.

Must it not occasion surprise as well as grief, that now, after an harmonious coöperation in the Bible cause of more than eighteen years, it is proposed to pass the sweeping uncompromising resolution, "*that it is inexpedient to appropriate any funds belonging to the Society in aid of translating or distributing any versions of the sacred Scriptures as now made by the Baptist missionaries.*" Are we by this single vote to be cut off for ever from all participation in your funds, a large portion of which has accrued from the subscriptions and liberal bequests of our denomination? And are Baptist missionaries of all others to be singled out as unworthy to share in the labors and successes of the American Bible Society in her noble enterprise to *supply the world with Bibles*? And are we to be told, in so many words, that the only condition upon which you can countenance our efforts, is the preparation of such versions as will comport with the known views of other Christian denominations? a condition, which involves in it the impracticable alternative of forbearing to do that which in our hearts we believe God has required at our hands.

The idea suggested, that versions to be approved must not materially differ from the "*sense of the authorized English version,*" is most strange. We have been taught to believe, that the sense of the Holy Ghost is to be invariably and most critically preserved. The sentiment may be very gratifying in its adaptation to a special case, but the majority of the Committee would scarcely advocate it, as a general principle applicable to Biblical translations. The man who should translate *meta to pascha*, Acts 12: 4, by a phrase signifying *after Easter*, would give the sense of the English version; but alas, he would not convey the sense of the Spirit of inspiration.

The words *baptizo*, &c., have been rendered by words signifying to *immerse*, &c., in the Syriac, Arabic, Abyssinian, Egyptian, Ethiopic, Coptic, German, Dutch, Danish, and many other languages. Is it just, is it fair, then, to *stigmatize our translations as sectarian*, when similar translations have been long in use in almost all the churches of the Eastern world, and in most of the churches of Northern Europe? The American Bible Society has circulated many copies of the Bible "containing the aforesaid translations;" she has circulated many more in the versions of Roman Catholic priests. She has voted, within two years past, a larger sum for the Chinese Scriptures, than for any other foreign object, and yet Dr. Morrison has neither *transferred baptizo*, nor translated it, but has introduced into his Chinese version a paraphrase signifying "a water ceremony."*

* In a letter, received since the presentation of this Counter Report, from Mr. Dyer, Corresponding Secretary of the English Baptist Missionary Society,

In connection with these facts, let it be remembered, that the American Christian public expect us speedily to send the Bible throughout the earth; that they are generously furnishing us with the means to accomplish this desirable object! that our treasury is overflowing, and the Managers are at a loss to know how their surplus funds may be wisely and beneficially expended; that the Baptist missionaries have translated the Scriptures into the languages of India, as well as of other Asiatic nations; *that to refuse them aid, will at least be greatly to retard, if not to render impracticable for a long time to come, the supply of the reading population of the globe with the written word?* and oh, let it not be forgotten, that millions of our fellow men are perishing for the bread of life, and, stretching out their hands, are crying, "Come over and help us!" In view of these facts, let it be asked, is this the time, and are these the circumstances, which the Board will choose, to announce to the saints of the Most High their rejection of the application of those men of God, who, for more than twenty years, under the burning rays of an Indian sun, have been praying, and toiling, and agonizing, for the souls of men? WE HOPE NOT; and under the influence of this hope, venture to propose the following resolutions, viz.

1. *Resolved*, That this Board is impressed with feelings of devout gratitude to Almighty God, for the signal protection he has afforded to Baptist missionaries in heathen lands, and for the ability given them to translate the Bible into the living languages of so large a portion of the human family.

2. As satisfactory evidence has been furnished from the principal professors in the College of Fort William, India, and from the most learned pundits and teachers in Calcutta and its vicinity, that the improved version of the Bengalee New Testament by Messrs. Pearce and Yates, Baptist missionaries, is by far the most intelligible, idiomatic, and perfect translation, which has yet appeared in that dialect; therefore,

Resolved, That the sum of \$ be appropriated and paid to the Baptist General Convention of the United States for Foreign Missions, to aid in printing and circulating the sacred Scriptures in the Bengalee language.

Respectfully submitted,
SPENCER H. CONE.

On the 5th of November, the Reports of the Committee were considered, and several resolutions were offered; but the subject was again referred to the same Committee.

On the 19th of November, the following Report and Counter Report were presented:

The Committee to whom was recommitted the determining of a principle upon which the American Bible Society will aid in printing and distributing the Bible in foreign languages, beg leave to report:

That they are of the opinion, that it is expedient to withdraw their former Report on the *particular case*, and to present the following one on the *general principle*.

By the constitution of the American Bible Society, its Managers are, in the circulating of the Holy Scriptures, restricted to such copies as are without note or comment, and in the English language, to the version in common use. The design of these restrictions clearly seems to have been to simplify and mark out the duties of the Society; so that all the religious denominations, of which it is composed, might harmoniously unite in performing those duties.

As the Managers are now called to aid extensively in circulating the sacred

he says, "I have understood, that Dr. Morrison has rendered *baptizo* by a word signifying to *wet*, to *moisten*."

Scriptures in languages other than the English, they deem it their duty, in conformity with the obvious spirit of their compact, to adopt the following resolution as the rule of their conduct in making appropriations for the circulation of the Scriptures in all foreign tongues.

1. *Resolved*, That in appropriating money for the translating, printing, or distributing, of the sacred Scriptures in foreign languages, the Managers feel at liberty to encourage only such versions as conform in the principle of their translation to the common English version; at least so far as that all the religious denominations represented in this Society, can consistently use and circulate said versions in their several schools and communities.

2. *Resolved*, That a copy of the above preamble and resolution be sent to each of the Missionary Boards accustomed to receive pecuniary grants from the Society, with a request that the same may be transmitted to their respective mission stations, where the Scriptures are in process of translation; and also that the several Mission Boards be informed, that their application for aid must be accompanied with a declaration, that the versions which they propose to circulate, are executed in accordance with the above resolution.

THOMAS MACAULEY, *Chairman*,
JAMES MILNOR,
THOS. DEWITT,

WM. H. VAN VLECK,
FRANCIS HALL,
THOS. COCK.

COUNTER REPORT.

The subscriber, as a member of the Committee to whom was referred the application of Messrs. Pearce and Yates, for aid in the circulation of the Bengalee New Testament, begs leave to submit the following considerations:

1. The Baptist Board of Foreign Missions have not been under the impression that the American Bible Society was organized upon the neutral principle that *baptizo* and its cognates were never to be translated, but always transferred, in all versions of the Scriptures patronized by them. Had this principle been candidly stated and uniformly acted upon by the Society in the appropriation of its funds for foreign distribution, the Baptists never could have been guilty of the folly or duplicity of soliciting aid for translations made by their missionaries.

2. As there is now a large balance in the treasury of the American Bible Society, as many liberal bequests and donations have been made by Baptists, and as these were made in the full confidence, that the Society could constitutionally assist their own denomination, as well as the other evangelical denominations composing the National Institution, in giving the Bible to the heathen world; therefore,

Resolved, That \$ be appropriated and paid to the Baptist General Convention of the United States for Foreign Missions, to aid them in the work of supplying the perishing millions of the East with the sacred Scriptures.

SPENCER H. CONE.

The subject was discussed, at great length, at this meeting, and at subsequent meetings, on the 3d of December, and on the 4th of February, 1836. On the 17th of February, the Report of the Committee, of Nov. 19, 1835, was again discussed. Motions to lay it upon the table, to raise a new Committee, and to postpone indefinitely, having been successively lost, the Report was finally passed, by a vote of thirty to fourteen.

The Baptist members of the Board presented a Protest, on
VOL. I.—NO. II.

the 7th of April; but after a prolonged discussion, at that time, and at a subsequent meeting, the Board refused to receive the Protest, or even to allow it to be read. We know not what reasons were assigned, for this refusal; but it would seem, that ordinary comity, the example of legislative bodies, and the conciliatory spirit which has hitherto reigned in the Board, ought to have produced a different result. As this Protest belongs to the history of this subject, and contains, in our opinion, unanswerable arguments, we now copy it:

The Board of Managers of the American Bible Society, on the 17th of February, 1836, passed the following resolution:

“Resolved, That in appropriating money for the translating, printing, or distributing of the sacred Scriptures in foreign languages, the Managers feel at liberty to encourage only such versions as conform in the principle of their translation to the common English version; at least so far as that all the religious denominations represented in this Society can consistently use and circulate said versions in their several schools and communities.”

The undersigned, members of the said Board, and voting in the minority, request that the following may be recorded, as their solemn Protest against the proceedings of the majority of the Board in the adoption of that resolution.

Conscientiously believing, that every translator of the Bible is under a sacred obligation to regard the original Hebrew and Greek as the only standard, and neither to misrepresent nor conceal the least portion of divine truth, but to transmit into his version, with all possible fidelity, the precise meaning of the inspired text; believing, too, that while the constitution of the American Bible Society proposes to aid in the circulation of the Scriptures “in other countries, whether Christian, Mahomedan, or Pagan,” it nowhere expresses any purpose of requiring, that the translations into foreign tongues shall be conformed in principle to the English version.

And, farther believing, that the Baptist denomination, as a constituent member of the Society, and upon the principle of a fair co-partnership, to which it has brought its full share of capital and of labor, is entitled to a proportion of the appropriations made for distributing the Bible at home and abroad; and that the adoption by the Board of any rule of action not recognised in the constitution, and tending to exclude the said denomination from these advantages, is a violation of the constitutional compact, a virtual dissolution of the original firm, and on principles both of law and equity would oblige the American Bible Society to refund a proper share of the capital now in their possession:

And also believing, that the resolution in question, which was substituted for one previously reported, embracing only baptizo and its cognates, and which, although of a less objectionable character than the former, as being professedly founded upon the *general principle*, will, nevertheless, be found in its practical bearing to affect exclusively the *particular case*.

Therefore, the undersigned members, as aforesaid, of the Board of Managers, do hereby protest against the principle and bearing of the said resolution, and in vindication of their conduct assign the following reasons:

1. Because, though all the denominations represented in the American Bible Society agreed in the use of the English version, they did not agree to adopt it as the standard for translations into other languages.

2. Because the first article of the constitution, which states, that “The only copies in the English language to be circulated by the Society shall be of the

version now in common use," impliedly disavows the idea of considering that version as the standard in other languages.

3. Because the framers of the constitution, in their address to the people of the United States, having declared the great object of the Society to be the dissemination of the Scriptures "in the received versions where they exist, and in the most faithful where they may be required," in the work of foreign distribution, they evidently contemplated a very different rule from that adopted recently by the Board of Managers.

4. Because the translations made by the Baptist missionaries into the languages of different heathen nations, and against which this resolution is especially directed, are in all instances correctly made; and are, therefore, not only "the most faithful," but in some instances the *only versions* in those languages.

5. Because the said resolution, prescribing as it does a human standard as the rule of translation, requires a sacrifice of moral principle in the execution of his important trust, to which no translator can consent, without failing in his duty to God, and in fidelity to the souls of men.

6. Because either to transfer the Greek word baptizo, to which the reader can attach no meaning, or to render it ambiguously, would as effectually conceal from the heathen the mind of God in relation to the ordinance of baptism, as though the word were in every instance entirely omitted.

7. Because the said resolution implies, that the versions made by Baptist missionaries are of a denominational or sectarian cast, and such as *Baptists only* could consistently use; whereas, it is well known, that all the important *ancient* oriental versions, and many of the most valuable modern ones, render baptizo in the same manner, and that, exclusive of those made by the Baptist missionaries, the versions of more than one half of Protestant Christendom at the present day are of a precisely similar character. Among these are the Syriac, the oldest existing translation from the original Greek, the Armenian, Georgian, Coptic, Sahidic, Arabic, Ethiopic, Amharic, Gothic, German, Dutch, Danish, Swedish, and others.

8. Because the resolution is partial and unequal in its practical bearing. It requires that the versions circulated by the Society shall be conformed, in the principle of their translation, to the common English version, and yet provides for the circulation of versions not conformed to the standard, in case that all the denominations represented in the Society can consistently use them, *and of this consistency* the several denominations will be of course their own interpreters. If, therefore, the Pedobaptists think they can consistently use the German, Dutch, and other similar versions, there will remain no impediment to their distribution.—The Board, then, are empowered by the resolution to discard every translation made by the Baptists, while, on the strength of the *provisionary* clause, they may continue to patronize as many others of a precisely similar character as either necessity or interest may prompt them to circulate.

9. Because the rule prescribed in the said resolution is *impracticable*. If, as it professes, it is designed for *general application*, every one must see, that it would not only be an exceedingly difficult task to re-translate existing versions, and conform them all to the English standard, but that it would be utterly impossible to construct a version, which shall in *every part and in all respects* be *consistent* with the discordant views of the various denominations composing the Society; and if its application is intended to be limited to the particular case of baptizo and its cognates, it is with equal precision declared, that the versions patronized shall be such that *all* the denominations represented in the Society can *consistently* use and circulate them. But the Baptists cannot, *consistently* with their religious principles, in any case where they are permitted

to choose, consent to use or circulate any version in which an important portion of divine truth is concealed or obscured, either by non-translation or by ambiguity of expression.—The resolution, therefore, while it prescribes a rule of action, presents at the same time an insuperable obstacle to its practical operation. Nor is this argument affected by the fact, that Baptists use the common English version. Our circumstances and those of the heathen are essentially different. They are not philologists, we are; they have not the Greek and Hebrew commentators and lexicographers to refer to, we have; and if some in our language make baptizo mean to *sprinkle*, to *pour*, or to *christen*, we define it to *immerse*, and our definition, among the learned and unlearned, the bond and the free, *extensively prevails*.

10. Because the resolution not only bears an unkind aspect towards a denomination, who, with a commendable zeal, have already translated the Scriptures into the living languages of more than one half the entire population of the globe, but it is *in fact* a virtual repeal of the noble resolutions of May, 1834, which contemplate giving to all the destitute families of the earth, *within the shortest practicable period*, the unadulterated word of God. For if the labors of the Baptist denomination are to be discarded, we hesitate not to say, that this benevolent design cannot be accomplished within the shortest practicable period; nay, more—it can never be accomplished at all!

11. Because this resolution exposes the Society almost unavoidably to the charge or *suspicion* of sectarian motives. For, without pretending in the least to impeach the accuracy of the versions against which it is directed, the principal reason offered by its advocates when urging its adoption, was, “That Pedobaptists might have an opportunity of prosecuting their missionary operations without let or hindrance, where the translations of the Eaptists are in circulation.” And surely a version that *purposely withholds the truth*, either by non-translation, or ambiguity of expression, *for the sake of accommodating Pedobaptists*, is as really sectarian as one that adds to the truth from the same motive; and consequently, all such versions, with the exception of the English, which is expressly agreed to by the constituent members of the Society, are as decidedly hostile to the constitution, as those that have “note and comment.”

12. Because, the consentaneous action of the two most powerful Bible Institutions in existence, in reference to the subject of affording aid to versions of the Scriptures made by Baptist missionaries, constrains us to regard this resolution as tending to blot out of every Bible in the world, the testimony of the Holy Spirit in relation to a distinguishing ordinance of Christianity, and the first duty of a believer.

13. Because the imperfection and injustice of the resolution are strikingly manifested in the continued circulation of Roman Catholic versions, which are neither conformed in the principle of their translation to the common English version, nor can they be consistently used by the different denominations represented in the American Bible Society. They are characterized by the numerous absurd and heretical dogmas of the Catholic sect, and yet the rule in question cordially approves of their extensive distribution, while the translations of pious, learned and faithful Baptist missionaries are rejected!

14. Because a *measure* which withholds from the heathen, the Word of Life, and suffers them to hasten to the retributions of eternity without the knowledge of God and the way of salvation, simply because the volume it is proposed to give contains the translation of a single term, to which only Pedobaptists object, but which, by the admission of all, *cannot lead to any fundamental error*, nor to a single invalid administration of a Christian ordinance, is obviously inconsistent with the benevolent character of the American Bible Society, and with the spirit of Christianity.

The undersigned would conclude this their protest, with a single-hearted

prayer to the Great Author of the Bible, who best knows how to guard and extend his own truth, that we may all be guided by Him in the further progress of this most responsible and momentous affair.

SPENCER H. CONE,
ARCHIBALD MACLAY,
JONATHAN GOING,
CHARLES G. SOMERS,
WILLIAM JUDD,
WILLIAM COLGATE,

CHARLES C. P. CROSBY,
WM. WINTERTON,
OCTAVIUS WINSLOW,
LUKE BARKER, M. D.
SAMUEL BARNARD.

I join in protesting against the above-mentioned resolution, and subscribe to the first four, the seventh and fourteenth reasons assigned in the foregoing instrument, and would add the following:

Because, In the "Address" accompanying and explaining the constitution, the object of the Society is stated to be "the dissemination of the Scriptures in the received versions where they exist, and in the most faithful where they are required," thereby showing, that the English version was not adopted as the standard of translations into other languages—inasmuch as none of the received versions then existing in other tongues conformed thereto, and presenting the more catholic principle of disseminating the Scriptures in the best versions which could be found, irrespective of their conformity to the English version, which was itself, in pursuance of this very principle, adopted for the English language—and that only.

Because, The uniform practice of the Society in circulating versions in foreign languages, which contained great errors, and widely differed from the English, but were the best which could be found in those languages, has recognised the same principle. And such practices, repeatedly sanctioned at the annual meetings of the Society, amount to a construction of the constitution, which it is not competent for the Board of Managers to contravene by this resolution.

And because, There being no constitutional obstacle to the encouragement of the translations made by the Baptist missionaries, Christian courtesy—the rights of one of the denominations associated in the Society—and the claims of the heathen, would require at least the ordinary appropriation to this object, especially at a time when the treasury of the Society is full to overflowing.

April 18, 1886.

TIMO. R. GREEN.

Numerous meetings of Baptist associations, churches and other bodies, have been held in various parts of the country, in which the proceedings of the Board of Managers were disapproved, and a unanimous determination was exhibited to sustain our own translations, undisguised and unmutilated. Many persons have advocated the immediate calling of a Convention, for the purpose of forming a Baptist Bible Society, and a number of delegates have been appointed to such a Convention. There has been, undoubtedly, more excitement than was necessary, or even dignified, but the unanimity of feeling which has been exhibited is a cheering omen.

The subject came before the Baptist Board of Foreign Missions, at the annual meeting in Hartford, April 27—29. A letter to the Corresponding Secretary, from Mr. Brigham, one of the Secretaries of the American Bible Society, was read, and referred to a Committee, consisting of Messrs. Spencer H.

Cone, William T. Brantly, Francis Wayland, Jr., Basil Manly, William Colgate, Levi Farwell and James D. Knowles. This Committee unanimously presented the following Report, which, with the same unanimity, was adopted by the Board:

The Committee, to whom were referred the communications from the Board of Managers of the American Bible Society, unanimously report:

That these communications present two subjects, for the decision of the Board:

1. Mr. Brigham, in his letter, dated March 25, 1836, states, that "on the 17th inst., at a meeting of the Managers, the sum of five thousand dollars was appropriated to the Baptist Board of Foreign Missions, to promote the circulation of the Scriptures, in foreign tongues."

This appropriation, however, was made in accordance with certain resolutions of the Board of Managers, adopted Feb. 17, 1836, one of which resolutions declares, "that, in appropriating money for the translating, printing, or distributing of the sacred Scriptures, in foreign languages, the Managers feel at liberty to encourage only such versions as conform in the principles of their translation to the common English version, at least so far as that all the religious denominations represented in the society can consistently use and circulate said versions in their several schools and communities."—Another resolution declares, "that the several Missionary Boards be informed, that their applications for aid must be accompanied with a declaration, that the versions which they propose to circulate are executed in accordance with the above resolutions."

The Committee recommend to the Board the adoption of the following preamble and resolution:

Whereas this Board, at their Annual Meeting, held in Salem, in April, 1833, adopted the following resolutions:

"*Resolved*, That the Board feel it to be their duty to adopt all prudent measures to give to the heathen the pure word of God in their own languages; and to furnish their missionaries with all the means in their power, to make the translations as exact a representation of the mind of the Holy Spirit, as may be possible.

"*Resolved*, That all the missionaries of the Board, who are, or who shall be, engaged in translating the Scriptures, be instructed to endeavor, by earnest prayer, and diligent study, to ascertain the exact meaning of the original text; to express that meaning, as exactly as the nature of the languages into which they shall translate the Bible will permit; and to transfer no words which are capable of being literally translated."

And whereas the Board still adhere firmly to these resolutions, as expressing, in their judgment, the only true principle on which translations can be made; and as uttering what they believe to be the decided opinion of the great mass of the denomination whom they represent: Therefore,

Resolved, That the Board of Managers of the American Bible Society be respectfully informed, that this Board cannot, consistently and conscientiously, comply with the conditions on which appropriations are now made, and cannot therefore accept the sum appropriated by the Board of Managers on the 17th of March, 1836.

2. Mr. Brigham further informs the Secretary of the Board, that "it is in contemplation to send Bible agents to several of the large missionary stations abroad, to take charge of the interests of the Bible cause, so far as the American Bible Society is concerned. It is designed, that the agent, in each case, be of the denomination to which the missionaries on the ground belong. Would it, Sir, be agreeable to your Board, to have such an agent sent to any of your stations?"

The Committee recommend the adoption of the following resolution :

Resolved, That in the present state of things, the Board cannot perceive, that the appointment of an agent of the American Bible Society, at any of their stations, would subserve any valuable purpose.

The Committee further recommend the adoption of the following preamble and resolution:

Whereas the Board have been impelled, by a conscientious conviction of duty, to decline accepting the appropriation of funds made, on certain conditions, by the Board of Managers of the American Bible Society; as the translation, printing and distribution of the sacred Scriptures in the languages of the heathen are vitally connected with the glory of God and with the salvation of men; and as the American Baptists enjoy great facilities for prosecuting this important work: Therefore,

Resolved, That our brethren throughout the Union be most earnestly requested, to adopt measures, in their churches, associations, missionary societies, or by any other suitable means, so to augment the funds of the Board, that the work of translating, printing and distributing the word of God, in heathen tongues, may be prosecuted with diligence and energy, commensurate with the grandeur and surpassing importance of the enterprise.

S. H. CONE, *Chairman.*

During the session of the Board, a large meeting was held, for the purpose of considering the duty of the Baptists at this crisis. Rev. William T. Brantly was chosen chairman, and Rev. Henry Jackson, secretary. After a free interchange of opinion, the following resolutions were adopted, without a dissenting voice:

Resolved, That, should the American Bible Society, at its approaching anniversary, ratify the resolutions of their Board of Managers, passed February 17, 1836, it will be the duty of the Baptist denomination in the United States, to form a distinct organization for Bible translation and distribution in foreign tongues.

Resolved, That it is expedient to call a Convention of delegates from churches, and associations, and other religious bodies, to meet in Philadelphia, in the month of April, 1837, to adopt such measures, as circumstances, in the Providence of God, may require.

Resolved, That brethren Brantly, Cone, Babcock, Going, and Dagg, be a Committee, to make the necessary arrangements for the contemplated meeting.

These resolutions are mild, yet decided. They assume, what no Baptist can doubt, that if the American Bible Society shall ratify the measures of the Board of Managers, the Baptists will be constrained to adopt some mode of separate action, in the Bible cause. Our Board of Missions have resolved, that they cannot conscientiously receive funds from the Bible Society, on the terms prescribed. The denomination must, therefore, provide the funds for printing and distributing our own translations. It has been thought right, however, to allow the American Bible Society ample time to deliberate on the course which they ought to pursue, and to reserve for ourselves an opportunity for calm and mature counsels. The Convention is not to be summoned till the

next annual meeting of the Board, in April, 1837, at which time, its members will be able to act more wisely than they could do at the present moment. There is a considerable diversity of opinion, respecting the best mode of conducting our Bible operations. Many persons think, that our Board of Missions are the best and most proper organ for directing the translation, printing and distributing of the Scriptures in heathen tongues. Others are desirous, that there be formed a Baptist Bible Society, which shall cover the whole field of domestic and foreign distribution, while a third class of persons wish the proposed Society to be confined to the circulation of the Scriptures among the heathen. There are weighty arguments in favor of each of these three opinions. In a future number, we may review these arguments. At present, it is sufficient to say, that the postponement of a decision appears to us to be wise. All the funds which may be raised for foreign translations, can, for the present, be paid into the treasury of the Board; and should circumstances require another organization, it can hereafter be formed, with more deliberation, and better prospects of success, than at the present time. The union of the denomination is of paramount importance. All agree, that we must sustain our own translations, and that we cannot coöperate with the Bible Society, in foreign distribution, unless the resolutions of the Board of Managers shall be rescinded; but respecting the form in which we shall conduct our separate action, there is, very naturally, a diversity of judgment. Let each be willing to yield his own opinion, in matters of expediency, to the wishes of his brethren. Let us act in concert, and we have ample resources for the accomplishment of all our duties and desires.*

On the general question, we need not repeat the arguments advanced in our last number. We have not seen nor heard any suggestions, which have at all changed our opinions. No defence of the measures of the Board of Managers, which we have seen, has touched the main argument, on which we rest our opposition, viz., *that it is, in our judgment, morally wrong, to adopt a principle of translation, which conceals a part of the word of God.* This position seems to us so plain and indisputable, that we are astonished to find any difference of opinion respecting it among good men. There has been some fervid

* Since these remarks were written, we have learned, that, at the recent annual meeting of the American Bible Society, a motion was made, by the Rev. Mr. Cone, to rescind the resolutions adopted by the Board of Managers, but the motion was *rejected*. There was a subsequent meeting of Baptists, at which a new Bible Society was formed. We have learned no particulars.

and eloquent declamation respecting the consequences of adopting the broad principle of extending an impartial patronage to all the members of the Society, and making each denomination responsible for its own translations. We must here, too, express our surprise, that any disciple of Roger Williams can hold, that the members of a voluntary society, standing on equal ground, and charged with equal duties, are nevertheless, not entitled to equal privileges. If disastrous consequences would certainly ensue from adopting and carrying fully out the principle alluded to, this would be a cogent reason for confining the Society to the printing and circulation of the English Scriptures—a position, to which, as we earnestly hope, it will speedily return. Occupying this elevated station, the Society could exert its powerful and beneficent agency, with the concurrence of all hearts.

We feel no solicitude on the subject, except, that as members of the Christian community, we wish the Society to accomplish all the good of which it is capable. The Baptists are not dependent on the Society for funds. We can easily obtain all the money which we shall need. It is because the principles involved in the transaction are vitally important, that we have felt it to be the duty of the Baptists to express, firmly, yet kindly, their dissent, and to endeavor to win back their brethren to the old and safe paths.

EDITOR.

ARTICLE IX.

LITERARY NOTICES.

1. *Memoir of George Dana Boardman, late Missionary to Burmah. Containing much Intelligence relative to the Burman Mission.* By ALONZO KING, Minister of the Gospel in Northborough, Mass. With an introductory Essay, by a distinguished Clergyman. New and improved stereotype Edition. Boston: Gould, Kendall & Lincoln. 12mo. pp. 319. 1836.

WE are glad to see a new and elegant edition of the Memoir of Boardman. The character of this book is already established, as one of the most interesting and valuable missionary memoirs, which have yet been published. It is filled with information, which every friend of the Burman and Karen missions ought to have in his possession; while the devo-

tional spirit which pervades it will warm every pious heart. It does honor to the memory of the excellent author, who revised the work for this edition, but did not live to see it issued. We should have been gratified to see a biographical sketch of him prefixed to this book; and we hope, that it will be done hereafter. But the book itself is a monument,—*are perennius*,—more durable than brass. So long as the Karens shall exist as a nation, will Boardman and his biographer be remembered.

This edition is embellished by a portrait of Mr. Boardman, and an engraved title page, containing a neat view of the memorable baptism, which he witnessed, while his eyes were about closing in death. But the chief additional attraction of this edition is the introductory Essay. It is anonymous, but the well-informed reader cannot long hesitate to assign it to its real author. We cannot do it justice by any analysis; and we prefer to urge all our readers to peruse it for themselves. It is all quintessence, and full of the “seeds of things.” It shows a wide range of reading, sound and mature thought, and a piety of unusual fervor. The style is rich and eloquent, showing, like all the productions of the same pen, that the author loves to commune with the great spirits of a former age,—Milton, Jeremy Taylor, and Howe. His sentences have much of the length, the musical flow, the gorgeous imagery, the nervous strength, of these masters of the English tongue. He has the consequent faults, however, of being sometimes a little verbose and obscure, and of introducing occasionally an obsolete word, as, for example, in the phrase, “Every Christian is *letting* or helping the evangelization of the world,” p. xxxiv. We are surprised to find, in such a writer, the expression, “the sufferings of a *dying God*,” p. vii, used as descriptive of the death of the Savior. Aside from any objection on the ground of taste, this expression implies, we think, a theological error. It was surely in his character as “man,” as a “servant,” as the representative of those, for whose sake, as partakers of flesh and blood, he “himself likewise took part of the same,” and not in his character as the equal of the Father, that the Savior died on the cross. The opposers of the precious doctrine of the divinity of Christ reproach it as involving the consequence expressed in the phrase before us. We know that the expression is found in old writers, and it often occurs in Watts’ Psalms and Hymns; but it is, we think, in every respect, an unhappy one.

2. *The Constitution of Man, considered in Relation to External Objects.* By GEORGE COMBE. *With an additional Chapter on the Harmony between Phrenology and Revelation.* By JOSEPH A. WARNE, A. M. Boston: William D. Ticknor. pp. 412. 1835.

We have read this book with much pleasure and profit. Mr. Combe is a clear and agreeable writer. Though he is a sturdy advocate for Phrenology, yet the great principles of his book are true and important, whether the doctrines of Phrenology are sound or not. Mr. Combe treats of man,—his nature,—the laws to which he is subjected,—the penalties which are annexed to the violation of those laws, and various other points, of high interest to all men. He views man, 1st, as a *physical being*, with a body composed of elements, which are subjected to the laws of matter; 2dly, as an *organized being*, which he defines as “one which derives its existence from a previously existing organized being, which subsists on food, which grows, attains maturity, decays, and dies” (p. 44.)—3dly, as a *moral and intellectual being*. He shows, with much force, and with an interesting display of facts and illustrations, that each of these three relations in which man is placed, has its appropriate laws; that these laws are invariable, and act independently of each other; that each has its proper penalties, and that the specific penalties are inflicted, for a violation of any of these laws, though the others may be obeyed. For example, as a physical being, man is subject to the law of gravitation. A person may obey the moral laws, and be a pious Christian; yet if he should undertake to walk on the water, or to leap from a high precipice, the physical law would operate, and he would lose or endanger his life. As an organized being, also, man needs food and rest; and a person would soon die, if deprived of them, however great might be his reverence for the moral and intellectual laws. This view of man has important practical uses, in education, and in the conduct of life. In education, due regard must be paid to the physical nature of man, to his organic structure, and to his moral and intellectual constitution. The whole man must be educated, or great injury must ensue. Each of the faculties of man must have due exercise, or it cannot be vigorous, and the man cannot be healthful and happy. These principles need to be more generally understood. It is lamentable to see what a waste of health, life and usefulness is occasioned, every day, by a violation of the simple laws of our constitution. Many ministers of the gospel die, for want

of a proper attention to the physical and organic laws. They neglect to exercise their physical powers, till their muscles become feeble, and their nerves are disordered. They preach with lungs irritated by colds or by excessive speaking. They deny themselves needful rest. They die, by a necessary consequence of their violation of the laws under which they are placed; and yet their death is often regarded as one of the dark mysteries of Providence. The wisdom and goodness of the Creator are frequently impeached for events, which are the inevitable consequences of an infraction of his plain laws. Mr. Combe has many valuable remarks on this point, and he successfully "vindicates the ways of God to man," by showing how wise and good are the laws which the Creator has established; and how even death, the most dreaded evil, bears many evidences of his wisdom and benevolence.

We cannot,—at present, certainly,—present a full analysis of this book. We recommend it to our readers, and especially to students and ministers. A knowledge of the constitution of man is important to a preacher of the gospel; for the mind is not only governed by its own laws, but it is affected by the condition of the body. He who would move the mind, must understand its own nature, and the influences which affect it. A pastor needs this knowledge; for many of the sorrows, fears, and errors, which he will find among his pious parishioners, arise from a disordered frame. Mr. Combe remarks: "It appears to me, that one reason why vice and misery, in this world, do not diminish in proportion to preaching, is because the natural laws are too much overlooked, and are very rarely considered as having any relation to practical conduct."—p. 39.

The additional chapter, by Mr. Warne, "On the harmony between the Scriptures and Phrenology," is an acute and skilful comparison of the doctrines and precepts of the Bible with the principles of Phrenology. He shows very conclusively, "that the Bible addresses man as Phrenology sketches him." The reader may not be satisfied, on this evidence, that Phrenology is true; yet he must admit, that no valid argument against it can be drawn from the Bible; while the harmony, which subsists between them, is a positive argument, of some weight, in favor of the science. This essay will be regarded as a valuable addition to the book, by those readers who adopt the sound and scriptural religious views of Mr. Warne; but readers of a different cast will naturally object to it.

3. *On the Mental Illumination, and Moral Improvement of Mankind; or, an Inquiry into the Means by which a general Diffusion of Knowledge, and Moral Principle, may be promoted. Illustrated with Engravings.* By THOMAS DICK, LL. D. New York: Robinson, Pratt & Co. pp. 462. 1836.

Dr. Dick has earned a high reputation for ability as a writer, and for a philanthropic spirit. This book is full of evidence, that he is an intelligent, zealous and benevolent reformer, who sincerely pities the miseries of the human race, and labors to remove them. The book presents a melancholy view of the great defects in the present systems of education. It is amazing, that in the nineteenth century, there is, among the most enlightened nations, so little practical skill in educating the wonderful, complex being, man, for his duties in this world, and for happiness in the next. Dr. Dick does not content himself with pointing out defects. He suggests improvements, and gives a specimen of his proposed modes of educating and teaching, at all periods of life, from infancy to old age, and in all branches of knowledge, from the alphabet up to theology. Mothers are here counselled, respecting the manner of managing their children, and legislators are instructed how to lay out towns, and regulate the concerns of nations. The book is consequently a miscellaneous collection of principles, facts and suggestions, some of which are, of course, very simple and elementary. It is well worthy of perusal, especially by parents and teachers. It insists on *moral education* as an indispensable accompaniment of intellectual and physical culture. The whole man must be trained, or he cannot be happy, and cannot accomplish the high ends for which he was created.

4. *Outlines of Lectures on the Book of Daniel.* By the Rev. F. A. Cox, D. D., LL. D. New York: C. C. P. Crosby. pp. 253. 1836.

This book may be read with profit and pleasure. Its interpretations are in accordance with the views of the most judicious writers, and are fitted to be an antidote to the wild speculations of Irving, and other modern interpreters of prophecy. A current of devout feeling runs through the work; and the style has that copious and animated flow, which distinguishes all the productions of the author. The book is instructive, without aiming at profound disquisition, and it shows learning, without being ostentatious. The Lec-

tures were delivered, we presume, to the author's congregation; and he has here given us the "Outlines," a summary of the facts, arguments, and comments, which, in the pulpit, he largely expanded. It is an attractive specimen of exposition, a valuable and too much neglected mode of public instruction.

5. *Lectures on the Atheistic Controversy, delivered in the months of February and March, 1834, at Sion Chapel, Bradford, Yorkshire; forming the first part of a course of Lectures on Infidelity.* By the Rev. B. GODWIN, with additions, by W. S. Andrews. First American, from the London edition. Boston: Hilliard, Gray & Co. pp. 350. 1836.

The author of this book is a Baptist minister, in Bradford, Yorkshire, England, and is one of the teachers in the Baptist theological seminary in that town. These Lectures were delivered, for the purpose of counteracting the influence of infidelity in Bradford, and its neighborhood. The book is executed with much learning, sound judgment and good taste. The spirit is excellent, and we trust, that the republication of the work in this country will aid in checking the progress of infidelity and scepticism. As we expect to present in our next number, an extended review of this book, we content ourselves now with this brief notice.

6. *Memoir of Mrs. Mary Mercy Ellis, wife of Rev. William Ellis, Missionary in the South Seas, and Foreign Secretary of the London Missionary Society.* By Rev. WILLIAM ELLIS. *With an Introductory Essay, on the Marriage of Missionaries, by Rev. R. ANDERSON, one of the Secretaries of the American Board of Commissioners for Foreign Missions.* Boston: Crocker & Brewster. pp. 286. 1836.

One of the many benefits which the missionary enterprise confers on the churches at home, flows from the examples of heroic devotedness, strenuous toil, patient suffering, and triumphant death, which the biographies of missionaries furnish. The *Library of Missionary Memoirs*, as the series might be called, is already large, and, is daily increasing. In these books, may be found some of the loveliest specimens of piety, of the apostolic stature and hue, which modern times can produce. The influence of these examples on the churches must be salutary, by helping to revivify the piety of Christians, and holding up a higher standard.

The Memoir of Mrs. Ellis is a portraiture of an intelligent, devout, lovely woman, who exemplified the power of the gospel, rather by suffering than by action. The greatest part of her missionary life was a scene of sickness, requiring frequent removals, and rendering much persevering and successful labor impossible. Yet she applied herself to her duties with much zeal, and became useful and greatly endeared to the people among whom she lived. The book, however, is rather too much a personal narrative, to be very interesting, except to the friends of Mrs. Ellis. Some valuable information is interspersed, respecting the character and condition of the inhabitants of the Society and Sandwich Islands; but these statements are scanty, in consequence of the previous publication of the *Polynesian Researches*, by Mr. Ellis. A person who had not read these *Researches*, would not find in the Memoir that full detail, which he would expect and desire. The book may, nevertheless, be read with much benefit to the heart; and from it may be gleaned considerable useful information.

The Introductory Essay, by Mr. Anderson, is a sensible and satisfactory statement of the reasons why missionaries, in general, ought to be married. These reasons are, in substance, 1, that the considerations which make it proper and expedient for ministers at home to marry, all apply, and some of them with increased force, to the missionary; 2, "the heathen should have an opportunity of seeing Christian families;" 3, "the wife of the missionary may be expected to exert much influence in the department of education;" and, 4, "the opinion of missionaries at the present day is, that the missionary ought, generally, to be a married man; and this opinion has been gaining strength, not only among them, but among their directors, for the last five and twenty years." There are some objections, arising from the condition of children and widows, but the conclusion stated above is, no doubt, the true one. Mr. Anderson states, nevertheless, his opinion, that, in some cases, as in countries where persecution is to be apprehended, or where the missionary must spend much of his time in itinerant labors, he would do well to imitate the example of Paul, and remain unmarried. This is an important topic, and the managers of missionary societies need much wisdom. It ought not to be considered as a settled point, that a missionary must be married; and no man or woman is fit for a missionary, who would not be willing to toil alone, if circumstances should require it.

7. *An Inaugural Address, delivered in the Chapel of the Hamilton Literary and Theological Seminary, August 19, 1835.*
By THOMAS J. CONANT, *Professor of Hebrew and Biblical Criticism.* Utica: Bennett & Bright. 8vo. pp. 14.

This Address contains a judicious and earnest exposition of the importance of a thorough knowledge of the Hebrew language, as a preparation for the sacred ministry. Such a knowledge is highly desirable, to enable the student to study the character of the Jews, as developed in their literature, but especially to aid him in the interpretation of the Hebrew Scriptures. It is, also, scarcely less necessary, "as the basis of a course of preparation for the study of the New Testament;" because, such is the peculiar character of the Greek in which the New Testament is written, that its full import and force cannot be understood, without a knowledge of Hebrew idioms. Prof. Conant shows, that this acquaintance with the Hebrew language cannot, under present arrangements, be obtained at our colleges, and that, in consequence, it must be made a prominent object of study at our theological seminaries. At the Hamilton Institution, however, which includes both a collegiate and a theological department, the study of Hebrew is commenced during the Sophomore year, and is continued during the remainder of the course. Prof. Conant suggests the advantages of combining the study of the Hebrew Scriptures with that of the Greek and Latin classics. He says:

"The happy influence of these exercises in the Scriptures, on the minds of pious young men, during their literary preparation for theological studies, demands a moment's attention. Objections have frequently been urged against the usual course of study in the Greek and Latin classics, as dangerous in its religious and moral tendency. But it is not deemed desirable, in this Institution, to make any change in this course, except for the purpose of enlarging it. If a judicious selection be made of works suitably edited, the literature of Greece and Rome may be as safely studied as that of our own country, or any literature, which bears the impress of the spirit of the world. No matter how deeply the servant of Christ drinks at these streams, provided they are sanctified by that which sanctifies all that is needful for him,—'the word of God and prayer.'"—p. 12.

These observations appear to us very judicious. We are glad to hear from Prof. Conant so emphatic a testimony to the real value of the classics. No man among us is better qualified to speak on this subject; for no man, of his age, in this country, perhaps, has more assiduously and enthusiastically complied with the exhortation of Horace, to study the pages of the Greek and Roman writers day and night. We are glad, that he is now in a position, where all his classical

acquisitions, and the habits which they nourish, can be employed in the promotion of sacred learning. The Address is written in a pure, perspicuous, and polished style, which bears evidence of the beneficial influence of judicious classical study.

8. *Annals of the Baptist Churches in New Hampshire: a Sermon, preached before the New Hampshire Baptist State Convention, at its tenth annual Meeting, held at Deerfield, October 20, 1835.* By EBENEZER E. CUMMINGS, *Pastor of the Baptist Church, Concord.* Concord: 8vo. pp. 52.

This sermon, as its title imports, is a historical account of the rise and progress of the Baptist churches in New Hampshire. It contains, in the text and in the appendix, a great mass of valuable facts, collected with much industry, and arranged with skill. We wish, that in all the States, a similar narrative could be prepared, by some competent person. In this way, the statistics and history of the denomination might be preserved, and the future historian would find, in such narratives, his best, and often, only materials. Callender's Century Sermon is now a document of great value; and is, in fact, the only separate history of Rhode Island. Our associations might contribute to the same important end, of collecting and preserving the statistics of our churches. Would it not be judicious, for associations to request each church to append to its next letter a brief narrative of facts concerning the origin of the church,—the names of its pastors, with the dates of their settlement, death, or removal; the number of baptisms, deaths, &c., from the beginning; notices of revivals, and any other useful facts? These narratives might be published in the minutes, and would be an invaluable collection of materials for history. At a very trifling expense of time and money, facts might thus be preserved, which will, otherwise, be lost for ever.

9. *The Mother's Monthly Journal.* Edited by MRS. MARY KINGSFORD. Utica: Bennett & Bright.

This Journal, as its name imports, is designed for mothers. It is edited by the wife of a respectable Baptist minister. It is very neatly printed, and is issued each month, at the low price of one dollar per annum. The numbers which we have seen are filled with valuable matter from able pens. We trust, that the Journal will have a wide circulation, and that many a mother will be aided and cheered in her momentous

duties, by the counsels which this work will afford. It is a favorable omen, that we have now in this country two monthly periodicals for mothers. The *Mother's Magazine*, of New York, is reprinted, in two editions, in England, where they have the wisdom to borrow from America some good plans. Every lover of his country, and of mankind, must wish success to all attempts to make maternal influence more enlightened and effective. Mothers are the chief agents in forming the characters of men. It is a general law. Buffon, the great naturalist, affirms, that "*Les races se féminisent*," i. e. the races, (of animals, including men), take the character of the female. "All great men have had able mothers," says Sir James Mackintosh.

10. *The Great Teacher; Characteristics of our Lord's Ministry.* By the Rev. JOHN HARRIS. *With an Introductory Essay*, by HEMAN HUMPHREY, D. D., *President of Amherst College.* Boston: Gould, Kendall & Lincoln. 12mo. pp. 437. 1836.

This work is full of highly original and admirable thoughts. Its tone is devout, and the style is rich, though somewhat too declamatory to make a strong impression on the mind. We expected to present, in this number, a review of the work, but circumstances have prevented it.

11. *Memoir of Mrs. Charlotte Sutton, late a Missionary to Orissa, East Indies.* Originally compiled by Rev. J. G. PIKE, now revised and enlarged, by her husband. Boston: Gould, Kendall & Lincoln. pp. 216. 1835.

This is an interesting sketch of the life of a lady, who gave much promise of usefulness as a missionary; but who was arrested by death a few months after her arrival in India. Her husband, the Rev. Amos Sutton, has endeared himself to a large circle of friends in this country. He has given, in this book, a touching narrative of his wife's character and early death, interspersed with some valuable information concerning the state of the heathen. Mrs. Sutton was, like Mrs. Newell, permitted to reach India, but was withdrawn from the field, before the combat commenced. A perusal of her life will, we hope, excite in many hearts, a desire to live and die, for the welfare of the heathen. EDITOR.

ARTICLE X.

MISCELLANEOUS INTELLIGENCE.

LITERARY.

AMONG the recent new publications, which deserve attention, are:—

A Pilgrimage to the Holy Land; comprising Recollections and Sketches of the East. By Alphonse de Lamartine, member of the French Academy. In two volumes.

Christian Memoirs, or the Nature of Conviction of Sin and Regeneration; illustrated in Narratives of the Conversion of eminent Christians. Compiled by Herman Humphrey, D. D., President of Amherst College.

The Female Student, or Lectures to Young Ladies on Female Education; for the use of mothers, teachers, and pupils. By Mrs. Phelps, late Vice Principal of Troy Female Seminary, Author of Familiar Lectures on Botany, Chemistry, and Botany for Beginners, Geology, &c.

Calvin's Commentary on the Romans. Translated by Francis Sibson, A. B. of Trinity College, Dublin.

Life of John Calvin, by Theodore Beza. Translated by the same gentleman.

The Way to do Good; or the Christian Character mature. The Sequel to the Young Christian and Corner Stone. By Jacob Abbott.

Hug's Introduction to the New Testament. Translated by D. Fosdick, Jr., with Notes, by Prof. Stuart.

IN PRESS.

A Memoir of the Rev. Dr. Carey, by Rev. Eustace Carey.

The Baptists in America, or Journal of Drs. Cox and Hoby, Delegates from the English Baptist Union to the American Churches, in the Summer of 1835.

Preparing for publication, A new Guide for Emigrants to the West; containing Sketches of Michigan, Ohio, Indiana, Illinois, Missouri, with the Territories of Arkansas and Wisconsin, and the adjacent parts. By Rev. John M. Peck.

We are glad to learn, that a brother, well fitted for the service, is preparing Notes on the New Testament, which may take the place of Barnes' Notes, in our Bible classes and Sabbath schools. Mr. Barnes' work is, in many respects, valuable, but it is full of errors on the subject of baptism; and it cannot be freely used by Baptists. We are abundantly able to furnish for ourselves books of this kind, and it is high time that it was done.

ACADEMICAL.

The Legislature of Illinois have changed the name of the Seminary at Alton to "Shurtleff College," in honor of Dr. Benjamin Shurtleff, of Boston, who recently made a donation of \$10,000 to that Institution.

The Bethel Baptist Association in Mississippi have taken measures to establish an Institution on Society Ridge, Hinds county, ten miles from Jackson, the seat of government. It is to be called the JUDSON INSTITUTE. More than \$30,000 have already been subscribed for the purpose. The Lord prosper the design.

There is now a cheering prospect, that the two Baptist theological institutions at Burlington, (N. J.) and at Haddington, (Penn.) will be united. It is very desirable, that our brethren in the Middle States should unite their efforts in sustaining one effective institution.

A Baptist Manual Labor School is about to be commenced in Alabama. Mr. W. L. Williford, late Professor in Jackson College, (Tenn.) has accepted the Professorship of Mathematics and Natural Philosophy in this institution, and Mr. D. P. Boston has been chosen Professor of Theology. The trustees now hold property to the amount of \$20,000.

QUARTERLY LIST.

DEATHS.

HENRY SMITH, Pastor of the Baptist Church in Alfred and Waterborough, (Me.) died in Alfred, Feb. 11, aged 83.
CHARLES JOHNSON, Pastor of the Baptist Church in Topsham, (Me.) died Feb. 22, aged 30.
JOSIAH GODDARD, Pastor of the Baptist Church in York, (N. Y.) died, Feb. 21, aged 68.
TIMOTHY SHEPHERD, Pastor of the First Baptist Church, in Triangle, (N. Y.) died Feb. 12, aged 75.
WILLIAM ALLEN, late Pastor of the Baptist Church in Jefferson, (Me.) died April 10, aged 58.
ELEAZAR CLAY, formerly Pastor of the Baptist Church in Chesterfield county, (Vir.) died May 2, aged 92.
THOMAS FRANCIS, Pastor of the Baptist Church, in Leeds (Me.) died May 9, aged 72.

ORDINATIONS.

JOHN BURDER, ordained Pastor of the Baptist Church in Rowley, (Mass.) Feb. 4.
JOSEPH W. EATON, Pastor of the First Baptist Church in Lowell, (Mass.) Feb. 24.
EMORY CURTIS, at Stafford, Genesee county, (N. Y.) Jan. 20.
JOHN O. TURPIN, at Four Mile Creek Church, (Va.) Jan. 9.
MURCIER JONES, Pastor of the Baptist Church at Dayton, (Ohio,) Jan. 16.
CHARLES W. DENNISON, at Oswego, (N. Y.) Jan. 19.
WILLIAM FRARY, Pastor of the Baptist Church, New Haven, (N. Y.) Feb. 11.
ELIAS B. ROBERT, at Robertville, (S. C.) Jan. 24.
JAMES T. SWEAT, Pastor of the Pipe Creek Baptist Church, (S. C.) Feb. 7.
WILLIAM H. SHAILER, at Deep River, (Con.) Feb. 26.
CHARLES STANLEY, at Vienna, (N. Y.) Jan. 28.
JOSIAH C. BAILEY, at High Hills Church, (Va.) Feb. 19.
TRUMAN BURROWS, at Pittsfield, Lorain county, (Ohio,) Jan. 31.
G. F. HEARD, at Mobile, (Ala.) Feb. —.
HENRY COLLINS, as Pastor of the Sharon Baptist Church, in Henry county, (Geo.) Jan. 17.

ABRAHAM SHERWOOD, at request of the Church in Berkshire and Lisle, (N. Y.) Feb. 18.
JESSE PALMER, in Clockville, Madison county, (N. Y.) Jan. 6.
SIDNEY S. CARTER, at East Windsor, (Con.) March 1.
FRANCIS SEIG, at Chenyville, (Lou.) the first Sabbath in December last.
WILLIAM P. STERN, at Silver Run church, (Geo.) March 11.
JAMES BOARDMAN, at Livanla, (N. Y.) March 23.
WILLIAM H. M'INTOSH, at South Newport, (S. C.) March 20.
SEWELL S. CUTTING, at West Boylston, (Mass.) March 30.
JOHN BALDWIN, at Plymouth, (Vt.) March 9.
A. W. CHAMBLESS, pastor of the Baptist Church in Wilmington, (N. C.) April 10.
AARON HAYNES, pastor of the Baptist church in Medway, (Mass.) April 12.
DANIEL S. DEAN, at Hastings, Oswego co. (N. Y.) April 13.
GEORGE HORTON, at Shenandoah, Duchess county, (N. Y.) Feb. 27.
EMERSON ANDREWS, at Lansingburgh (N. Y.) April 20.
SOLOMON GALE, Jr. at Hoosick, (N. Y.) April 28.
SIMON J. DRAKE, at Rahway, (N. Y.) May 7.
MIRON M. DEAN, at Monkstown, (Vt.) May 3.

DEDICATIONS.

Baptist meeting houses were dedicated—
At Shelburne Falls, (Mass.) Jan. 27.
At Cleveland, (Ohio,) March 25.
At Newark, (N. J.) for the Second Baptist church, Feb. 21.
At Gaines and Murray, (N. Y.) Jan. 1.
At Hampden, (Me.) Feb. 2.
At Newville, Sussex county (Va.) April 15.

CONSTITUTION OF CHURCHES.

Baptist Churches were constituted—
At Gibson Township, Belmont county, (Ohio) Feb. 5.
At Columbia, (Tenn.) Jan. 30.
At Richmond, (Ohio,) March 3.
At Buffalo, (N. Y.) March 2, an African church.
At Ira, (N. Y.) March —.
At Newville, Sussex county, (Va.) April 25.
At the Bend of Raisin river, (Mich.) Feb. 7.

NOTE.—We have added eight pages to this number, and have used, in a part of it, a smaller type; but we have been obliged to exclude several communications and editorial articles. We must remind our correspondents of Cotton Mather's pithy exhortation,—“*Be short.*” We shall endeavor to present, in general, such a variety of matter, as to adapt our work, as far as possible, to the different wants and tastes of its readers. The favorable reception which it has already met with, is a cause of gratitude, and an incitement to efforts to make it worthy of the public favor.

THE CHRISTIAN REVIEW.

No. III.

SEPTEMBER, 1836.

ARTICLE I.

THE MISSIONARY CAUSE.

THE OBLIGATIONS OF CHRISTIANS TO SPREAD THE GOSPEL ACCUMULATIVE.

HISTORY is full of examples, which show how natural it is for men, after expending a certain amount of zeal and strength in the support of great enterprises, to relax in their ardor, and presently sink into a state of comparative indifference and neglect. So much of the earnestness of human endeavor as has its origin in the love of novelty, can, of course, be only of short continuance. The circle of what is new and exciting is soon traversed; and either the languor of repetition must then ensue, or relief from it be sought in a change of objects. Many other causes, also, contribute to the inconstancy of which we speak. The supporters of a project sometimes abandon it, from distrust of their own resources for its accomplishment, or from conviction of its uselessness, or fear of some personal evil, which adherence to it may entail upon them. Every undertaking, in short, is liable, in so many ways, to have its hold upon the public sympathy impaired, that no demonstrations of zeal, at the commencement, can afford the least guarantee for the future. Each successive hour may be the hour of apathy and reaction.

Religious enterprises differ, it is true, in very essential respects, from those, which are merely secular ; and yet, they are by no means so different, as not to have many things in common with them. Although plans of Christian benevolence, from their very nature, exclude many of those causes, which lead to a decay of zeal in the support of worldly projects, yet they leave room for the operation of so many tendencies of this sort, that there is always danger, lest they, sooner or later, decline in the regard of the religious community, and either altogether or in part fail of that vigorous prosecution, of which there were so many intimations at their first announcement.

The cause of modern missions, although fraught preëminently with all the elements of a deep and permanent interest, is not exempt from this liability. Its brief history has already been marked with periods of vicissitude and fluctuation, which are fearfully admonitory. The excitement of novelty, be it remembered, has now passed away. The churches have listened often to the recital of the miseries and crimes of heathenism. They have witnessed the embarkation of one missionary band after another, till the spectacle has ceased to be strange. The determination to forsake friends, and home, and country, for a life of self-banishment, among strangers and barbarians, has been so often announced, that it is now heard with little surprise. The cause, under these circumstances, can receive but little aid from a variety of motives, which have been heretofore powerful auxiliaries in its service. Its support, for the future, must depend more entirely upon its own intrinsic claims. It now appeals, and will henceforth appeal, more and more, to the higher principles of the Christian. It will call less into exercise those natural sympathies, which kindle so readily upon contact with new objects. The love of truth, sense of obligation, philanthropy, piety, simple and unmixed, are the basis which must sustain it. There are many Christians in the community, who are not prepared for this change. They have depended, perhaps unconsciously, upon extraneous incentives, for no inconsiderable part of their activity. It would not be strange, if the removal of these should be followed by a painful sense of want. It would not be strange, if some abatement of their zeal should ensue, and excuses for inaction be secretly framed, if not promulgated.

The proper corrective of this tendency lies, as we conceive, in a correct view of the present relations of the missionary en-

terprise. It will be seen, from a glance at some of these relations, that the obligations of Christians to spread the gospel, have been neither diminished in number, nor impaired in force, by the past efforts of the church to convert the world ; but, on the contrary, that our obligations have been increased by those very efforts.

This effect follows, in the first place, *from the increased information which is now diffused through the Christian community in regard to the moral condition of mankind.* The indifference of the church to the claims of the heathen, in past ages, has been owing, in no slight degree, to the want of such information. Till recently, the men who have explored the world have been mere adventurers, in pursuit of the objects of wealth, or science, or fame. It could not be expected, that such travellers would examine the countries which they visited, in those points of view, which would chiefly attract the attention of a Christian. An entire omission, frequently, of those notices, which he would most anxiously collect, has been but a part of their fault. When the accounts, given by such men to the world, have contained facts of a moral nature, they have not only been rendered comparatively powerless for want of a religious spirit in the manner of exhibiting them, but have often been presented with all the distortion of prejudice, and sometimes, it is to be feared, of intentional misrepresentation. In this absence of a correct knowledge of the wants of the world, none but a feeble interest was felt, or could be felt, for its wretchedness. But this difficulty has now ceased. The missionaries are dispersed throughout every quarter of the earth, and are studying, with the best facilities for accuracy, the opinions, the habits, the civil institutions, and every thing which enters into the character of the nations, for whose benefit they are laboring. The accounts, which are transmitted to us, containing the results of this scrutiny, are so direct and vivid, that an actual survey of the scenes which they describe, could hardly render them more impressive. The narratives of the Moravians have opened to view the dark and inhospitable regions of Greenland. The journals of Ellis, and Stewart, and others, have made us almost as minutely acquainted with the islands of the Pacific, as we are with portions of our own country. The Christian reader may receive almost as strong an impression of the horrors of idolatry, as it exists in Asia, from such descriptions as Buchanan and Heber have given, as if he should

with his own feet traverse the plain, where the car of the idol crushes its victim. But it is unnecessary to specify. The time has come, when scarcely an individual in Christendom may not, if he will, understand minutely the moral condition of his race. The missionary exhibits no form of human wretchedness, which the eyes of the church may not see; he echoes no groan of the creation, travailing in pain even now, after the deliverance of the gospel has been so long provided, which the ears of the church may not hear. This is a state of things, which exists for the first time. It places the claims of the missionary cause, in some sense, on new ground. The man, who is indifferent to them, was never before guilty of so great a sin. He never had an appeal to his sympathy so strong, and never violated, if he disregards it, an obligation so sacred. The increased information, therefore, which the progress of the missionary cause has furnished, devolves upon Christians an increased responsibility to sustain it, with all the energy, which they can apply to its support.

Our second topic of remark is, that the *examples of extraordinary zeal*, which have already appeared, in the course of the missionary work, increase the obligations of Christians to labor for its advancement. We may discover the ground of this, in the principle, that when men have a common duty to perform, exemplary faithfulness on the part of some of the number renders any neglect of the rest the more deeply criminal. Strictly speaking, indeed, the manner in which one person treats his duties, has no effect upon those of another. My responsibility remains intrinsically the same, whether yours be neglected or discharged. At the same time, there is a sense, in which I may be held more guilty, if negligent, because you are faithful; a sense, in which the performing of your obligation is a strengthening of mine. The self-devotion, for instance, of those, who fell in the first battles of our Revolution, not only discharged what they conceived due to the claims of patriotism on their own account, but by the example which they set to their countrymen, prescribed also the measure of their obligations. They had now to fight for the memory of the dead, as well as for the freedom of the living. The lives which had been sacrificed had given, as it were, a new value to the liberty for which they were contending, and they were bound to redeem it at a greater price. It would be ignominy, even to listen to terms, which they might before have accepted with honor. Such, precisely,

are the effects, which signal displays of the missionary spirit have, in reference to our obligations. Every instance of extraordinary zeal for the conversion of the world, and especially of personal consecration to the work, if made at the cost of sacrifice and suffering, is an appeal to the Christian's sense of justice, which nothing but the most hardened insensibility can resist. Such cases excite him to ask, how, while some of the church are doing so much to extend a knowledge of the gospel, others, who are subject to the same obligations, can be justified, if they do but little. He is shown clearly, how unequal it is, that one Christian should be reposing at his ease, while his brother is bearing the heat and burden of the day; and if true to his convictions, he will resolve to do his part towards a fair adjustment of the labor.

It will contribute to distinctness of impression, if we here turn our thoughts to a particular example. The history of the first mission to Greenland occurs to us, and is as pertinent, perhaps, to our purpose, as any other. The gospel was introduced into this country, by the Moravians, in 1733. The pioneers in the work were Christian David, and two brothers, whose names were Matthew and Christian Stark. They were illiterate men, qualified for the enterprise which they undertook, by little else except their piety and zeal. They had merely heard, that the people in Greenland had no knowledge of a Savior; and they resolved to go and teach them the way of salvation. "There was no need,"—we quote their own simple but affecting language,—“there was no need of much time or expense for our equipment. Our whole community consisted chiefly of poor exiles, who had not much to give; and we ourselves had nothing but the clothes which we wore. Being accustomed to do with little, we gave ourselves no concern how we should get to Greenland, or how we should live in that country. Some money having been received the day before our departure, we took part of it, to pay the expenses of our journey to Copenhagen; and, as we considered ourselves richly provided for, we refused to accept of any thing from persons on the road; believing that He, who had sent a supply for our journey, at the critical moment, would also take care for every thing, that was necessary for carrying our purpose into execution, as soon as we should need it.”

On reaching Copenhagen, after a wearisome journey, which they performed on foot, they found their project ridiculed as

impracticable and romantic, even by those who approved their motives. The most discouraging representations were made, to dissuade them from their purpose. "How," it was asked, "do you expect to live, in Greenland, should you ever succeed in reaching there?" They were ignorant that the country furnished no wood, and answered, "That they would build a house and cultivate the land, that they might not be burdensome to any." When told of the impossibility of this, they said, "Oh, then, we will dig in the earth, and lodge there."

They could not be diverted from their object either by the ridicule of foes or the apathy of friends; and after many trials, they reached the country which they were seeking. The history of their labors, from this period, until the icy heart of the Greenlander was at length melted by the gospel, is full of interest, and would make a volume of itself. The substance of one or two passages is all, which we have time to adduce. For want of other employment, we are told, that they engaged in the business of spinning, to provide for their support. In acquiring the language of the country, they had no assistance, except such as was given through the medium of another tongue, equally strange to them; and which they had to learn, to enable them to understand their instructor. This, a difficult task, under any circumstances, must have been especially so to men, who had scarcely seen a grammar in their lives. The severity of their labors, together with the extremity of their wants, in a short time exposed them to the attack of disease. They were reduced, by its violence, to such a degree, as even to lose the use of their limbs. They now, for a moment, wavered in their constancy, and thought seriously of abandoning their design. The arrival, however, of two other missionaries, at this crisis, restored their firmness; and they resolved to remain. Their motto was, We will believe, though there be nothing to be seen; and we will hope, though there be nothing to be expected. From these statements, an idea may be formed of the privations, which these soldiers of the cross were, for five years, daily enduring. The severest of their trials, it should be remembered, was, that during all this period, they seemed to be toiling in vain. They were permitted to see no evidence, that their labors and sufferings either had been, or were soon likely to be, in any measure, productive of good. Yet they toil on. Difficulties do not discourage, dangers do not appal them.

“Fired with a zeal peculiar, they defy
The rage and rigor of a northern sky;
And plant, successfully, sweet Sharon’s rose
On icy plains, and in eternal snows.”*

This illustration was at hand, and we have given it for this reason, rather than because it is singular. The history of modern missions contains many such examples. It will be excused, if we present, briefly, another scene from missionary life,—one which has occurred within the memory of most of our readers. At the commencement of the war between England and Burmah, in 1824, the Baptist missionaries in the latter country were seized and thrown into prison. The dreadful story of their captivity, as drawn by the hand of Mrs. Judson, and contained in the *Memoir* of that gifted and devoted woman,† has scarcely a parallel in the records of human suffering. Mr. Judson, who was treated with even less severity than the others, was confined six months, in three pairs of fetters, two months in five, six months in one, and was two months a prisoner at large. In this period of two years, the missionaries suffered almost every form of misery, which cruelty could inflict, or fortitude endure. No voice of sympathy could reach them in their distress. They were excluded, by their situation, from all intercourse with civilized men. Their fate was, for a long time, matter of the most painful uncertainty. It was a happy relief to the churches, when, at length, intelligence came, that the sufferers were free from the grasp of their oppressors, and safe under British protection.

Who, now, (our object in making these references, leads us to ask), who are these men, whom the Savior called to such tests of fidelity to his service? What peculiar guilt would they have incurred, had they shrunk from these duties, involving a severity of suffering, which it makes us shudder even to think of? What rewards had they to expect from obedience, which do not equally allure the hopes of others? How were they bound by obligations, which do not always result from the relation of a redeemed sinner, whoever sustains it? Where is the proof, that, as the Savior of the world groaned in the garden, and bled on the cross, the burden of the sins of these men lay heavier on his soul, than the sins of others? On what page of

* See the “Table Talk” of Cowper, under the division “Hope.”

† *Memoir*, Chap. xvi. p. 227.

his recorded will do you find it, that he has prescribed to his followers different terms of service? It is impossible to allege any thing like this. The authority, which imposed their obligations, is the source, also, of ours. The labors, which it requires of us and of them, however diversified they may be in form, are still materially the same. It has called us to the support of a common cause, and has recognised no ground of distinction in the service, except such as unequal ability may create.

It follows, if these remarks are true, that extraordinary displays of missionary zeal should be presented to the church, not simply in the light of exciting appeals, but as absolutely prescriptive of duty. They are demonstrations of what all should do, as well as of what some have done. They show, impressively, how much men may accomplish, when the love of Christ and of souls constrains them. The illustrations of this sort, which the missionary enterprise has already called forth, devolve, it seems to us, a new responsibility upon the church. They raise immeasurably the standard of Christian action. It requires a higher aim to reach it, than would have been necessary in the absence of those examples, which are now summoning us to effort. The Grecian soldier had another character to sustain, after the victories of Thermopylæ and Marathon. He must perform deeds of greater chivalry, if he would vindicate his fame. A flight, which might before have been commended in him as caution, would now brand him as a coward. It is thus, that the achievements of such men as Eliot, and Brainerd, and Carey;—the sufferings of such martyrs to the cause of the heathen as the Moravians, and Judson;—the sacrifices, in short, which have been made, in a greater or less degree, by every true missionary, affect the duty of the Christian. All are bound to do the more, when a few have done so much. We owe this, not only to the cause itself, but to those of our brethren, who have labored with such singular zeal for its promotion.

Nor, in this matter, are the claims of the living less imperious than those of the dead. It is something, indeed, for the churches to have sent forth so many messengers of salvation. But this act, so far from leaving less to be done by them, *has given rise to new and important relations between them and their missionaries abroad.* Our brethren, who are now laboring in the foreign service, have a right to look to us for sympa-

thy, in their trials, for the aid of our prayers, for contributions to their support, and coöperation with them, in all practicable ways, in the great object of their enterprise. It was on condition that we should thus sustain them, that they consented to go on the perilous service. There is not one of us, who is not as really bound to sympathize with them in their trials, to pray for their success, and contribute to their support, as we should be, had we individually put into their hands, at their departure, a written stipulation to this effect. It is an obligation, which every one assumes, who enters the church. His membership implies it; and if he violates it, he is guilty of as clear a breach of fidelity, as he would commit, in breaking the conditions of a formally drawn and legal contract. We have seen somewhere an illustration on this point, of the Reverend Andrew Fuller, one of the chief instruments of rousing the missionary spirit of the English churches, as truly just, it struck us, as it is forcible. It is substantially this. In our undertaking to convert the world, we may be compared to a company of men, who are exploring a mine, which has never yet been penetrated. It is necessary, that some should make the perilous descent. All, for a time, demur. While they deliberate, two or three offer to enter, provided the rest will remain at the mouth of the cavern, and hold the rope, with which the bodies of the adventurers must be fastened. The missionaries are such explorers. They have plunged into those dens of idolatry, superstition, and barbarism, which no rays of the sun of righteousness have yet illumined. But before they went down, at the entrance of the horrid chasm, they, as it were, took an oath from every one of their brethren in Christian lands, that, so long as he lives, he will never let go the rope which supports them. This that Christian does,—of so base a desertion is he guilty,—who leaves the missionaries to struggle on in their difficulties, without his sympathy; who neither prays as he might, that the gospel, which they preach, may be believed, nor gives according to his ability, for the relief of their wants.

We ask attention to another way, in which what has been already done for the conversion of the heathen, so far from justifying any decline of zeal, requires, for the future, even a greater amount of activity than ever. *The missionary operations of the age have placed the church in an attitude before the world, which increases greatly her responsibility.* These operations have now assumed an importance, which is attracting

the general attention. The work is no longer a silent one, so insignificant in its results, and so feebly supported, that it may be either overlooked or despised. But it has not always been so. Irreligious men, of course, have no confidence in the unseen agency, on which the believer relies for success. The proportion which the causes visibly in operation bear to the proposed result, determines in their view its practicability. Accordingly it has heretofore seemed to them, as it certainly must, when judged of by such a rule, a project of folly. This is the only character it could have, so long as no decided effects had yet been produced to correct their mistake, that Christians were employing means inadequate to their end. The refutation of that mistake has now been furnished. What has been accomplished, is small, indeed, compared with what yet remains to be done. Still, it is by no means inconsiderable. The countries, where the benefits of missionary instruction have been, for any length of time, enjoyed, are exhibiting such an improvement in their moral, social, and intellectual condition, that every eye is compelled to observe it. Men, who feel but little interest in the religious object of such exertions, see that they are productive of temporal advantages, which, without any other result, amply repay the expense, at which they are gained. These effects, which are every hour increasing, are attracting to the agents of them an attention, which was not, and could not be, secured, in the incipient stages of the work.

There are, also, many incidental ways, in which the cause of missions has been gradually rising into more extended notice. The literary labors, for example, of Morrison, in China,* the translations of the English Baptists, at Serampore, and of Judson, in Burmah, have extorted the admiration of men, who feel a sovereign contempt for them, in their character as missionaries. The journals, too, of those who are engaged in this service, containing articles of interesting intelligence, which are frequently translated from language to language, till nearly every reader in Christendom has seen them;—the books of travels which they publish, with a fascination of matter and style, which secures them an admission into the library of the scholar as well as the Christian; such, for instance, as the travels of Tyer-

* The Chinese books of Dr. Morrison have been noticed, in terms of the highest encomium, in the *Edinburgh Review*. For an account of Judson's translation of the Bible into the Burman language, see Article ix. of the first number of the *Christian Review*.

man and Bennet, prepared by Montgomery; the travels of Gutzlaff in China; the Polynesian Researches of Ellis; and the letters of Stewart:—the contributions, too, with which the pioneers of the gospel, in heathen lands, have enriched the various departments of science,—these, and similar causes, have been operating, to place the efforts of Christians, for the conversion of the heathen, in a point of conspicuousness before the world, altogether new and peculiar. It is a position, certainly, which increases our responsibility. We cannot be recreant or unfaithful to the cause, in such circumstances, without an increase of our guilt. We are committed, and must go forward. The eyes of men are upon us as they never were before. To recede, or even falter, now, would be to sin in their sight, as well as against Heaven. The church, by appearing in her present attitude before the world, has thrown her standard, as it were, into the midst of the enemy, and her soldiers must, *must* rescue it, whatever the peril. To shrink, at such a moment, would be double treachery.

It would be easy to extend the course of thought, which we have been pursuing, to a great variety of topics. We shall notice, however, but one other:—*The success, which has attended the efforts of Christians to convert the world, constitutes, as to all purposes of efficiency, a real increase of their power.* An increase of power is, of course, an increase of obligation. Nothing contributes so much to the energy of human labors, as confidence of success. It would seem as if such confidence not only secured a more effectual use of such ability as was already possessed, but even created that, which before had no existence. Hence, to persuade men, who are engaged in a work, that it is no Sisyphus task, but one to which they are competent, is virtually to make them competent. Experienced commanders understand this secret, and turn it to most important account. The General, who, like Hannibal, can point his soldiers, on the eve of battle, to Ticinus and Cannæ, or, like Bonaparte, to Marengo and Austerlitz, does more to ensure victory, than if he should join the myriads of Xerxes to his ranks. The principle now is as applicable to the enterprises of the church, as to those of the world. A confident expectation of success constitutes as large a part of the ability of Christians, as of other men. The Apostles were really mightier agents, in the assurance, which they possessed, that the gospel would ultimately triumph, than they could have

been without that assurance, although at the head of all the legions of the Roman empire. The word of God is undoubtedly the chief source, from which we should derive our conviction, that the truth will finally prevail. But we are not restricted to this source of evidence. The providence of God, as well as his word, is to instruct us on this subject. The faith, which he has planted in our hearts by his promises, we not only may, but ought to, strengthen, by looking at what he exhibits before our eyes. When we do this, we see, in the fruits of missionary effort already secured, ample proof, that, if we faint not, we may, in due time, reap the harvest of the world. It is for authorizing and impressing this conviction, that we regard the history of modern missions as chiefly valuable. It is impossible, that the church, while that history is familiar, should ever be weak. It contains, brief as it is, enough to show, that men who have neither the gift of miracles, nor inspiration, may change the moral aspect of the world. It affords a ground of confidence, which, of itself, is strength; and without which all the resources of mere physical power are but weakness. In this view, the treasures already expended in this enterprise are, even as it regards its farther prosecution, the best riches of the church. The death of those who have fallen in it, is the life of their co-workers who survive. What was once thought to be physically true, that, when one member of the body is lost, its strength passes into the other members, the church is more than realizing in this sacred cause.

Let those, then, who are leading the "sacramental host of God's elect" against "principalities, and powers, and the rulers of the darkness of this world," often refer, as an excitement to effort, to the victories, which have been already achieved in this contest. "Turn your eyes," they might say, "to the islands of the Pacific, where the idolatry of ages has been overthrown, as it were, in a day. Look northward, and see the icy cliffs of Greenland, melting at the approach of the sun of righteousness. Behold, in the East, as the crescent wanes, and is ready to vanish away, the star of Bethlehem rising and attracting the universal gaze. Hark! The sons of Africa are lifting their hands to God, not clanking with chains, to imprecate vengeance on her oppressors, but to give thanks, that the day of her deliverance is nigh. See, in every direction, the soldiers of the cross, bearing aloft the Savior's ensign, and challenging the enemy to combat, in the very seat of his power.

Languages are mastered ; tongues, which have never spoken but to deceive, are uttering the words of truth. The waters of salvation are flowing over the earth by a thousand channels, which have hitherto spread only pollution and death. More than all, recollect, that the apathy of Christians is beginning to be overcome, and that infidelity, if not convinced, is yet silent and abashed." Such appeals are not beyond the truth. Let them be ever resounding, then, in our ears ; and if any thing can, they will excite us to make effort for the conversion of the world.

Thus accumulative are the obligations of Christians to labor for the spread of the gospel. What they have done for this object does not release them from the duty of continued activity ; on the contrary, it imposes that duty upon them, with a voice of authority, such as has never been heard before. The command of our Savior, "Go ye into all the world, and preach the gospel to every creature," is binding upon his followers, at all times. To disregard it, under any circumstances, would be criminal ; but to be guilty of such neglect at this stage of the missionary work, would be an offence and a sin surpassing as infinitely the guilt of that same neglect at any former period, as the motives to faithfulness now surpass infinitely those of all former times.

ARTICLE II.

[The following article is inserted at the request of the writer, and for other reasons. The Editor, of course, is not responsible for its doctrines.]

ATONEMENT.

ATONEMENT FOR SINNERS IS EFFECTED BY THE INTERCESSION OF CHRIST, WITH HIS OWN BLOOD, IN HEAVEN.

- THIS subject will be examined by showing,
- I. What things are preparatory to atonement.
 - II. In what it consists.
 - III. Where it is made, and,
 - IV. What are its effects.

Much light is reflected on this subject from the typical sacrifices of the old dispensation. It is an acknowledged point, that there must be in the antitype something answering to every part of the type. Hence, if we can ascertain what was represented, and what was ceremonially effected, by the types in the old dispensation, we shall be prepared to understand what is accomplished by the *antitype*, and how it is done under the *new*.

That the Jewish sacrifices, especially those offered annually on the tenth day of the seventh month, by means of which atonement was made for the whole congregation, were a type of the atonement made by Jesus Christ, is evident from the comparison between them made by the Apostle, in Heb. 9: 7—28.

I. Preparatory to atonement, in the typical sacrifices, the *first* thing requisite, was an officiating high-priest. This position needs no proof.

Second, a suitable victim must be presented at the door of the tabernacle. Lev. 4: 4. "And he shall bring the bullock unto the door of the tabernacle of the congregation before the Lord; and shall lay his hand upon the bullock's head, and kill the bullock before the Lord." See, also, Lev. 4: 14, and 1: 3.

The *third* act, preparatory to atonement, was *confession of sin*, on the part of those, for whom it was to be made. This was done with the laying of the hands upon the head of the victim. If the atonement was to be made for an individual, he performed the act; but if it was to be made for the whole congregation, then the elders did it, as the representatives of the people. Lev. 1: 4. "And he shall put his hand upon the head of the burnt-offering; and it shall be accepted for him, to make atonement for him." (See, also, 3: 2, 8, 13.) Lev. 4: 13—15. "If the whole congregation of Israel sin through ignorance, * * * then the congregation shall offer a young bullock for the sin, and bring him before the tabernacle of the congregation. And the elders of the congregation shall lay their hands upon the head of the bullock before the Lord."

That confession was either implied in the laying on of hands, or attended it, is shown, by Lev. 16: 21. "And Aaron shall lay both his hands upon the head of the live goat, and shall confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins." (See Num. 5: 7, 8.)

This laying on of hands was an act, both of confession of sin, and of trust in the blood of the victim to be accepted as a substitute for the punishment of those for whom it was to be offered. Lev. 1: 4. "And he shall put his hand upon the head of the burnt-offering; and it shall be accepted for him, to make atonement for him." As the antitype of this act, and as preparatory to the expiation of our sins, we are required to confess them, and trust in the blood of Christ, in order that he may atone for us. 1 John 1: 9. "If we *confess* our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." That faith is a prerequisite, is taught in Rom. 3: 25. "Whom," as Professor Stuart translates it, "God hath set forth, a propitiatory sacrifice through *faith in his blood*, to declare his righteousness for the remission of sins that are past."

The *fourth* and *last* act, preparatory to atonement, was the slaying of the victim. The atonement itself did not consist in the death of the victim. It is nowhere so represented in the Bible. The death of the victim was only preparatory, yet was indispensable to atonement. So the death of Christ was only preparatory to atonement, yet it was necessary; for "without shedding of blood is no remission." Heb. 9: 22.

In the type, atonement was made for none, except such as personally, or by their representatives, made application to the officiating priest for that purpose. Whatever was the sin, or uncleanness, they remained in all their guilt, until they applied to the priest, to make atonement, and the blood of the victim was actually offered up for them.

While the high-priest was making atonement in the holy place, the people were engaged in prayer. Luke 1: 10. "And the whole multitude of the people were praying without, at the time of incense." In allusion to this custom, the Apostle says, Heb. 4: 14—16, "Seeing, then, we have a great high-priest, that is passed into the heavens, Jesus, the Son of God, let us hold fast our profession. For we have not an high-priest which cannot be touched with the feeling of our infirmities; but was, in all points, tempted like as we are, yet without sin. Let us, therefore, come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need."

II. It will now be shown, in what atonement consists.

The typical atonements were not accomplished by slaying the victim at the door of the tabernacle, but, in a subsequent

act, by a particular use of the blood. When every thing was prepared, according to divine direction, the priest took the blood of the victim, and made an atonement with it, by sprinkling it upon and before the mercy-seat. The death of the victim may be regarded as the *means* of atonement, inasmuch as its blood was necessary to it ; but the expiation itself was made, by using the blood in the manner described. Lev. 17 : 11. "For the life of the flesh is in the blood, and I have given it to you upon the altar, to make an atonement for your souls ; for it is the *blood* that maketh an atonement for the soul." This perfectly accords with what is said of the blood of Christ. Col. 1 : 20. "Having made peace through the *blood* of his cross." 1 John 1 : 7. "The *blood* of Jesus Christ, his Son, cleanseth us from all sin." Eph. 2 : 13. "But now, in Christ Jesus, ye who sometimes were far off, are made nigh by the *blood* of Christ." Heb. 10 : 19. "Having, therefore, brethren, boldness to enter into the holiest by the *blood* of Jesus." 1 Pet. 1 : 18, 19. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, * * * but with the precious *blood* of Christ, as of a lamb without blemish, and without spot." Rom. 5 : 9. "Being now justified by his *blood*." Col. 1 : 14. "In whom we have *redemption through his blood, even the forgiveness of sins*." Heb. 9 : 13, 14. "For if the blood of bulls and goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh ; how much more shall the blood of Christ, who, through the eternal Spirit, offered himself without spot to God, purge your conscience from dead works, to serve the living God ?" (See, also, Zech. 9 : 11. Acts 20 : 28. Heb. 12 : 24, and 13 : 11. 1 Pet. 1 : 2. Rev. 1 : 5, and 5 : 9. Eph. 1 : 7.) These scriptures clearly show, that atonement is not made by the sufferings of Christ alone, but rests upon the efficacy of his blood. As in the type, the Jewish atonement was not made by slaying the victim, but by sprinkling its blood upon and before the mercy-seat, so Christ makes atonement, not in the character of a *suffering victim*, but in that of an *officiating high-priest*. Heb. 2 : 17. "That he might be a merciful and faithful high-priest in things pertaining to God, *in order to expiate* (as Macknight renders it) the sins of the people."

III. It will now be shown, that Christ did not make the atonement on Calvary, but makes it in heaven.

This is manifest, both from the types, and from the representations of the writers of the New Testament. On the great annual atonement day, in which the faults of the year were expiated, when every thing was prepared, the high-priest took the blood of the victim, and went within the second vail, and there, alone, in the holy place, made atonement, by sprinkling it upon and before the mercy-seat. Lev. 16: 15—17. "Then shall he kill the goat of the sin-offering, that is for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy-seat, and before the mercy-seat. And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins; and so shall he do for the tabernacle of the congregation that remaineth among them in the midst of their uncleanness. And there shall be no man in the tabernacle of the congregation, when he goeth in to make an atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel."

This passage clearly shows, 1. That the atonement did not consist in the death of the victim. 2. That it was not made at the door of the tabernacle, in the presence of the people, but in the holy place, whither the high-priest went alone, with the blood of the victim. Here the Lord appeared in a cloud of incense upon the mercy-seat, and accepted the atonement there made, and dispensed pardon to those for whom it was made. Lev. 16: 2. This holy place, first in the tabernacle and afterwards in the temple, typified heaven, whither our great high-priest has gone, to atone for us. Heb. 9: 7—9. "But into the second went the high-priest alone, once every year, not without blood, which he offered for himself, and for the errors of the people: The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing; which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience." Verses 11, 12. "But Christ, being come an high-priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood, he entered in once into the

holy place, *procuring* (as Stuart translates it) eternal redemption for us."

In this passage, the Apostle shows, that the holy place within the vail was intended to represent, in a figure, the divine presence in heaven, and that the annual entrance of the high-priest into this holy place, to make atonement with the blood of slain beasts, was designed as a representation, also, of the entrance of Christ, with his own blood, into heaven itself, and of his officiating there, as the great high-priest, before the throne of God, to make atonement for sinners.

"It is, then, in the heavenly world, in the tabernacle not made with hands, that the offering of our great high-priest is made. There he presented himself as the victim that had been slain. Heb. 10: 10—12. 1: 3. 7: 27. Rev. 5: 9. Eph. 5: 2. And there his blood, that had been shed, is virtually offered to make atonement; not *literally*, but *spiritually*; i. e., in a manner congruous with the *spiritual temple* in which he ministers." (*Stuart on Heb.*, p. 436.) "All that is *material* is only a figure, or emblem, of that which is *spiritual or heavenly*." (*Stuart on Heb.*, p. 435.)

That the atonement is made in heaven, is confirmed by what is said in Heb. 9: 23, 24, where, after showing how the tabernacle and vessels of the ministry were purified with blood, the Apostle says, "It was necessary, that the *patterns* of things in the heavens should be purified with these; but the *heavenly things themselves* with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the *figures* of the *true*; but into *heaven itself*, now to appear in the presence of God for us."

This appearing of Christ in the presence of God in heaven for us is the *act*, of which the entrance of the high-priest into the holy place, and his sprinkling of blood upon the mercy-seat, was the type. Christ entered into heaven itself, as the high-priest entered into the holy places, which were figures of the true, that is, of the heavenly. The plural *places* is probably used, in reference to the fact, that the holy place, prepared at first in the tabernacle, was afterwards transferred to the temple. Now, as atonement, under the Levitical priesthood, was made by sprinkling the blood of the victim upon the mercy-seat, and before the mercy-seat, in the holy place, and as the Apostle manifestly represents this place as a type of heaven, and the entrance of the high-priest into it, with the

blood of slain beasts, as prefiguring the entrance of Christ, with his own blood, into heaven itself, and as he expressly declares his object, in entering there, to be, that he may now appear in the presence of God for us, we come to the unavoidable conclusion, that Christ makes atonement in heaven, and nowhere else.

There is an emphasis in the expression, "*Now to appear,*" which is worthy of particular notice. It is not said, that Christ *once* appeared in the presence of God for us, as though the object of his entrance there was accomplished ; but he is represented as continually there, officiating in his "unchangeable priesthood." "After he had offered one sacrifice for sins," he "for ever sat down on the right hand of God." Heb. 10 : 12. "He ever liveth to make intercession." Heb. 7 : 25. Hence John says, i. 2 : 1, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous."

As a *victim or propitiatory sacrifice*, Christ died for ALL ; and with the blood of that sacrifice, he is prepared to atone for all ; yet he does it for none except such as "come to God by him." He tasted "death for every man." Heb. 2 : 9. "And the Lord hath laid on him the iniquity of us all." Is. 53 : 6. "Because we thus judge, that if one died for all, then were all dead, and that he died for all," &c. 2 Cor. 5 : 14, 15. "And he is the propitiation for our sins ; and not for ours only, but also for the sins of the whole world." 1 John 2 : 2. The Greek word *λασμός*, a noun from *λασκειν*, and rendered, in the preceding passage, propitiation, signifies a propitiatory sacrifice,—and the verse should read, he is the propitiatory *sacrifice* for our sins, &c. (See, also, John 3 : 14—17. Rom. 5 : 18. 1 Tim. 4 : 10.)

IV. The effects of atonement are,

1. Pardon of sin. Where atonement is made, the pardon of those for whom it is made, *invariably and immediately follows*. This is proved from the types, in which the forgiveness of sins always followed atonement. Lev. 4 : 20. "And the priest shall make an atonement for them, and it shall be forgiven them." Ver. 26. "And the priest shall make an atonement for him, as concerning his sin, and it shall be forgiven him." The same sentiment is taught in the following passages : Lev. 4 : 31, 35. 5 : 10, 13, 16, 18. 6 : 7. 16 : 21, 22. 19 : 22. Num. 15 : 26, 28.

This doctrine is confirmed by the language of various pas-

sages in the New Testament. The word *redemption* means *pardon*. Col. 1: 14. "In whom we have redemption through his blood, even the *forgiveness* of sins." (Also, Eph. 1: 7.)

That redemption, or forgiveness of sins, is the immediate result of atonement, is manifest from Heb. 9: 12: "Neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, [i. e. into heaven], *procuring eternal redemption* [forgiveness] for us." The original word, *ἐνταμιένος*, Professor Stuart considers to be an Alexandrine form of the second aorist, middle voice, made after the analogy of the second aorist active, and renders it as above, by the English participle *procuring*. If this rendering of Professor Stuart be correct, it represents our great high-priest, not as "*having obtained*," but as *procuring* eternal pardon for all "that come to God by him." This is done, by making atonement for them with his *own* blood in heaven. The intercession of Christ, made through his own blood, as high-priest, is always effectual, i. e., the object for which he intercedes is always granted. But we must observe, that there is a wide difference between the intercession of Christ for his enemies and others, while a man of sorrows below, and that made by him as high-priest, with his own blood, in heaven.

The ability of Christ to save all who come to God by him, does not rest alone upon the circumstance that he died for all, but upon the unchangeableness of his priesthood. Heb. 7: 22—25. "By so much was Jesus made a surety of a better testament. And they, truly, were many priests, because they were not suffered to continue by reason of death; but this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost, that come to God by him, *seeing he ever liveth to make intercession for them*." Let it, however, be remembered, that no atonement is made for those who sin wilfully, after knowing the truth. Heb. 10: 26. "For if we sin wilfully, after we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." And Heb. 6: 4—6, "For it is impossible," &c. These passages allude to the common and acknowledged distinction in the Jewish law, between sins of oversight, and those of presumption. For the first class of these, see Lev. 4: 2, 13, 22, 27, and Num. 15: 27, 28; for the second, Num. 15: 30, 31.

The basis of our Saviour's prayer on behalf of his murderers, Luke 23 : 34, was their supposed ignorance : " Father, forgive them, for they know not what they do." Paul ascribes the pardon of his sins to the same cause. 1 Tim. 1 : 13. " But I obtained mercy, because I did it *ignorantly* in unbelief." The presumptuous, wilful transgressor will look in vain for pardon. All others may come to Christ, and procure atonement for their sins, and receive immediate pardon.

2. Another very important effect resulting from the intercession of Christ, is the *agency of the Holy Spirit*. This is the mainspring of the whole system. For, notwithstanding that men possess all the faculties which are necessary to come to Christ, yet, *without the convincing and persuading influences* of the Spirit, no sinner would be induced to come to Christ for salvation.

Even the Christian does not find access to God in prayer, without the intercession of the Spirit. Rom. 8 : 26, 27. " Likewise the Spirit also helpeth our infirmities ; for we know not what we should pray for as we ought ; but the Spirit itself maketh intercession for us, with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God."

That the influences of the Spirit are procured by the intercession of Christ is evident, from his own words, John 14 : 16, " I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever ; even the Spirit of truth." John 16 : 7, 8. " It is expedient for you, that I go away ; for if I go not away, the Comforter will not come unto you, but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment."

Jesus Christ, having passed into heaven, intercedes, that is, prays the Father, through the merits of his blood, that the Spirit may be sent into the world. And he is sent forth. His office-work, as here described, is to comfort the saints, and to convince the world of sin, &c.

Christ advocates the cause of individual believers, by pleading his blood for the pardon of their sins, (1 John 2 : 1), and that the Holy Spirit may help their infirmities. In behalf of the *impenitent*, he intercedes, *not for the pardon of their sins*, but that the Holy Spirit may be sent to *convince them of sin, and to incline them to come to him for salvation*.

SUMMARY.

Preparatory to atonement, 1. An officiating high-priest is indispensable. This we have in Christ, who is a priest "made not after the law of a carnal commandment, but after the power of an endless life."

2. A suitable victim. This is found in "Jesus, who was made a little lower than the angels, for the suffering of death."

3. Confession of sin, and faith, or trust in the blood of the victim to be offered, and prayer on the part of those for whom atonement is to be made.*

4. The death of the victim. This was done by the Jews, who, by wicked hands, crucified and slew "the Lord of life and glory."

In the economy of divine mercy, the above named four things are all *preparatory* to atonement for sin, and *indispensable* to it. Christ makes atonement, *not in the character of a suffering victim*, but in that of an *officiating high-priest*. It consists not in his death, but in the offering of his blood in "the holiest of all." It was not made on Mount Calvary, but has been made before the true mercy-seat in heaven, for all who *have* believed in Jesus, and *will* be made there, and there only, for all who shall hereafter believe on him. Christ, in his unchangeable priesthood, having offered himself, without spot to God, as a propitiatory sacrifice for all mankind, and having "passed into the heavens," with his own blood (not literally), he there officiates perpetually as high-priest, making atonement for those, and those only, who come to God by him. This he does, by sprinkling his blood upon the true mercy-seat, that is, by pleading its merits in their behalf, before the throne of God.

* It has been objected, that this sentiment precludes the possibility of infant salvation. To this, it is replied, that atonement for sin has reference only to actual transgression. The infant has not become an actual transgressor. It is in no sense guilty, for guilt is not transferable; and it has violated no law; hence it has no need, strictly speaking, of atonement, and none is made for it as a transgressor; yet its salvation results from the intercession of Christ, for, although it is not polluted with actual guilt, it possesses a bias to sin, which must be removed. This may be done by the direct agency of the Spirit, sent for that express purpose, in consequence of the intercession of Christ, upon the same principle, that it is sent to reprove the world of sin, &c. The infant may be the subject of sanctifying grace, but not of pardoning mercy, for it has no guilt of which to be forgiven. When it is saved, it is sanctified, but not pardoned. Sanctification and pardon are two things, and are performed by different agents. The former is the work of the Spirit, the latter is the act of the Father.

The effects of atonement. These are,

1. The immediate forgiveness of those for whom it is made. Where atonement is made, *pardon immediately and invariably follows.*

2. The Holy Spirit is sent forth into the world, in consequence of the intercession of Christ, and becomes the efficient agent, through the instrumentality of divine truth, in convicting sinners, and in persuading them to repent and to trust in the blood of Jesus Christ for pardon ; and when regenerated, to comfort and work in them "both to will and to do of his good pleasure, and the work of faith with power," and to sanctify and prepare all the heirs of glory for that heavenly state.

REMARKS.

1. This explanation of the doctrine of atonement divests it of much of the difficulty and obscurity in which it has been involved by mistaken views, and renders it simple, and easy to be understood.

2. It shows the perfect harmony between those scriptures, which, by some, are regarded as containing proof of a definite, limited atonement, and others, which, by many, are considered as teaching the doctrine of a *general provision*.

3. It shows the perfect consistency between the doctrine of atonement, and the freedom of the human will and human actions in all matters of religion. Ample *provision* being made for all, the Holy Spirit is sent forth, to bring men to Christ. In doing this, they are not moved, like masses of inanimate matter, by physical power, but, as moral agents, by moral considerations. These are, the law of God, addressed to their consciences, and its tremendous penalty, to their fears, and the pardon of sin and eternal glory, to their hopes. Thus with the great truths of the Bible implanted in their understandings, and placed, by the Spirit's influence, in all their immense bearings, before their minds, so that they may have a just and adequate view of their real condition, they are called upon to choose whom they will serve, or, in other words, to choose, whether, by repentance and faith, to come to Christ for atonement, while, as a "merciful and faithful high-priest," he waits to be gracious,—or, obstinately to refuse, and, resisting the Holy Ghost, to perish. In all this, no violence is done to the will. Yet if any accept, and atonement be made for them, it is definite and limited, and they owe their salvation entirely to the grace of God.

4. These views dash to the ground the antinomian shield of the sinner, and open an unobstructed avenue to his conscience. They also sweep away the sheet anchor of *Universalism*, and uncover its gilded refuge of lies.

5. They show the folly and falsehood of the Roman Catholic notion of a superabundant store of merit, committed to the church, in consideration of which she sells indulgences, and from which her dignitaries claim a right to draw, to cancel their licensed wickedness.

M.

ARTICLE III.

PHRENOLOGY AND REVELATION.

Horæ Phrenologicae, by JOHN EPPS, M. D., &c. *With Notes*, by Rev. JOHN PIERPONT. Boston. Marsh, Capen & Lyon. 12mo. pp. 96.

PHRENOLOGY made its appearance in this country several years since, professing to be the true science of Man. From the fact, however, that there was not a thoroughly skilled phrenologist among us, from whom we could learn what the science really was, the interest which it awakened, on its first introduction, was neither very extensive, nor very permanent. It extended not beyond two or three of our Atlantic cities, if we except a few cases of individuals. These cherished for it a tender affection, and longed for, and expected, the arrival of a period, when it would receive a larger portion of the attention which it merited, from those whose talents and whose relations to society qualify them to give a direction to the minds of the mass of their fellow-citizens.

Nor were their expectations disappointed. In the year 1832, one of the discoverers of this new science (Dr. Spurzheim) paid a visit to our country; and, as by magic, spread through the community a spirit of inquiry, which was so much the more active and energetic, because it had been slumbering, and awoke refreshed; and because it was awakened by the presence of one, who, if any man could, was able to answer all its questions, and to satisfy all its cravings. The acquaintance

which the friends of science in this country formed with Dr. Spurzheim, was extremely and lamentably imperfect ;—he had scarcely appeared among us, and imbued us with a spirit of inquiry after truth, as connected with his favorite science, when he was called to his account. But he had created an appetite for knowledge, on the subject of Phrenology, which called for the immediate publication of some of his principal works, in order that his writings might, in some measure, afford the information which could no longer be imparted by his lips.

The publication of Dr. Spurzheim's works was followed by that of some from other hands,—those of Combe, Levison, Simpson, &c. ; and all these works have met with such a sale, as to evince, that the spirit of inquiry was abroad in the land, and *would* be gratified ; though most of the books published were exorbitantly high in price. Phrenological books increased almost daily, but still there was felt to be a deficiency. Some of the advocates of Phrenology supposed they perceived in it a support for the doctrines of materialism ; some, that it tended to fatalism, and thus rendered man an irresponsible agent ; and some, that it was totally at war with revealed religion, and would land all who received it, in infidelity. Such as were predisposed to these errors, or wished them true, ranged themselves among Phrenologists, expected soon to see the truth of Christianity disproved by the new science, and were prepared to join in a pæan of praise to the power which overthrew it. But there were those of another class ;—those who knew, that “the foundation of God standeth sure,” and that, therefore, Phrenology could not overturn it ; but yet concluded, (since some of the professed friends of Phrenology saw in it, as they supposed, this tendency and this power), that Phrenology was founded in falsehood, and, therefore, merited no attention ; and yet, was so specious, that it would receive attention ; would beguile the simple, and prove highly dangerous to the interests of religion. These fears were increased, too, by the fact, that in the writings of Spurzheim there are frequent and severe censures of “priestcraft” and “the priesthood ;” and that there are no clues given, by which his readers can discover more of his religious opinions than what they were *not*. Still further, the fears in question were nurtured by the fact, that almost all phrenological writers appear to write as philosophers, rather than as Christians ; and, finally, since that portion of the community into connexion with whom Dr. Spurzheim came,

and who stood forward to honor his memory after his removal, were, with very few exceptions, not evangelical Christians, (worthy as was their conduct in the case), it was concluded, that Phrenology furnished weapons with which evangelical Christianity might be assailed; and naturally (but lamentably) it was regarded with suspicion, not to say aversion. Among all the books which were published on the subject, therefore, there was still felt to be a lack. This was deeply and painfully felt among the few evangelical Christians who had examined Phrenology, simply as an alleged science; and with the exclusive inquiry, Is it true? They concluded, that, if true, it was harmonious with other truths, and therefore with revealed truth; and, consequently, that nothing injurious was to be apprehended from its prevalence. They were led, by these inquiries, to believe that it is true; they thought they could perceive its harmony with Revelation; and yet, there was no book, by a phrenologist of established reputation, issued from the press, in this country, which brought that harmony so into view, that it could be put, with confidence, into the hands of a hesitating Christian, as being calculated to set his mind at rest. The charity, which "hopeth all things," might believe, that Combe, and Levison, and Simpson, were truly pious men; but we wanted works in which the peculiarities of evangelical religion should be brought into *prominence*; and in which Phrenology should be shown to harmonize with them. These works were, indeed, "*Raræ aves in terris.*"

At length, however, our eyes are blessed with such a work; it is the *Horæ Phrenologicæ* of Dr. Epps;—a small work, but one which, from its character and design, from the manner in which it is executed, and from the character of such of the notes as are not from the hand of the author, merits notice in the reviews of the day.

The design of the work has been already adverted to; it is to show the harmony of Phrenology with Revelation; and it discusses, in three essays, three very important topics connected with religion, in a phrenological, and in a scriptural manner; evincing that, on these subjects, truth speaking phrenologically, and truth speaking scripturally, are in perfect accordance with each other.

The subjects of these essays are, I. Morality. II. The best means of obtaining happiness. III. Veneration. We shall make a pretty extended analysis of the first of these, in

the present article ; and must, however unwillingly, present a mere outline of the other two.

Man being the only moral inhabitant of our planet, and moreover, being, therefore, the one of highest dignity, the science of human nature must rank first in importance of all sciences. Professorships of intellectual philosophy have existed, for ages, in the universities of the old world ; and are as ancient as the institutions of learning themselves, in the new ; and yet, how little has been really learned of the true science of human nature, may be inferred from the discordant and irreconcilable systems of intellectual and moral science, which these masters of the schools have framed. Each has retired within himself,—adverted to his own consciousness,—recorded and classified his own mental and moral operations,—and supposed himself a fair sample of the race ; and that, therefore, what was true of him, and his intellectual and moral powers and sentiments, was **THE TRUTH** respecting **HUMAN NATURE**.

Truth, on this subject, can never be arrived at by such means ; and it is wonderful that, till lately, this was never perceived. The true science of human nature must be ascertained, as true science on any other subject,—inductively ; and that period is an era in the history of man, in which the true science of his nature is discovered. On this subject, we are prepared to adopt the language of the author before us :

“Phrenology is such a science. It is a sun ; human nature the world it illuminates ; which nature, wherever existing, and under what aspects seen, must feel the benign and quickening influence of its beams ; by the reflection of which, every subject, having relation to man, will be better understood, and more perfectly known, than when examined by the sharp-sighted, but unenlightened vision of long experience, or by the acute, but misdirected glance of metaphysical speculation.”

The design of the author is to examine the subject of morality ; and his examination of his subject is thorough ; that is, radical, philosophical, and satisfactory : but it is such as, yet, probably, to disappoint some who may take it up, attracted by its title ; and supposing it to promise a discussion of merely the outward acts of morality ; or of morals as distinguished from religion. The author, at the outset, admonishes his reader of this ; and that he will find the greater part of the peculiar morality of the present day, to rest on principles as variable as the wind, and unstable as the ocean wave ; and that “ the only rock which stands firm amidst the tempests of life, is that presented in **CHRISTIANITY**.”

In accordance with his design, to give to the nature of morality a thorough examination, our author introduces his essay by a few sentences, embracing the definitions of some terms of frequent occurrence; and a very brief statement of the relation of man to the material as well as to the moral world; and his consequent subjection to physical and organic laws.

But there are laws of a character more elevated than these; and laws, the observance of which is of vastly greater importance: viz., those which regard the relation of each individual to his fellow-men. These are termed moral laws; and a knowledge of these, and an obedience to them, are as indispensable to happiness, as acquaintance with, and subjection to, the two former classes of laws are to our safety and health. The moral laws are embraced in the simple, but comprehensive precept of the Saviour, "Thou shalt love thy neighbor as thyself." Our author uses the term *MORALITY* for obedience to this precept, in all its extent.

It is obvious, on a moment's reflection, that it is motive which gives to action its character; and, also, that the same action may originate in either of two or more motives. Now, the motives to action in man, are the *faculties* of the mind, *called into activity*. These faculties are either animal feelings, or moral feelings. All that owes its existence to the former, if it be correct, is designated by the author, "*outward morality*;" while all to which the activity of the moral sentiments gives birth, he terms "*inward morality*." As this distinction is of great importance, an illustration is given, which we transcribe, that our readers may bear it in mind, as we proceed in our analysis of the essay:

"A dog passes a butcher's stand:—the animal is hungry; sees some meat; his acquisitiveness becomes active, and he seizes it. Such an action, *viewed relatively to man*, a moral agent, is immoral. The animal is caught, and receives a severe punishment. The punishment excites the dog's cautiousness, and in passing the shop a second time, though equally hungry, he avoids touching what is not his own. Here the dog is *outwardly* moral; but, having no sense of the impropriety of stealing, or rather, of *taking*, the animal cannot be said to be *inwardly* moral. But let a man, who knows, and feels the influence of love to his neighbor, pass the butcher's stand; let this man be hungry, yet he does not steal; because his conscientiousness, and benevolence, and moral feelings tell him of the injustice of taking another's property. This is *inward morality*."

Having thus explained the phrases "*outward*" and "*inward morality*," the author proceeds to lay out his work in very much the following manner. He proposes to illustrate the

sources of OUTWARD and INWARD morality; to show the IMPERFECTION of that morality which arises from the activity of the animal feelings; to prove, that the moral feelings must be active, in order to inward morality; and not only so, but that *the* activity, even of these, which gives birth to inward morality, must be that which *arises from* AN ENLIGHTENED INTELLECT; that the motives to morality are powerful, in proportion as the faculties which originate them are of the HIGHER ORDER, (that is, are *moral* feelings, as opposed to *animal* ones), are numerous, and healthfully active; and, finally, that since CHRISTIANITY presents to the mind objects eminently calculated to excite, to the greatest healthful activity, the greatest number of faculties, and these of the *highest order*, that, irrespectively of its divine origin, and viewed merely as a NATURAL system, is the best, for inducing morality, ever presented to man.

In perusing Dr. Epps' illustrations of the sources of outward and inward morality, we have been confirmed in an opinion we have long entertained; viz., that a Christian philosopher, well acquainted with the true philosophy of human nature, can do more for the interests of true religion, with the externally moral and amiable, by his analysis of human actions, according to that philosophy, than he could ever do by a *direct* recommendation of Christianity to their acceptance. Christianity will always be repelled by those, who "trust in themselves that they are righteous;"—indeed, to such persons, it has no natural adaptation, in its provisions; any more than it has any natural affinity, in its spirit. Its Author "came not to call the righteous, but sinners to repentance." Dr. Epps has done much towards stripping the self-righteous of their fancied excellences, by an examination of the sources of those acts on which they would be likely to pride themselves; and thus, by proving, we think, to most men's consciousness, that "all their righteousnesses are filthy rags," he has, indirectly, "prepared the way of the Lord." We should take pleasure in presenting to our readers this analysis in detail; but must content ourselves with a mere sketch, accompanied by one or two extracts from the essay.

Our author here shows, that outward morality may flow from the animal feeling, philoprogenitiveness, or love of offspring,—from adhesiveness, or the instinct of attachment,—from cautiousness,—from approbateness, or the desire of estimation;

—from self-esteem;—and from acquisitiveness, or the desire of gain: so that, often, men are preserved from those acts which would infringe morality, in the ordinary acceptance of that word, not because such acts are *evil*, or because the persons in question *love goodness*; but because their children might be injuriously affected, or their friends might suffer, or they themselves might suffer in their reputation, or self-complacency, or interest, if they indulged in the acts of transgression. As a specimen of the moral anatomy to which he subjects the actions of men, we subjoin the remarks of Dr. Epps, on love of approbation, as a source of outward morality:

“LOVE OF APPROBATION, another animal feeling, may claim an influence in civilized society, equal to that of cautiousness, in inducing outward morality. Too much of the morality of the present day, as to its motives, may be resolved into the questions, ‘What will my friends say?’ ‘What will the world say?’ The question is not, ‘What will the moral feelings and Intellect say?’ No: the good opinion of mankind is the potent influence,—the foundation of moral conduct. Thousands can claim no higher motive for action. Many would trick their neighbors, were it not for their deeds being made known. Many a bigot is restrained from committing those differing from himself, in religious creed, to the stake, by respect for the opinions of mankind. Many a magistrate is preserved from abuses of the power committed to his trust, by fear of the public press. Indeed, to go higher, the patriotism of many of our legislators may be referred to this feeling; and, to go higher still, the liberality of many of our countrymen originates in the love of approbation. What, too, is the greater part of that false sympathy, called *politeness*, but the dictation of this faculty. Indeed, the forms under which its activity may be traced, are truly Protean, and many assume the pleasing visor of morality.”

Having thus sketched the sources of outward morality as seen in the animal feelings, our author passes to the springs of that morality which is inward; and traces it to the “higher faculties.” These do not merely *restrain* from acts which are immoral, but *impel* to conduct which is the opposite. They operate alone, or in combination; and the energy of the impulse which they give, will be in proportion to the number of faculties combined in originating it. Benevolence, alone, impels to kindness; but a higher morality springs from the union of benevolence and conscientiousness. A morality, higher still, results from the union with these, of veneration, approbateness, and cautiousness; especially if there be superadded to these, that refining and elevating conception of an ever-present Witness of both the acts and feelings of the individ-

ual, which ideality and individuality will produce. In an illustration which the author here employs, he gives a religious aspect to the essay, which, we conceive, adds greatly to its value; but to which we forbear, at present, to advert; deferring our remarks on it till a subsequent page; where we shall observe on a note by the American editor, to which this illustration gives occasion.

The next position of our author is, "That the influence of the animal feelings in inducing outward morality is very imperfect; and totally inefficacious in circumstances exciting strongly to immoral conduct." Having before shown, that these feelings may restrain from certain immoral acts, he here shows, that the same feelings may impel to certain other such acts,—that philoprogenitiveness may prevent the actings of benevolence, or even of conscientiousness; and thus induce the compromise of both kindness and justice. Thus, a parent, under the misdirected impulse of this feeling, may amass property, as a portion for his children, which ought to have been distributed among his creditors, or employed for the promotion of objects of benevolent enterprise. Adhesiveness, also, may induce so exclusive a regard to its object, as that the general interests of mankind, or of a community, may be overlooked. Thus, many a man is elevated to a station of honor and profit, because he is the friend of the patron, who cannot, or will not, discharge the duties of his office, so as to promote the general interest. Thus, benevolence and justice are both disregarded, for the sake of personal attachment. In like manner, cautiousness, if not directed by the higher sentiments, may restrain a man from robbery, but yet may impel him to take advantage of legal quibbles, to withhold from his neighbor his right; or to watch, and take advantage of his necessities; and, in one word, to do any act of meanness or dishonesty, with only this limitation,—"*Take care that you are not caught.*" "How many persons," says our author, "wish to go to heaven, not from a *love of heaven*, but from a *fear of hell.*"

Approbateness has already been adverted to, as a source of outward morality. Its imperfection, in even the same point of observation, is easily shown. While a man, not *internally* moral, is surrounded by moral men, he will, of course, be himself externally moral, under the influence of approbateness; for he would fall under the scourge of their disapprobation, were he otherwise. But change his situation, and surround

him by those who laugh at the restraints of morality ; and not only will his former principle of virtuous conduct not avail to secure his integrity, but will, itself, impel him to forsake it. *Now*, he cannot secure the approbation of his associates, but by crime ; his strongest impulse will, therefore, lead him to the commission of it. Let parents, who make it a principle to inculcate on their children a supreme regard to the opinion of others as a rule of conduct, reflect on this, and remember, that they are increasing a power, which, under circumstances likely to occur in the case of every child, will actually impel him to the commission of immorality, and even *crime* !

Self-esteem is, also, an imperfect source of morality. The persons in whom it predominates, are at some times just, and at others unjust. Where *honor* is concerned, or any thing which men call by that name, it will be found powerful ; but if that be not touched, these persons are not to be depended on. Thus, gamblers will pay their losses in play, but will yet *cheat* in their play, that they may gain. They pay debts of *honor*, if their families perish in want ; but, without scruple, will defraud those creditors who have trusted them with the very necessities of existence !

National morality, also, is affected by self-esteem, acting in conjunction with inhabitiveness, and thus producing patriotism. But their activity, in conjunction with that of acquisitiveness, may impel to wars of aggression ; and thus benevolence and justice may be sacrificed.

Acquisitiveness may keep a man outwardly moral ; for the expensiveness of the sins to which he is inclined, may effectually prevent indulgence. But the imperfection of this animal feeling, as a source of even *outward* morality, appears from the fact, that it is this, which leads him to sacrifice benevolence, and to be an oppressor of the hireling in his wages ; or to deprive his body, his family, or his dependents, of the requisite supplies of food and clothing.

But, indispensable as it is, that the higher sentiments should be the moving springs of morality, in order to its genuineness, it is no less indispensable, that they be enlightened by the intellect ; for, even these sentiments are *BLIND* in themselves. Benevolence, for example, impels to the relief of distress ; but justice must not, in its relief, be sacrificed to benevolence ; and the enlightened intellect says to excited benevolence, "Pay that thou owest, and of *the surplus* give to him that needeth."

Benevolence alone would so compassionate suffering, as to allow the guilty to escape punishment ; and it is thus that some parents spoil their children, because they cannot themselves bear the pains of wounded benevolence, in correcting or re-proving them. Such a parent was Eli ; and such an one, also, was David, towards Adonijah (1 Kings 1 : 6), and, not improbably, towards Absalom and Amnon.

Against some of the evils just enumerated, benevolence would be guarded, if united with conscientiousness ; and, especially, if these were sustained by firmness. But, even here, there is danger, that they may impel in a wrong direction. To *give* is not, *in itself*, good ; nor even to give where justice is not compromised. It is to give to the *deserving*, which is good ; and of the *merits* of a case, the INTELLECT must judge ; for this is not the province of the moral sentiments. Without the light of intellect, the sentiments under consideration may really give a premium to vice, and a bounty to laziness.

Veneration, too, may be superadded to the before mentioned sentiments ; but, unless enlightened by intellect, will not originate either true morality or religion. It is blind,—as blind as the propensities ; and may make those devout, who are not holy ; religious, who are not righteous ;—in one word, the Pharisees of our own times. It may originate *zeal* ; but unenlightened, it will be misdirected ; it will not be “according to knowledge ;” but in connexion with a conscientiousness, a benevolence, and a firmness, also blind, may kindle the fagot, and employ the rack, for the glory of God (veneration), and the good of mankind (benevolence) ; and think they do God service (conscientiousness), when they consign the souls of the sufferers to the devil (firmness).

We have now arrived at our author’s last proposition, which is substantially this,—that as Christianity enlightens intellect by the facts which it announces, and as these facts are such, in their nature, as are calculated to excite to activity a greater number of faculties than any other system of morality ; and as the faculties thus excited are of the higher order, Christianity is the best system of morality. On this part of his subject, our author would suffer by being epitomized ; we shall, therefore, present our readers with an extract from the essay itself :

“Christianity states, that the Creator of the world is of such a character, that he cannot look upon *sin* (comprising all violations of the moral law), but with the greatest *abhorrence* and *detestation*. Chris-

tianity states, that this Deity has established certain moral and religious laws, embodied in the ten commandments; which are farther compressed into the two laws published by Jesus Christ: 'Thou shalt love the Lord thy God with all thy heart, and soul, and strength, and thy neighbor as thyself.'

"The intellectual faculties, acting with benevolence and conscientiousness, discover these laws to be just and good. But Christianity states, in addition, that attention to these laws has LIFE attached thereto; that non-attention has DEATH: a life, consisting in the enjoyment, for ever, of this blessed Being's favor; a death, an everlasting exclusion from his presence. It, moreover, adds, that all men have violated these laws; and, consequently, are exposed to the punishment attached to the violation. But then, it still declares, that this great, good, and just Being looked down in mercy on the sons of men, and sent his EQUAL, whom he calls his 'beloved Son,' to receive the punishment due to the children of men,—the violators of his laws. These facts being believed, the exceeding enormity of the offence of the violation is seen, by the *greatness* of the Being who suffers,—the Lawgiver's equal. Conscientiousness, enlightened by the intellect, is awakened into powerful activity, and, with it, cautiousness. But Christianity adds still more; viz., that EVERY ONE is invited to lay claim to a share in the benefits accruing from the death of the Lawgiver's equal; namely, freedom from punishment, and from sin, and the possession of glory. Here benevolence is called into activity, and sees somewhat of the immensity of the benevolent love of this great Being. Hope is awakened, and cautiousness, ceasing its forebodings, acts only in unison with the higher feelings, producing an anxiety never to offend so kind a Being again. But Christianity farther adds, that this kind, holy and just Deity is EVER PRESENT; that he sees the inmost thoughts. Love of approbation, ideality, and individuality, the first, in seeking the approval of this ever present Being, the second and the third in the contemplation of him as ever present, are called into powerful activity; and as this Being loves what is good, and hates the evil, the desire to gain his approbation, by doing what is pleasing, and avoiding what is displeasing to him, becomes established in the mind. But Christianity presents other facts. It presents the terrors of HELL, on the one hand, appealing to cautiousness, and, also, to benevolence at the same time, showing the greatness of the deliverance; and, on the other hand, the inexpressible joys of HEAVEN; thus appealing to hope and to acquisitiveness. And, lest the mind should be oppressed with a sense of its own inability to resist the temptations to a neglect of the holy, just and good laws, established by this Being, Christianity informs man, that the Lawgiver's equal has risen to glory and to power, to impart strength sufficient for every time of need. Here the faculty of hope rests in delightful complacency."

In order to bring before us, fully, the excellence of Christianity as a system inducing morality, its negative influence must be exhibited; and we had marked a paragraph, on this subject, for quotation; but must refer our readers to the essay itself.

We have already intimated, that there are some notes on this essay, by the American editor, (as we presume Mr. Pierpont to be), which call for a measure of attention. That attention we will, as briefly as possible, afford to them. There are very few of them by the editor, though the title-page would lead us to expect *the* notes were by him. Moreover, there is no distinguishing mark put, by the editor, on his own notes; so that there is danger, in some cases, of ascribing the notes of the author to the editor. However, careful perusal will enable the reader to distinguish between them, in cases when the editor agrees with the author; and in other cases (we believe nearly the only ones in which the editor's notes occur), there is so strong and clear a note of hostility to the author's sentiments sounded, that mistake, as to the writer, is impossible.

The first note of the editor occurs on p. 22, and is founded on a supposed case, stated by the author, of the effects which would be produced, on an ingenuous, offending child, who should learn that his parent, or one equal in dignity, had suffered the evil consequences of his (the child's) offence, in order to the consistent restoration of the child to favor. His note is as follows:

"Does the author mean, that the father, in this case, punishes himself, or some one else that is his own equal? This is a case, which, without the intimations, or, rather, the requirements of a particular point of Catholic and Calvinistic theology, viz., the popular (not the scriptural) doctrine of the atonement, involving the vicarious sufferings of Deity, would hardly have been thought of in this connexion. For here, the disobedience 'which *must* have been attended with punishment,' is not, in fact, *punished* at all. The violator of the law is not punished, by the supposition. *He* 'is restored to favor,' in consideration of the sufferings of the substitute. And the substitute, not being the violator of the law, though he may be made to *suffer*, —a suffering God!—is yet not *punished*; since punishment must, in its very nature, fall upon the offender. An innocent person may *suffer*, in consequence of the offence of a guilty one; but to *say* he is *punished* for it, is as great an outrage upon language, as to punish him would be upon justice."

On the annotator's first sentence, in reply to the question he puts, we say, the author's meaning may be learned from his words: he says, not that the parent *punishes* himself, but that he "places himself, or one equal to himself, *as a substitute*;" an expression which the annotator himself employs, and which, therefore, cannot, fairly, subject the author to the implication of having meant that the father *punished* himself. If he had,

indeed,—as he has in another page,—though there would have been an incorrectness in the expression, it were one which it would be scarcely generous to animadvert upon, in this case; since the author is not a divine, but a physician, and may be excused, if he be unskilled in the technicalities of polemic theology. But the annotator is a divine; and,—as with only, we think, *one* exception, all his notes intimate,—a *polemic* divine, too, we are justified in expecting, that *he* will not trip in the use of terms. What shall we say, then, to his assertion, that “Calvinistic theology,” on the doctrine of the atonement, involves “the vicarious sufferings of Deity.” If this writer be, as we believe he is, a regularly graduated theologian, he knows, or he does not know, that this is *not* a dogma of the Calvinistic system. If he knows this, we are sorry to have his probity, as a disputant, suffer in our esteem, as it must; and if he does not know it, we would recommend him to *inform himself* of the opinions of his opponents, before he endeavors to overthrow them. If he had done this, previously to writing the note before us, there would have been no room in it for the self-complacent exclamation,—“a suffering God,”—since he would have known, that Calvinists are, at least, “rational” enough not to entertain the belief of such an absurdity.

He would do well, also, to examine standard Calvinistic writers, relative to the “*punishment*” of the substitute, whom their system recognises. He will find, we think, that there is not, in their system, that “outrage upon justice,” nor, in their writings, that “outrage upon language,” which he appears to imagine. We recommend Dwight, and Griffin, and Andrew Fuller, to his perusal and study.

There is a flippancy and an appearance of superciliousness in the notes of the editor, which is really disrespectful to the author of the work before us. Not that, as a Phrenologist, he is regarded with contempt (though there is, occasionally, what bears the aspect of even this), but as a Trinitarian. Thus, the following is the *whole* of a note on p. 37. “Where is this ‘fact’ declared?” To understand this, it should be known, that the author is here proving the proposition, that Christianity presents facts, exciting to activity more and higher faculties, than any other system of morality; and that he enumerates, among these facts, the following one, viz.; “It (Christianity) declares, that this great, good, and just Being sent his EQUAL, whom he calls his beloved Son,” &c., and the note is

on the word "Equal." Perhaps, if this question were put to an intelligent member of a Bible class, or even to an intelligent Sabbath scholar, he would have removed the difficulty from the mind of the annotator, by a reference to Zech. 13: 7. "Awake, O sword, against — the man that is *MY FELLOW*, saith the LORD of hosts;" and if this Sabbath scholar should be asked, farther, "How do you know that this prophecy relates to the sufferings of Christ?" he would reply, "Jesus Christ himself so applies it, Matt. 26: 31."

Another note of the editor, on p. 38, demands a moment's attention:—it is as follows:

"Is this strength" (that is, sufficient for the tempted who apply for it) "imparted to the tempted individual, in any other way, than as it is acquired by the exercise of the power bestowed upon him originally? If so, we have a new lesson to learn in Phrenology, and all our old ones to unlearn."

To answer the annotator's inquiry, we must state, phrenologically, what it is which constitutes conquest over temptation; and, having done this, we shall be able to estimate the correctness of his opinion, that such a supposition as that embraced in his inquiry, supposes a new lesson in Phrenology to be needed, and that all the old ones should be unlearned. In phrenological language, we consider conquest over temptation to be, the continuance of the moral sentiments in the dominion, notwithstanding the efforts of the animal feelings to overpower them. This continuance of the moral sentiments in the dominion is, doubtless, secured by the *activity* of those sentiments; their activity is *excited* by the presentation to them of their appropriate stimuli; and it is *maintained*, so as to secure the dominion, by the sustaining energy of firmness, the function of which appears to be, to give endurance to the emotions resulting from the activity of the dominant faculties, which are, in the case before us, the moral sentiments. It is firmness, which, in the case of the tempted Christian, maintains the activity, and renders permanent the dominion of the assailed sentiments, with the language of Jephthah, "I have opened my mouth unto the Lord, and I *cannot go back*."

We are now prepared to reply to the annotator's inquiry in the note under review. The nerves of motion are capable of so exciting the muscles of our frame to action, as that, in presence of the appropriate stimuli, (say fear, love, &c.), we are capable of physical effort, to which, in ordinary cases, we

are inadequate ;—effort which we cannot put forth at will ; that is, “strength is imparted,” in such cases, “in *another way* than as it is acquired by the exercise of the power bestowed upon the individual originally ;” viz., by unwonted excitement of the muscles to action. And if this is true with respect to the instruments of motion, why not with regard to the instruments of the mind’s operation, in resisting temptation ? It is only necessary that the appropriate and sufficient stimuli should be presented, to rouse the moral sentiments to unwonted activity, and kept before them, during the struggle with the animal feelings for the mastery, and the thing is done. Now, truth, —truth, with respect to Jesus, (or “as it is in Jesus,”) is the appropriate stimulus of the moral sentiments. If this be presented, and kept vividly before them, in the hour of peril, they will maintain their superiority. In answer to prayer, the Holy Spirit takes of the things of Jesus,—the truths which have relation to him,—and reveals them to the moral sentiments, through the intellect, and thus produces that activity of the moral sentiments, which is requisite, in order to conquest. Strength, then, is thus imparted to the tempted Christian, in “*another way* than as it is acquired by the exercise of the power bestowed upon him originally.” Truths are exhibited under aspects in which they had not been viewed ; and an unwonted energy is thus imparted to the moral sentiments ;—an energy such as the ordinary exercise of the power originally bestowed would never have communicated.

But then the annotator “will have to learn a new lesson in Phrenology.” *Possibly* he may : all its depths even **HE** may not have fathomed ! Its illustrious discoverers always considered it to be, as yet, in its infancy ; and their greatest living disciple, Combe, entertains, and expresses, a similar opinion. The enviable distinction is possessed alone by our annotator, of having NO NEW LESSON TO LEARN in Phrenology.

But let us see whether the lesson is a new one. Spurzheim says (Phrenology, Vol. i. p. 132), that fundamental faculties “may act, or repose, singly.” Of course, then, they may be excited to action singly ; and the presentation to one faculty, or set of faculties, of its appropriate stimulus, or the increase of that stimulus, will increase the energy of its action. Now, this is all we have supposed to be done ; and in this our illustrious teacher sustains us. It is a lesson which he taught many years ago ; a lesson he has recorded for us to learn, and not, by any means, a “*new lesson in Phrenology.*”

The same objectionable spirit of the annotator appears, also, in his note on p. 39, where, because the author has quoted Prov. 18: 24,—("There is a friend that sticketh closer than a brother,")—as an assertion of the Redeemer respecting himself, which is certainly an error, he takes occasion thus to express himself respecting the whole religious system of the author. "Truth is, the Doctor's theology is as hard to reconcile with the Bible, as it is with the simpler principles of Phrenology." Surely, this is too sweeping a censure! If not,—and if the position here assumed be considered tenable, that because a man may misapply a single text, his whole religious system is in contradiction to the Bible, how much more where *many* texts are misapplied: and how much easier of proof would be the proposition contained in the above quotation, if we should substitute "annotator" for "doctor!"

But we have not yet done with the note in question. This writer is so sensitive on all points approaching the peculiarities of evangelical religion, as to find them, or at least particular ones, where, we think, the author did not design to put them, and, indeed, *has not* put them. The discovery of the doctrine of atonement, in a misapplication, by the author, of Prov. 18: 24, reminds us of Macbeth's vision of a dagger, in empty air:—"Is this" atonement "that I see before me?" Good Mr. Editor, be calm, we pray you; that doctrine is *not* in the passage quoted, *nor* in the author's application of it. It is an hallucination of your own mind, and we wish we could administer a sedative. But the necessary advertence to the atonement on our part, since its spectre is before the annotator's mind, precludes the very sanguine hope of soothing him. We shall not, however, *discuss* the subject, but advert, briefly, to some sentences of this writer, in the note before us.

He says, that the doctrine of atonement does *not* appeal to cautiousness. We would inquire of any man, of average moral sentiment, whether the knowledge that his misconduct had subjected one who loved him, and whom, *therefore*, he loved, to suffering, would not induce him to hate that course of conduct, and *to avoid it*? This is the excitement of cautiousness; and the editor's position is unsound. We speak, however, of men of *average* moral sentiment. Men of another character would say, "Cautiousness, instead of being excited, is set at rest;" "Let us sin, that grace may abound." Such persons, we should imagine, have small conscientious-

ness, and small benevolence. The language of this writer supposes the only excitement of cautiousness to be that, in which fear or alarm is experienced. Is it a "*new lesson in Phrenology*," to him, that its language is "Take care?"—(Spurzheim, *Phrenology*, Vol. i. p. 199.)

This writer asserts, too, that no such principle as that of the innocent suffering in consequence of the offences of the guilty, is carried into the administration of the organic laws; and asks, triumphantly, "Why does not A's excess in wine give B the headache?" This question is not sufficiently definite. We ask if A and B are so connected with each other, as that it is physically possible that the supposed consequence should follow? If not, the question is about as appropriate as this: Why does not elective attraction pay six per cent.? But if there *be* such a connexion between A and B, as that between father and son, and if A's excess in wine preceded the time when B derived his existence from him, we say, immediately, that B's "head *will* ache," or be otherwise injuriously affected by "A's excess of wine." Here is another "*new lesson in Phrenology*," for the annotator: for Spurzheim states, that idiotcy in children is sometimes the consequence of intemperance in parents. He says, moreover, "General constitution, bodily qualities, individual peculiarities, diseases, &c., are transmitted from sires to sons;" and "Those who have suffered from debilitating causes, before marriage, have an infirm and degenerate family." (*Natural Laws*, p. 26.) The reply to the next confident inquiry of this writer, "Why does not the son's debauchery bring premature decrepitude upon the father?" is simply this; because streams do not flow *towards* their springs! If this writer's comparison had not been inactive, when he penned the above question, he would have seen, that to be appropriate, the words "son," and "father," in it, should have changed places. But, perhaps, intellect was sufficiently active, to remind him, that such a change of place would have been fatal to his position. If so, conscientiousness must have been dozing, or such an inquiry would not have been put. Indeed, we are inclined to think the last must have been the true state of the case, and that its slumber did not terminate, until the concluding inquiry in this note was written: "Why does not the suicidal state or draught of the creature, bring death upon the Creator, or "*HIS EQUAL*?" This question is preceded by an intimation, that the writer's veneration is large; which, from the

qualifying expression, we presume is the fact; but which, certainly, we should not have inferred from a question containing so much of bitter sarcasm, not to say profaneness.

Before we dismiss the annotator, we will briefly advert to a note on p. 88. It occurs in the third essay;—that on veneration. The author observes, in the text, “that for veneration to be properly excited through the intellectual and moral faculties, the objects must be discovered by the intellect to be *true*, then must be *understood*, and then the moral sentiments must *approve* them.” On this sentiment of the author, the following note is founded:

“The author seems, through a strange oversight, to have transposed the order, in respect to time, of perceiving the truth of a doctrine, and of understanding it. Every doctrine, or object of faith or belief, is a statement of a fact. Every fact is capable of being stated in a proposition, or series of propositions, the terms of which are the conventional representatives of the ideas or thoughts, that exist in the mind of the teacher. The belief of a proposition is ‘the discovery of the intellect’ that it is true; or that it states, or announces a truth. But this discovery cannot be made, except by comparing the ideas set forth in the proposition under consideration, with those of other doctrines or propositions regarded by the intellect as proved, or, at least, as true, and perceiving that the former are in harmony with the latter. This harmony cannot be perceived otherwise than by this comparison; a comparison which, most obviously, cannot be instituted, without having first distinctly apprehended the ideas, or perceived the meaning of the terms which represent them; in other word, without *understanding* what the doctrine in question, or ‘the object of faith’ *is*.”

We defer our remarks on the first sentence in this quotation, till we shall come to the examination of a portion of the note not yet quoted. In the mean time, let us examine the correctness of our annotator’s positions, in the paragraph given. We cannot agree with him, that the belief of a proposition is “the discovery of the intellect” that it is true. There is much belief, we think, which does not arise from such discoveries of the intellect. Let us suppose a child, who had never been deceived by his teacher, and, consequently, who had confidence in his veracity,—and who had arrived at years capable of understanding what was meant by an angle, and the measure of it, but had never learned any portion of the elements of geometry, to be informed by his teacher, that if one side of a triangle be produced, the exterior angle will be equal to the two interior and opposite angles. He will readily *believe* this truth,

on the authority of his teacher; and yet his intellect, by the supposition, has not *discovered* the proposition to be true; no "harmony is perceived to exist" between this and other mathematical truths; for comparison of it with such truths is not in his power; he has no knowledge of them: in other words, he *believes* this truth without *comprehending* it. The *terms* of the proposition the child understands; and *that* it is true, he believes; but had "intellect *discovered* it to be true," he would have known more on this subject; he would have known *how* it is true. So of moral truths; the intellect may understand the *terms* of a proposition, and may *believe* the truth which it declares, and yet not discover that it is true, or understand *how* it is. Thus, we believe the omnipresence of God; but we do not *comprehend* omnipresence, and "compare" it with limited presence, and, by a "perception of the harmony" between the two, *discover* the truth of the proposition, "God is omnipresent." Or, to take another case; we can understand the terms of the proposition, "the Word was God;" and those of the proposition, "the Word was made flesh;" the terms are, as this writer expresses it, "the conventional representatives of the ideas, or thoughts, that existed in the teacher's mind." But for the intellect to *discover* the truth or fact, that "God was manifest in the flesh," would require a capacity, which could "find out the Almighty to perfection,"—to *discover*, by intellectual effort, *that* this is, implies the possession of the knowledge *how* it is. This leads us to the phrenological doctrine, on the subject of belief respecting revealed truths. On this, the annotator says:

"The phrenological doctrine is, that it is the province of the reflective faculties, 'comparison,' and 'causality,' to act upon the materials, that is, the ideas, gathered by the *perceptive* faculties, and submitted to their operation. *Belief* is the discovery, or the conviction, that a proposition announcing, or purporting to announce, a *fact*, is true. This belief can result only from 'comparison.' Comparison can act only upon objects that are *perceived*, that is, apprehended by the perceptive faculties of the intellect, or, in one word, understood. An object of faith, then, must be understood, *before* it can 'be discovered by the intellect to be true.'"

The phrase, "discovered by the intellect to be true," is one, which the annotator has adopted from the author, and is not a happy one, for the expression of his idea. In our religious inquiries, the office of intellect is, to ascertain, that *it is God* who speaks to us, in an alleged revelation; and, having as-

certained this, it is to submit to his instructions, and believe what he declares. Our author evidently meant, that intellect perceived that the facts in question were revealed by God; and *took for granted*, not "*discovered*," their truth; and the intellect may, therefore, "*understand*" only the *proposition*, and not *the truth which it declares*. He is too thorough a Phrenologist for this to be, to him, a "*new lesson*," in the science. The language of the annotator, in the above quotation, is unexceptionable, as far as regards the belief of truths, the discovery of which lies within the range of our faculties; and his error lies in applying the principles beyond their legitimate sphere. His author was speaking of the mysterious truths of religion; and the expressions are to be interpreted accordingly. Now, with reference to these truths, the phrenological doctrine is by no means that which is stated by the annotator. No man is better able to state the phrenological doctrine, on this subject, than Dr. Spurzheim; and he does it in the following language:

"The marvellous part of Christianity includes whatever is *incomprehensible*, whatever is beyond the limits of observation;—such as the nature of God, the creation of the world by his will, his influence upon his creatures, his communication with men, the birth and miraculous actions of Jesus, the immortality of the soul, and the rewards and punishments of the life to come. This part of Christianity depends entirely upon *belief*; for the points of which it is composed cannot be submitted to present observation." (Nat. Laws, pp. 151, 152.)

He proceeds to say, in exact accordance with Dr. Epps:

"The belief of these incomprehensible matters becomes efficacious and profitable, by inducing the believer to practise the Christian virtues."

It is obvious, that Dr. S. has here adverted to the function of "*marvellousness*," in producing religious faith, which the annotator entirely overlooked. Of this sentiment, he elsewhere (Phrenology, p. 235) says:

"It exerts a very great influence over religious conceptions, and contributes more than veneration to religious faith;—it is essential to the belief in the doctrines of refined religion;—it is certain that it is principally manifested by a belief in miraculous and supernatural circumstances, in the foundation of religion by supernatural means, and in its points, called doctrines."

This being the true phrenological doctrine, it is plain, that it was no "*oversight*" in Dr. Epps, no "*transposition of the order in respect to time*," when he said the mysterious truths

of Christianity must be received as true, and *then* understood, &c. It was, indeed, an "oversight" of his annotator,—a Phrenologist, and president of the Boston Phrenological Society,—in overlooking the function of a primitive faculty; or having to learn as a "new lesson in Phrenology," that marvellousness predisposes to the *belief* of what is yet *incomprehensible*. In such a person,

"Ego paucis

Offendar maculis, quas" *inscientia* "fudit."

HOR. Ars. Poet. 351, 352.

We intended to analyze, briefly, the remaining two essays of this delightful volume, but cannot afford it the requisite space. It may suffice, therefore, that we say, respecting them, that each of them is superior to that we have examined, and that the best essay, like the wine at Cana, is kept till the last. The analysis which Phrenology has enabled Dr. Epps to make of much, very much, which passes by the name of religion, will, we think, furnish many a religionist with the means of ascertaining, before it is too late, that he is devout, without being religious, and that his piety is essentially defective.

In taking our leave of this writer, we can truly say, that we rejoice in having formed an acquaintance with him. We regret the extreme brevity of these essays, and should be pleased to see them expanded to four or five times their present dimensions. We wish, also, that Dr. Epps' essays had been published alone, that is, without the notes of the American editor. They could, then, have been published at a moderate price; and, moreover, thousands of copies would have been sought for, by evangelical Christians of all denominations, who will never read the present edition, seeing it comes forth under auspices with which such Christians can have no fellowship.

WENAR.

ARTICLE IV.

THE INDIANS.

The Annual Register of Indian Affairs, within the Indian (or Western) Territory. Published by ISAAC M'COY, Shawanoe Baptist Mission House, Indian Territory, January 1, 1836. J. Meeker, printer. 8vo. pp. 88.

THIS is the second number of the Register, which Mr. M'Coy proposes to publish annually. It was printed at the mission press, at the Shawanoe station, which is within the Indian country, three hundred miles west of St. Louis,—the utmost western point, we believe, to which the great instrument of civilization, the press, has yet been carried in the United States. This number of the Register is much larger than the first, and it contains a great mass of valuable information. No man in this country, perhaps, is better acquainted with the condition of the Indians, than Mr. M'Coy. He has given ample evidence of his benevolent zeal for their welfare, by manifold labors and sufferings. That zeal may sometimes have prompted him to devise measures of doubtful expediency; yet no one has ever questioned the pure integrity and Christian benevolence with which he has devoted himself to the cause of the Indians. He has printed several pamphlets respecting them, full of interesting facts and strong appeals, written with much force, and with more literary merit than could reasonably have been expected. He proposes to publish a semi-monthly paper, called *The Indian Advocate*. We hope, that he will succeed in obtaining a sufficient number of subscribers. Correct information concerning the Indians is greatly needed; for, as Mr. M'Coy shows, in this work, their real character is not understood, and, of course, their condition cannot be permanently improved, while such misapprehensions exist.

We propose to give an abstract of the statistical details contained in this number of the Register, and to add a few remarks.

We will first present Mr. M'Coy's estimates of the whole number of the Indians within the United States. They are divided into two classes. 1. Those within the Indian Territory, as it is called. 2. Those not within this Territory. The following is a list of the first class:

INDIGENOUS TRIBES.

Osage, about,	5,510	Pawnee, about,	10,000
Kauzau, "	1,684	Puncah, "	800
Otoe and Missouria,	1,600	Quapau, "	450
Omaha,	1,400		
		In all,	21,444

EMIGRANT TRIBES.

*Choctaw, about,	15,000	Shawanoë of Kauzau river,	764
†Cherokee, "	4,000	Delaware,	856
‡Creek, "	3,600	Kickapoo,	603
Seneca and Shawanoë of		Putawatomie,	444
Neosho,	462		
Wea,	225	Emigrant,	26,289
Piankasha,	119	Indigenous,	21,444
Peoria, and Kaskaskias,	135		
Ottawa,	81	Total,	47,733

The second class, or Indians not within the Indian Territory, are thus stated. The estimates are, in many cases, conjectural, and may be very erroneous:

INDIANS NOT WITHIN THE INDIAN TERRITORY. ||

Tribes East of Mississippi.

Indians in New-England and New-York,	4,715	Chippeways, Ottawas, and Putawatomies,	8,000
Indians from New-York, at Green Bay,	725	Putawatomies,	1,400
Wyandots in Ohio and Michigan,	623	Menominees,	4,200
Miamies,	1,200	Creeks,	22,668
Winnebagoes,	4,591	Cherokees,	10,000
Chippewas,	6,793	Chickasaws,	5,429
Ottawas and Chippewas of Lake Michigan,	5,300	Choctaws,	3,500
		Seminoles,	2,420
		Appalachicolas,	340
			81,904

Tribes West of Mississippi river.

Sioux,	27,500	Black Feet,	30,000
Iowas,	1,200	Camanches,	7,000
Sauks of Missouri,	500	Crows,	4,500
Sauks and Foxes,	6,400	Arrepahas, Kiawas, &c.,	1,400
Assinaboines,	8,000	Caddoes,	800
Crees,	3,000	Snake and other tribes within the Rocky Mountains,	20,000
Gros ventres,	3,000	Tribes west of the Rocky Mountains,	80,000
Arrekaras,	3,000		
Cheyennes,	2,000		
Minatarees,	1,500		
Mandans,	1,500		
			201,300

* This estimate includes about 400 negro slaves.

† Including about 500 slaves. ‡ Including about 450 slaves.

|| This table refers to the territory belonging to the United States only. It is conjectural in regard to the remote tribes, and is, probably, very erroneous.

The whole number of Indians within the United States, according to these estimates, is three hundred and thirty-one thousand, nine hundred and thirty-seven :

Within the Indian Territory,	47,733
East of the Mississippi,	81,904
West of the Mississippi, but not within the Indian Territory,	201,300
Total,	331,937

But, Mr. M'Coy adds, "throughout all the vast uncultivated regions north and south of the western territories of the United States, are Indians." He thinks, that according to a moderate estimate, the whole number of Indians in North America, exclusive of Mexico, is one million eight hundred thousand. He supposes, that in Mexico, there are two millions six hundred thousand aborigines, making together four millions four hundred thousand Indians in North America, who, with few exceptions, are heathens, and who claim the efforts of Christians, to rescue them from their ignorance and wretchedness. Let the churches in the United States remember, that there are, in North America, four or five millions of immortal beings, who are as utterly destitute of a knowledge of the gospel, as the inhabitants of China.

The Indian Territory is a large tract of country west of the State of Missouri and the Territory of Arkansas, which has been set apart by the government of the United States, for the exclusive use of the Indians for ever. The Territory is thus described by Mr. M'Coy :

"By the Indian Territory is meant the country within the following limits, viz. :—Beginning on Red river, on the Mexican boundary, and as far west of Arkansas Territory as the country is habitable ; thence down Red river, eastwardly, along the Mexican boundary, to Arkansas Territory, thence northwardly along the line of Arkansas Territory, to the State of Missouri ; thence north along its western line, to Missouri river ; thence up Missouri river to Puncah river ; thence westwardly, as far as the country is habitable ; thence southwardly, to the beginning.

"The scarcity of wood renders the remoter regions towards the Rocky Mountains uninhabitable. It is supposed, that the quantity of timber within the Territory is sufficient to admit of settlement an average width, from east to west, of two hundred miles, and the country, as described above, is, from north to south, about six hundred miles.

"There is a striking similarity between all parts of the Territory. In its general character, it is high and undulating, rather level than

hilly; though small portions partly deserve the latter appellation. The soil is, generally, very fertile. It is thought, that in no part of the world so extensive a region of rich soil has been discovered as in this, of which the Indian Territory is a central portion. It is watered by numerous rivers, creeks, and rivulets. Its waters pass through it eastwardly, none of which are favorable to navigation. There is less marshy land and stagnant water in it than is usual in the western country. The atmosphere is salubrious, and the climate precisely such as is desirable, being about the same as that inhabited by the Indians on the east of Mississippi. It contains much mineral coal and salt water, some lead, and some iron ore. Timber is too scarce, and this is a serious defect, but one which time will remedy, as has been demonstrated by the rapid growth of timber in prairie countries, which have been settled, where the grazing of stock, by diminishing the quantity of grass, renders the annual fires less destructive to the growth of wood. The prairie (that is, land destitute of wood) is covered with grass, much of which is of suitable length for the scythe."

To this Territory, a considerable number of Indians have already been removed, and measures are in operation for removing thither all the aborigines east of the Mississippi, with the exception, perhaps, of a few scattered remnants of tribes.* As

* The President, in his last annual Message to Congress, says:

"The plan of removing the aboriginal people, who yet remain within the settled portions of the United States, to the country west of the Mississippi river, approaches its consummation. It was adopted on the most mature consideration of the condition of this race, and ought to be persisted in till the object is accomplished, and prosecuted with as much vigor as a just regard to their circumstances will permit, and as fast as their consent can be obtained. All preceding experiments for the improvement of the Indians have failed. It seems now to be an established fact, that they cannot live in contact with a civilized community, and prosper. Ages of fruitless endeavors have, at length, brought us to a knowledge of this principle of intercommunication with them. The past we cannot recall, but the future we can provide for. Independently of the treaty stipulations into which we have entered with the various tribes, for the usufructuary rights they have ceded to us, no one can doubt the moral duty of the government of the United States to protect, and, if possible, to preserve and perpetuate, the scattered remnants of this race, which are left within our borders. In the discharge of this duty, an extensive region in the West has been assigned for their permanent residence. It has been divided into districts, and allotted among them. Many have already removed, and others are preparing to go; and with the exception of two small bands, living in Ohio and Indiana, not exceeding fifteen hundred persons, and of the Cherokees, all the tribes on the east side of the Mississippi, and extending from Lake Michigan to Florida, have entered into engagements, which will lead to their transplantation.

"The plan for their removal and reestablishment is founded upon the knowledge we have gained of their character and habits, and has been dictated by a spirit of enlarged liberality. A territory exceeding in extent that relinquished, has been granted to each tribe. Of its climate, fertility, and capacity to support an Indian population, the representations are highly favorable. To

the removal of the Indians is now the settled policy of the government, and as the recent revolt of the Seminoles and Creeks will increase the desire to transfer the remaining aborigines from their old seats within the States, it becomes a question of great interest, what are the condition and prospects of the tribes within the Territory which is destined to be their home? We shall glean a few facts from Mr. M'Coy's book, which will shed light on this topic, though it must be admitted, that the experiment has not yet been sufficiently tried, to justify a conclusive opinion.

Political Condition.—The tribes are to remain distinct, each occupying its own portion of the Territory, within certain defi-

these districts the Indians are removed, at the expense of the United States; and, with certain supplies of clothing, arms, ammunition, and other indispensable articles, they are also furnished, gratuitously, with provisions for a year after their arrival at their new homes. In that time, from the nature of the country, and of the products raised by them, they can subsist themselves by agricultural labor, if they choose to resort to that mode of life; if they do not, they are upon the skirts of the great prairies, where countless herds of buffalo roam, and a short time suffices to adapt their own habits to the changes which a change of the animals destined for their food, may require.

“Ample arrangements have also been made for the support of schools; in some instances, council-houses and churches are to be erected, dwellings constructed for the chiefs, and mills for common use. Funds have been set apart for the maintenance of the poor; the most necessary mechanical arts have been introduced, and blacksmiths, gunsmiths, wheelwrights, millwrights, &c., are supported among them. Steel, and iron, and sometimes salt, are purchased for them; and ploughs, and other farming utensils, domestic animals, looms, spinning-wheels, cards, &c., are presented to them. And besides these beneficial arrangements, annuities are, in all cases, paid, amounting, in some instances, to more than thirty dollars for each individual of the tribe, and, in all cases, sufficiently great, if justly divided, and prudently expended, to enable them, in addition to their own exertions, to live comfortably. And, as a stimulus for exertion, it is now provided by law, that, ‘in all cases of the appointment of interpreters, or other persons employed for the benefit of the Indians, a preference shall be given to persons of Indian descent, if such can be found, who are properly qualified for the discharge of the duties.’

“Such are the arrangements for the physical comfort, and for the moral improvement of the Indians. The necessary measures for their political advancement, and for their separation from our citizens, have not been neglected. The pledge of the United States has been given by Congress, that the country destined for the residence of this people, shall be for ever ‘secured and guaranteed to them.’

“A country, west of Missouri and Arkansas, has been assigned to them, into which the white settlements are not to be pushed. No political communities can be formed in that extensive region, except those which are established by the Indians themselves, or by the United States for them, and with their concurrence. A barrier has thus been raised for their protection against the encroachments of our citizens, and guarding the Indians, as far as possible, from those evils, which have brought them to their present condition.”

nite boundaries. Each tribe will govern itself, according to its own customs. The Choctaws have adopted a written constitution, which provides for a legislative council, consisting of three principal chiefs, elected by the people, for the term of four years, and thirty counsellors, to be chosen annually by the people. Many excellent laws have been enacted, which are well executed. The introduction of ardent spirits is severely prohibited, and intemperance is now little known among the Choctaws. Our own legislators would be profited by a study of the Choctaw code. The Cherokees are still further advanced in civilization :

"Their form of civil government resembles that of one of our States. Their legislature consists of upper and lower houses, each of which has a president and a secretary, meets annually in autumn, and may be convened at other times, by order of the principal chiefs. Each district has two judges, and also two light-horse-men (sheriffs), who are prompt in the discharge of the duties of their trust."

The Creeks, likewise, have a general council, written laws, judges, sheriffs, and other officers, who perform their duties with sagacity and zeal. The other tribes are less civilized, but they all have some forms of internal government; and the example of the three principal tribes will operate beneficially upon the rest.

Agents of the United States reside among the Indians, and exercise a supervisory power; and there are military posts at Fort Towson, Fort Gibson, and Fort Leavenworth,* at each of which are several companies of United States troops.

It is proposed to adopt a form of government for the whole Territory, in which all the tribes shall be united by a civil compact.† Mr. M'Coy asserts, that many of the tribes desire the adoption of this measure, and he thinks that many of the natives would now be capable of filling responsible offices in the government. He says :

"The time has fully come for the adoption of this course. Objections to it, founded upon the uncultivated condition of the minds of the Indians, if they ever had any weight, have none now. Multitudes of Indians well understand the value of property, duly appreciate the individuality of right in property, and desire its security by equitable laws. Many of them desire to have a sufficient portion of

* One of these forts, Fort Gibson, we believe, is to be abandoned.

† A bill for this purpose was reported, in the Senate, at the recent session of Congress, but it was not acted on.

land for a farm set off to them severally. They deprecate the agency system, and its concomitant principles, so far as they exist among them. They are ready to become a component part of the commonwealth of the United States. They desire no special privilege to be granted to them, nor special restriction to be imposed upon them, further than what would be necessary to their welfare, until the effects of the peculiar disabilities under which they have hitherto been placed, shall have so far disappeared both among themselves and us, as to allow them safely to take an equal place among existing States of the Union."

The project of admitting the Indian Territory into the Union as a State, seems now somewhat visionary; and we think it inexpedient to speak of it as a measure, which can soon be adopted. It may create prejudices among the whites, which will be adverse to the improvement of the Indians, and it may excite premature hopes and ambitious plans among the Indians themselves. If they shall become a civilized and enlightened community, attached to our Union, and prepared to discharge their duties as citizens, we can see no objection to admitting them to the privileges of a State. But it will require one or two generations, trained under the most propitious influences, to prepare them for full citizenship in our republic. They must, for the present, remain, as minors, under the guardian care of the Union. They will need a stronger arm than their own, for their protection. But we shall recur to this topic.

Social Condition.—What Mr. M'Coy says of the Cherokees may be said, with nearly equal truth, of the Choctaws and Creeks:

"It may properly be said, that the Cherokees have adopted the habits of civilized man. There is not one village in their country; they are, generally, agriculturists; a few are mechanics, salt manufacturers, merchants, &c.

"They probably own 3,000 horses, 11,000 horned cattle, 15,500 hogs, 600 sheep, 110 wagons, a plough, and often several ploughs, to each farm, several hundred spinning-wheels, and 100 looms.

"They cultivate all kinds of culinary vegetables common to the western country, raise corn in abundance, and have commenced the growing of wheat. Their fields are enclosed with rail fences. They have, generally, good log-dwellings, (for a new country), many of which have stone chimneys to them, with plank floors, all erected by themselves. Their houses are furnished with plain tables, chairs and bedsteads, and with table and kitchen furniture, nearly, or quite, equal to the dwellings of white people in new countries.

"Charles Rogers and David Milton each own a grist-mill, A. Brown owns a grist and saw-mill, Dr. John Thornton owns a saw-mill, and is erecting a grist-mill; cost of both, when completed, will be \$2000; John Drew owns a saw-mill, and is building a grist-mill."

The other tribes are yet, for the most part, in a condition very little advanced beyond the savage state. The habits and tastes of civilization are making progress among them. Blacksmiths, farmers, agricultural implements, animals, mills, &c., are furnished by the government.

Education.—Besides the appropriation of \$10,000 annually, made several years ago by Congress, for the education of the Indians, large annuities and other arrangements are stipulated in the treaties with the several tribes, for the maintenance of schools among them. These provisions are probably sufficient, if wisely managed, for the education of all the Indian children. At the Baptist mission station at Shawanoe, is a printing press, under the management of Mr. Jotham Meeker. Mr. M'Coy says:

"Since the establishment of the printing press, there have been printed, in the Delaware language, two small elementary school books; in Shawanoe, two, of a larger size, for the Baptists, and one for the Methodists; in Putawatomie, three; in Otoe, three, all small; selections from which have been reprinted for the benefit of the Presbyterian missionaries among the Ioways; in Choctaw, one; in Muscogee, one elementary school book, and the Gospel by John; and in Wea, one school book for the Presbyterians. Also, a considerable number of hymns have been printed in various Indian languages. Besides which, there is issued from the press, a small monthly periodical, edited by Mr. Lykins, entitled '*Sauwauonoe Kesauthwan*,'—Shawanoe Sun.

"In this periodical, such of the Shawanoes as have learned to read in their own language, take a deep interest. Some of them have furnished matter for the work from their own pens.

"All of the above prints are upon the *new system* of writing Indian, with a slight exception which occurred in the Wea Book.

"Upon the new system, one may begin to read in a few days, or in a few weeks at farthest, and, understanding what he reads, he finds amusement in the exercise. The first experiment was made with a sprightly Chippewa boy. He studied three hours each day for nine days; at the expiration of which time, a writing of about 20 lines was put into his hands, of the contents of which he was ignorant. After looking over it a few minutes, without the aid of an instructor, he read off the writing, to the unspeakable satisfaction of his teacher.

"The imperious demands of other duties have allowed little time to the few missionaries to attend to teaching the natives to read upon the new plan. Nevertheless, between one and two hundred of the Shawanoes, Delawares, and Putawatomies have become capable of reading, and some of them can write; a large portion of them are adults, who never would have learned to read English, and some of them old men, who use spectacles. Never, since the education of the aborigines was first attempted, have so many learned to read with so little labor and cost, as in the cases under consideration; and

this is the more remarkable for this reason, that they are chiefly adults.

"Such is the simplicity of the system, that as soon as one begins to read, he is capable of teaching others; and many of the Shawanoes have thus learned to read from their associates, without the knowledge of the missionaries."

Religious Instruction.—This topic, the most important, in every respect, occupies a large share of Mr. M'Coy's book. He gives a minute account of the several mission stations in the Territory. In no other document can these facts be found. The missions are conducted by several religious denominations, without any connexion with the government, except the receipt and disbursement of portions of the funds appropriated to the improvement of the Indians. We have compiled from Mr. M'Coy's statements the following table, which, though defective, will give a tolerably accurate view of the present state of education, and of religious instruction, in the Territory. The Baptist missions are under the direction of the Baptist Board of Foreign Missions; the Presbyterian missions, as Mr. M'Coy calls them, are under the control of the American Board of Commissioners; and the Methodist missions are directed by the proper organs of the Methodist church.

TRIBES.	BAPTIST MISSIONS.				PRESBYT'N MISSIONS.				METHODIST MISSIONS.			
	Stations.	Missionaries.	Church members.	Scholars.	Stations.	Missionaries.	Church members.	Scholars.	Stations.	Missionaries.	Church members.	Scholars.
Choctaws,	2	4			6	13	209	220	1	2	800	
Cherokees,	1	1	23	20	3	16	110	119	1	1	245	40
Creeks,	2	6	80	20	1	2	27		1	2	360	
Senecas,*					2	3						
Osages,												
Patawatomes,	1	2			1	6						
Weas and Piankeshaws,												
Peorias and Kaskaskias,									1	3	28	16
Ottawas,	1	2										
Shawanoes,	1	2	17									
Delawares,	1	2							1	5	110	34
Kauzaus,									1	2	77	
Kickapoos,									1	2		
Otoes,	1	3							1	2		
Pawnees,					1	2						
Total,	10	22	120	40	14	42	336	339	8	19	1620	90

* Among the Senecas, is a church of 50 members, who call themselves Episcopelians. A native officiates as their minister.

According to this table, there are, in the Territory, 32 mission stations, 83 missionaries and assistants, 2076 church members, and 469 scholars. These statements, however, are defective. Several schools exist, the number of scholars in which is not stated; and many changes frequently occur in the arrangements of the several stations.

The question now presents itself, what are the prospects of success, in this great experiment for the preservation of the Indian tribes?

There is, undoubtedly, room for disheartening doubts. All the Indians east of the Mississippi are not yet removed; and some of them, it is probable, as the Seminoles have actually done, will take their last stand beside their fathers' graves, and will resolve to die, rather than abandon their homes. If superior force shall compel them to remove, they will go with a broken spirit, or with a secret purpose of revenge, and, in either case, in a state of mind unfavorable to the peace and prosperity of the Territory. The change which will be necessary, in the habits of all the Indians, to make them an agricultural community, is a great one; and it cannot be expected, that all will be industrious, contented, and peaceable. The health of the Indians has already suffered greatly. Two thousand of the Choctaws alone have died, since the emigration commenced, being about one in eight of the whole number. Alarm and discontent are the natural effects, in such a case. The residence of several tribes, in close contact among whom there has hitherto existed either frequent hostility, or entire ignorance of each other, must be liable to generate quarrels and wars. A common interest and sense of injury may lead them to combine against the whites, and sudden irruptions into the neighboring white settlements may be the result. It will be utterly impossible for the government, however well disposed, to prevent, entirely, the introduction of ardent spirits. It has been obliged, already, to adopt severe and summary measures;* but the profit is so enormous, that, like

* The President, in his Message to Congress, already quoted, says:

"Summary authority has been given, by law, to destroy all ardent spirits found in their country, without waiting the doubtful result and slow process of their legal seizure. I consider the absolute and unconditional interdiction of this article, among these people, as the first and great step in their melioration. Half-way measures will answer no purpose. These cannot successfully contend against the cupidity of the seller, and the overpowering appetite of the buyer. And the destructive effects of the traffic are marked in every page of the history of our Indian intercourse."

the slave-trade, the abominable traffic will be carried on at every risk. Unprincipled white men will find means to cheat the Indians, and thus, by the aid of rum, and the exasperation of injury, the unhappy natives may be tempted to perpetrate deeds of outrage. Persons, who may covet their lands, will not be unwilling to provoke them to crimes, which may seem to justify an invasion of their rights. Any hostile movements will alarm the neighboring States, and the supposed or real necessity of self-preservation may induce, in those States, a determination to expel the Indians from their last refuge. We cannot admit the supposition, that the general government will ever connive at any infraction of the public faith, which has been pledged to these unhappy men; but our government is strong, only while sustained by public opinion; it is liable to be influenced by the spirit of party; it is at a distance from the Indian Territory; and it may be unable to afford the protection which may be necessary. The predominant power of the nation will, in a few years, reside in the Great Valley; and if the powerful States at the West should ever feel, that the existence of the Indian Territory was dangerous, or injurious to their prosperity, we can conceive, that plausible pretexts might be found for driving the Indians beyond the Rocky Mountains. We certainly do not distrust the general humanity and justice of our countrymen. We fully believe, and we gladly quote Mr. M'Coy's own words,—that “no government has treated the Indians with so little unkindness as ours.” It would not be difficult to sustain this position, by a review of the whole policy and conduct of the settlers of our country, from the beginning, towards the native tribes. But we know the selfishness of our depraved nature, and it cannot reasonably be expected, that if the rights and interests of the whites and of the Indians should come into conflict, the universal experience of mankind would be reversed, and the stronger party yield to the weaker. Mr. Jefferson has well said, that it is the epidemic vice of human nature, to “feel power and forget right.”

We have stated these dangers plainly, because we believe, that they exist, and that the more clearly we perceive them, the greater is the probability that the proper remedy will be applied. That remedy, most obviously, is a strenuous endeavor to raise the Indian to the rank of a civilized man; to enlighten his mind; to give him the habits and tastes of a peace-

ful citizen ; and, above all, to bring his moral powers under the control of the principles of the gospel. There is now an opportunity to prosecute this great work. An encouraging commencement has been made. The Indians are, for the most part, more accessible now than they were before their removal. Their habits are less roving ; their children can be easily gathered into schools ; all the instruments of civilization are among them ; and ample funds are provided. The great want, now, is suitable religious and literary teachers. There is a sad apathy on this subject. It is far more easy, to find persons who are willing to go as missionaries to Asia, than to obtain suitable persons to labor among the poor aborigines in our own country. Mr. M'Coy, as we have seen, estimates the Indians, in North America, as amounting to about four millions and a half ! How few and feeble are the efforts of Christians in behalf of this mass of immortal beings ! American Christians must rouse themselves to more vigorous efforts. How noble is the field now opening in the Indian Territory ! How morally sublime the enterprise, to form a Christian, enlightened, prosperous community, out of the remnants of a broken, pagan, yet noble race. Every American ought to feel a strong interest in the enterprise. It touches the national honor, that it should succeed. Every feeling of humanity towards our unhappy fellow-men, every emotion of justice towards the survivors of those powerful tribes, who once occupied this wide-spread and beautiful land, ought to impel us to effort. The means are within our reach. It depends on ourselves, with the blessing of Heaven, whether the experiment shall prosper or fail. If it shall succeed, the rescued and renovated community will exist, as a monument of the aboriginal tribes, who must otherwise be utterly blotted out. It will be a most interesting evidence of the capacity of man, however fallen, to become erect, and to take his proper place among his brothers of the one great family. It will be a spectacle, on which our children will gaze, with a soothing recollection, that the aboriginal race, amid many wrongs, were yet remembered, pitied, and saved from entire extinction. The descendants of the Indians will feel a grateful sense of obligation, and will finally merge, in the patriotic feelings and glorious name of Americans, the emotions which might be stirred by a recollection of Philip and Miantonomo, of Powhatan and Tecumseh. If the experiment shall fail, and the last relic of the Indians be whelmed in the

gulf of ruin, the future historian of our country will record their melancholy fate, with a heavy heart and a blushing cheek.

In the preceding remarks, we have purposely avoided any allusion to the disputed question, whether the removal of the Indians was necessary, just, or expedient. This question has occasioned much political controversy, and different opinions are entertained concerning it, by good men. Our purpose, in this article, did not require us to discuss the subject. The policy of the government, whether right or wrong, is settled; while it is the duty of every philanthropist to labor for the benefit of the Indians. Those who approve their removal ought, certainly, to wish, that the result may prove it to have been a wise and beneficent measure; and those who may think that the Indians have endured a great wrong, ought to feel an increased desire to serve them. Let us forget personal and political feelings, and unite our efforts for the temporal and eternal salvation of those who yet remain of the aboriginal race.

EDITOR.

ARTICLE V.

THE KARENS.

MR. EDITOR:—In the summer of 1834, I received a communication from Mr. Mason, missionary at Tavoy, respecting the Karens. This communication, entitled *Traditions of the Karens*, was published in the *American Baptist Magazine*, for October, 1834. The traditions are there divided into three classes:—I. Traditions of Scripture Facts. II. Traditions of Scripture Doctrine. III. Traditions concerning themselves as a nation. In view of these remarkable traditions, Mr. Mason expressed the opinion, that the Karens are descendants of the ancient Israelites. The interesting nature of this subject induced me to propose two inquiries to Mr. Mason: 1, whether there are any notices among them respecting circumcision; 2, whether there are any special resemblances between the language of the Karens and that of the Hebrews.

The following communication is Mr. Mason's reply to these

inquiries. His former letter was read with much interest, and I presume this will be acceptable to your readers.

H. J. R.

—
TAVOY, April 15, 1895.

DEAR SIR :—"Circumcision is nothing." Since the captivity, the Jews have been characterized by nothing so much as attachment to the rites of their religion ; but before that event, they are accused of worshipping idols, and eating swine's flesh, and they were carried into bondage, we are told, because "they walked in the statutes of the heathen."* This is the last account of those Israelites, that did not return with Ezra. And if this was their character, while separated from the heathen, would their character be likely to improve, when mixed with them? And is it probable, that such a people would be tenacious of circumcision?† *Reason* says, that if there be any "lost tribes," they have lost their Hebrew rites ; and the Scriptures seem to say the same thing. Turn to Hosea 3 : 4. "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim." 2 : 11. "I will also cause all her mirth to cease, her feast days, her new moons, and her sabbaths, and all her solemn feasts." If this language does not mean, that the Israelites should be deprived of their peculiar rites, yet preserved from idolatry, what does it mean? So much for circumcision.

Now for the language, your second query. And be assured, at the outset, that the Karens do not speak Hebrew. They have a vague tradition, of having formerly had an ancient language that is now lost. Mothers are sometimes heard singing their children to sleep in doggerel rhymes, which, they say, are the remains of their ancient language. At funerals, the people are sometimes heard repeating, between singing and chanting, what, they say, is reading from their ancient books ; and one man gave me a list of what he said he had always heard to be both the names of the letters, and the names of their

* 2 Kings 17 : 8.

† It is interesting to notice here, that Moses even appears, for a time, to have neglected this rite. See Exod. 4 : 24—26. The whole nation, too, neglected it during their journey through the desert. See Josh. 5 : 2—7. The 29th and 30th chapters of 2 Chronicles show that the nation could neglect the observances peculiarly appointed for them.—R.

ancestors. The number is twenty-two, the same as that of the letters in the Hebrew alphabet. I have examined these names, without finding any thing Hebrew in them; but this does not affect the argument in the least, namely, the tradition of their having had an ancient language. Moreover, they believe, that they formerly had books of *skin*; yet they have no idea of a book made of skin, never having seen parchment. Their tradition says their books were made of skin; and this is the extent of their knowledge on the subject. An old couplet, and the only one that I have been able to pick out of a long story, says,

“The written book, the court book of skin,
The book was lost before dark.”

The present spoken language of the Karens is not without strongly marked features of an Arabic or Hebrew original, so far as its alphabetic powers are concerned. So far as I am acquainted with languages, no one known in Asia possesses the powers represented by *ṛ*, *y*. (Arabic *ز ي ع*) but those which have, confessedly, derived them from the Arabic or Hebrew. When, therefore, we meet with a new language, possessing these sounds, the fair inference is, that they are derived from a Hebrew source, until the contrary can be proved. Neither of these sounds exists in the Sanscrit languages on the west, in the Malay and the Bugis on the south, or in the Burman, the Taling, or the Siamese, on the east and north; yet *all* exist in the Karen. *ṛ* is said to exist in Chinese, and if the Karen alphabetic powers were derived from the Chinese, there would necessarily be a strong resemblance in the signification of those words of the two languages in which these letters occur, since it is manifest, that no foreign words containing these letters, could be introduced from the other nations around; for it has been shown, that they have no existence in the languages of those nations. In the Karen language, I have met with fifty-nine significant syllabic roots, with this initial, embracing more than a hundred definitions; and in Premare’s “*Omnium Vorum Linguae Sinicae Index Generalis*,” are one hundred and ten. Yet there are not more than *three* definitions in one list, that are found in the other. In Dr. Morrison’s Vocabulary of the Canton dialect, there are one hundred and seventeen words, principally polysyllabic, with this initial; yet among all the definitions, there are but *four*, that are found in the Karen vocabulary. I now turn to the Hebrew lexicon, and find, under *ṛ*, sixty-seven of

my one hundred definitions in Karen with the same initial. The coincidence between the Hebrew and the Karen, in this particular, is made the more apparent, by consulting the lexicons of other languages. In the Hindoostanee, where more than five hundred words are found with this initial, only *two* coincidences could be made out, except in words derived from the Hebrew.

Professor Stuart says, "No language possesses so many distinct vowel signs as the Hebrew now exhibits. The reason of this may be traced to the anxiety of the Hebrew grammarians or Rabbins, to perpetuate the nice distinctions of the ancient pronunciation, which had been traditionally handed down to them. No living language needs so many vowel signs; and none, probably, ever had so many." Now, Sir, the Karen *vowels* correspond exactly with the Hebrew; a correspondence found in no other living language, in the Professor's judgment.

Whether there be a perfect correspondence in the Sheva or not, will admit of argument; and I therefore pass over that part of the subject, wishing to state incontrovertible matter only. The conviction, that the alphabetic powers of the Karen language belong to the Arabic or Hebrew class of languages, the evidence before me irresistibly forces upon my mind.

There is a good degree of resemblance in the idiom of the two languages. In Karen, the first verse of Genesis has nearly the same construction as the Hebrew: בְּרֵאשִׁית אֱלֹהִים בָּרָא אֶת הָאָרֶץ putting the nominative before the verb, instead of after it; an idiom, however, familiar enough in Hebrew. Again: וַיִּצְרֶה אֱלֹהִים אֶת הָאָדָם אֶת עָפָר כִּן־הָאֲדָמָה וַיִּפֹּה בְּאֶפְיוֹן שָׂבָה הָיִים where the Hebrew is subjected to no change, excepting the nominative as before, and a particle for *with* before עָפָר. It were easy to multiply examples; but you will readily conceive, from those given above, that the Karen nearly coincides with the Hebrew in the position of words. The grammatical forms have little in common; but it is remarkable, that the particle which marks the genitive case is attached to the word that governs, and not to the word governed; a peculiarity in Hebrew. To avoid the charge of being visionary, I pass over several coincidences in my mind, and remark, that there is much in the formation of words that is similar. Thus, in Hebrew, כִּקְדָם, literally *from before*, is "former time;" and, in Karen, לִקְדָם, literally *to before*, is "future time;" while לְפָנִים means "before," in both languages. The

languages often correspond in the peculiar usage of words ; thus לֵב הַשָּׁמַיִם, (the heart of heaven) in both languages means “the middle of heaven.” The names of animals, and of things, are often expressive of some property in the thing named ; as חֲמִיר, the ass, from his red skin ; and in Karen, the cow has a similar name, from the same cause ; קָרָא, “the caller, or crier,” is, in both languages, the name of a bird that cries aloud. Many other coincidences of a similar nature might be produced.

The etymology of some words proves conclusively, that the Karen traditions are not of a foreign origin, and put to silence the inquiry, “Where did they get them ?” Thus, *Hau* is the verb to weep, and, also, the name of *earth*, as being a place of tears. *Moo* signifies *life*, and is also the name for *heaven*, the place of life. *Ta-thau*, “a new thing,” (literally) is the name for *sin*, being new in comparison with the work of creation.

In like manner, we have proof, that the Karens are not aborigines of India ; for the Cobra Capella, a snake peculiar, I believe, to this country (India), is called the *new snake*.

Let me remark, here, that the word which signifies *man*, in general, also signifies a *Karen man* in particular, indicating that the Karens are *the men*.*

Connected with the subject of the language is their poetry. Can there be any thing more decidedly Hebrew, than the Karen poetry ? Where is there a nation this side of the Shemitish nations, with such parallelisms in its poetry as are exhibited in the Karen poetry, and as are essential to it ? In the Hebrew poetry, you have such specimens as the following :

I cried unto the Lord with my voice,
I prayed unto the Lord with my voice.†

So, in Karen, it is very common to find poetry in the manner of the above, where the second line varies from the first only in a single word, and that without varying the sentiment.

I will extol thee, my God, O King,
And I will bless thy name for ever and ever :
Every day will I bless thee,
And I will praise thy name for ever and ever.‡

* As אָדָם is both *man* and *the man*.

† Ps. 142: 1. Mr. Mason quotes the original Hebrew, in which the correspondence between the two parts of the verse is more manifest than in our version. For the same purpose, I have slightly altered the language of our version, in the second line, but without at all affecting the sense.—R.

‡ Ps. 145: 1, 2.

This is just as common as the other. The first line corresponds to the third, and the second to the fourth. It were easy to multiply examples; but a mere glance at the Karen poetry will be sufficient to establish the principle advocated.

Karen poetry possesses another feature. It is written in measured lines of five, seven, or more syllables, and in rhyme. It is considered rather a beauty in Karen poetry to end several lines with the same syllable, and specimens of the same species of rhyme are found on almost every page of Hebrew poetry extant. I open my Bible, almost at random, to Lamentations 5: 15—17, where six lines all end in the same syllable; a fine specimen of Karen rhyme. Sometimes, not only the final syllables rhyme, but also the syllables where the *cæsura* occurs. Similar instances are frequent in the Hebrew. Take, for instance, Proverbs 25: 2, where הִים and כִּים rhyme at the end of the fifth syllable, as well as דָּבָר, at the end of the lines. Thus,

בְּבֹר אֱלֹהִים הִקְתָּ דָּבָר
וּבְבֹר קִלְכִּים חִקְרָה דָּבָר:

The Karens never give a final consonant a full sound. It is frequently dropped; sometimes it quiesces in the preceding vowel, protracting its sound; and often the vowel is retracted, or shortened, by a final consonant. The supposition, that similar principles entered into the pronunciation of the ancient Hebrew, will go far towards obviating all difficulty in the opinion, that much of the poetry of the Hebrew Bible was written in rhyme.

Karen poetry, like the Hebrew, has a diction of its own, in distinction from prose. Poetical names for things, different from the names of the same things in prose, are quite common. But the grand characteristic of Karen poetry "consists chiefly in a certain equality, resemblance, or parallelism between the members of the same period, so that in two lines, or members of the same period, things shall, for the most part, answer to things, and words to words, as if fitted to each other by a kind of rule or measure."* The origin of this mode of composition among the Hebrews, Bishop Lowth† has satisfactorily deduced from the manner in which they were accustomed to sing or

* Lowth's Lectures on the Sacred Poetry of the Hebrews. Lecture xix.

† Lecture xix.

“chant their sacred hymns.” The hymns were accompanied with music, and “were alternately sung by opposite choirs.” These remarks are not more applicable to the Hebrews, than they are to the Karens, who assemble in great numbers at their funerals, where men and women, seated opposite to each other, sing alternately in opposite choirs.

Dismissing the subject of language and poetry, allow me to advert to a few other items, corroborative of my opinion respecting their origin.

FORMER CIVILIZATION.

The Karens exhibit, in some of their habits, a greater degree of refinement than is ever witnessed in barbarous nations, or even in the semi-civilized ones by which they are surrounded. Burman children of both sexes usually go in a state of perfect nudity, until four or five years of age; while the Karen infant, at its mother's breast, is usually clothed in the regular costume of the nation. Burman women never wear more than one long garment; but Karen females, at the age of puberty, are furnished with a second, which they afterwards wear during life. On going to a Karen house, strangers are not introduced into the apartment where the domestic concerns are conducted, that being considered as the women's apartment; but into a room appropriated to that purpose and to similar purposes, which is considered as the men's apartment. In this room is a recess, in which strangers are to sleep, as they are not allowed to pass the night in the room with the family. When several married persons live together in the same house, as is frequently the case, each couple has a separate bed-room, though all eat and otherwise live together, in the common apartment.

Such arrangements indicate any thing but barbarism; and that these customs are the remains of old habits, the feeling possessed by all that they are in a state of degradation sufficiently proves.

ASTRONOMY.

The astronomical systems of all the nations around the Karens teach, that the sun, moon and stars revolve round a great north mountain, in planes parallel to the surface of the earth; while the Karens, with the Jews and western nations, believe, that the heavenly bodies go round the earth, descending under and rising above it.

THE STATE OF THE DEPARTED.

Under the earth, is supposed to be another world, where persons go at death, which is enlightened by the same heavenly bodies as the earth, though its days and nights are the reverse of ours, the sun rising to the people of that world, when he sets to us. It is regarded as an intermediate state, where all the dead go, and where the people are employed much as they are on earth. In these ideas, there is some correspondence to the Jewish ideas of Sheol or Hades.

The Karens have also an obscure notion of a final resurrection. One of their old prophecies says, "O children and grandchildren, you think the earth is large! The earth is not so large as a bean. When the time arrives, people will be more numerous than the leaves on the trees, and those who are now unseen will then be brought to view. O my children, there will not be a hiding place for a single thing on earth." The Karens explain this, by saying, that the earth is not as large as a bean, when compared with the whole of God's works. Concerning the numerous people that are to appear, they confess their ignorance, but think that the inhabitants of Hades, or the lower world, are intended, whom God will cause to come up on the earth.

The following traditions were obtained by Mr. Wade, from a Maulmein Karen :

CREATION OF HEAVEN AND EARTH.

"God created heaven and earth. The creation of heaven and earth was finished."

CREATION OF THE SUN, MOON AND STARS.

"He created the sun, he created the moon, he created the stars. The creation of the sun, the moon and the stars was finished."

CREATION OF MAN.

"He created again (creating) man. And how did he create man? At first, he created the earth, and then he created man. The creation of man was finished."

CREATION OF WOMAN.

"He created a woman. How did he create a woman? He took a rib out of the man, and created again (creating) a woman. The creation of woman was finished."

CREATION OF LIFE.

"He created again (creating) life. How did he create life? Father God said, In respect to my son and daughter, I love them. I will give them my great life. He took a little piece of his life, breathed into the nostrils of the two persons, and they came to life, and were real human beings. The creation of man was finished."

CREATION OF FOOD, QUADRUPEDS AND BIRDS.

"He created again (creating) food and drink. He created rice, he created water, he created fire, he created cows, he created elephants, he created birds. The creation of animals was finished."

EDEN.

"Father God said, My son and daughter, father will make and give you a garden. In the garden are seven different kinds of trees, bearing seven different kinds of fruit; among the seven, one tree is not good to eat. Eat not of its fruit. If you eat, you will become old, you will die. Eat not. All I have created I give to you. Eat and drink with care. Once in seven days I will visit you. All I have commanded you, observe and do. Forget me not. Pray to me every morning and night."

THE TEMPTATION AND FALL.

"Afterwards Satan came and said, 'Why are you here?' 'Our father God put us here' they replied. 'What do you eat here?' Satan inquired. 'Our father God created food and drink for us; food without end.' Satan said, 'Show me your food.' And they went, with Satan following behind them, to show him. On arriving at the garden, they showed him the fruits, saying, 'This is sweet, this is sour, this is bitter, this is astringent, this is rich, this is fiery; but this tree, we know not whether it is sour or sweet. Our father God said to us, "Eat not the fruit of this tree; if you eat, you will die." We eat not, and do not know whether it be sour or sweet.' 'Not so, O my children,' Satan replied; 'the heart of your father God is not with you; this is the richest and sweetest, it is richer than the others, sweeter than the others, and not merely richer and sweeter, but if you eat it, you will possess miraculous powers; you will be able to ascend into heaven, and descend into the earth; you will be able to fly. The heart of your God is not with you. This desirable thing he has not given you. My

heart is not like the heart of your God. He is not honest. He is envious. I am honest. I am not envious. I love you, and tell you the whole. Your father God does not love you; he did not tell you the whole. If you do not believe me, do not eat it. Let each one eat, carefully, a single fruit, then you will know.' The man replied, 'Our father God said to us, Eat not the fruit of this tree, and we eat it not.' Thus saying, he rose up and went away. But the woman listened to Satan, and thinking what he said rather proper, remained. Satan deceived her completely, and she said to him, 'If we eat, shall we indeed be able to fly?' 'My son and daughter,' Satan replied, 'I persuade you because I love you.' The woman took one of the fruit and ate. And Satan, laughing, said, 'My daughter, you listen to me well; now go, give the fruit to your husband, and say to him, I have eaten the fruit; it is exceedingly rich. If he does not eat, deceive him, that he may eat.' The woman, doing as Satan told her, went and coaxed her husband, till she won him over to her own mind, and he took the fruit from the hand of his wife and ate. When he had eaten, she went to Satan, and said, 'My husband has eaten the fruit.' On hearing that, he laughed exceedingly, and said, 'Now you have listened to me, very good, my son and daughter.' * *

* It is a curious fact, that the Chaldee translations of the Old Testament, called Targums, or Paraphrases, make additions, in like manner, to the original accounts given in the Bible. The additions, too, by which they have enlarged the original text, can scarcely be regarded superior to the additions found in these Karen traditions. As a specimen, I give the following translation of Gen. 3: 4—7, as it appears in the Targum of Pseudo-Jonathan:

"4. At that time spake the serpent, calumniating his Maker, and said to the woman, Ye shall not surely die; moreover, every workman hateth the son of his making [that is, the thing which he has made, the labor of his hands.]

"5. For it is manifest before Jehovah, that in the day ye eat of it, ye shall become as great angels, who are wise to distinguish between good and evil.

"6. And the woman saw Sammael, the angel of death, and she was afraid. And she knew that the tree was good for food, and that it was a salutary thing for the light of the eyes, and a tree desirable to look at. And she took from the fruit of it and ate, and gave also to her husband with her, and he ate.

"7. And the eyes of both were enlightened, and they knew that they were naked, for they were stripped of the garment of purple with which they had been created; and they saw their shame, and sewed for themselves [some] of the leaves of fig-trees, and made girdles for themselves."

The Targum of Pseudo-Jonathan, from which the preceding is taken, was, probably, composed in the ninth century of the Christian era. The digressions and fables with which it abounds are, most likely, traditions of some antiquity.

R.

THE CURSE.

“The day after they had eaten, early in the morning, God visited them; but they did not (as they had been wont to do) follow him, singing praises. He approached them and said, ‘Why have you eaten the fruit of the tree that I commanded you not to eat?’ They did not dare to reply, and God cursed them. ‘Now you have not observed what I commanded you,’ he said; ‘the fruit that is not good to eat, I told you not to eat; but you have not listened, and have eaten. Therefore you shall become old, you shall be sick, and you shall die.’”

ORIGIN OF SACRIFICES TO DEMONS.

“After this, one of their children became very sick, and the man and his wife said to each other, We did not observe God’s command, ‘of the fruit of the tree eat not,’ but we ate. Now what shall we do? God has cast us off; we cannot tell what to do. We must go and see Satan, and ask him. They arose and went to him. ‘O Satan,’ they said, ‘God commanded us, Eat not of that fruit. Thou saidst, Eat; and we hearkened to thy words, and ate. Now our child is sick, what wilt thou say? What wilt thou devise?’ Satan replied, ‘To your father God you did not hearken, you hearkened unto me; now that you have hearkened unto me, hearken unto me to the end.’”

Satan then institutes the principal sacrifices, offerings and ceremonies, that are practised in worshipping demons. First, he orders a *hog* to be sacrificed; and when that fails, a *fowl*; and after that, he prescribes the mode of fortune-telling by fowls’ bones, with many other rites and ceremonies, the details of which would not be interesting.

July 3.

Nearly three months have elapsed since I commenced this letter, and unless I embrace this opportunity, perhaps it will lie by me three months longer; not because the subject of the Karens is uninteresting, but because it is *intensely* interesting.

The truth is, I am daily employed in the translation of the New Testament into the language of the Karens, and cannot lift off my thoughts from the all-absorbing subject, or my pen from the paper, to write English letters to my dearest friends. Not because I love them less, but because I love the Karens more. They are literally stretching forth their hands for the bread of life, and give it them we *must*. Be they Israelites or Gentiles, they are the most interesting people on the pages of

modern history, and I verily believe, that, since the days of the apostles, the power of divine truth has never been made so manifest, as in their conversion. Their language is a most eloquent one; and when I sit, as I sometimes do, and listen to a native, preaching the gospel with more genuine eloquence than a whole university could produce, and then think of his state, and that of his nation, half a dozen years ago, I am lost in astonishment. Surely we may be allowed to close all our strophes with,

JEHOVAH OF HOSTS IS WITH US.

While I write, the tears start into my eyes at the remembrance of you, and a few other kind friends, though their letters are lying in my desk unanswered; and there they must lie for the present. The packet must be made up to-morrow, and I have a proof-sheet yet to correct, which will occupy all my spare time; for I suffer nothing to hinder me from going over a certain portion of the New Testament every day, while the rains continue, as I cannot think of any thing in the dry season, but *preaching* the gospel of the blessed God in the wilds around me, where, when my work is done, I hope to sink,

“In death’s cold sleep, and calmly, sweetly rest
Upon my earthly pillow. O how sweet,
How rapturing, then, to cast a joyous look,
From heaven’s high battlements, upon these vales,
Now the abodes of wretchedness and sin,
But soon the happy regions of the blest!”

With affection and respect,

F. MASON.

ARTICLE VI.

REMOVALS OF MINISTERS.

The Minister's Final Charge: A Discourse, delivered on relinquishing the Pastoral Care of the Central Baptist Church, New-York, December 20, 1835. By OCTAVIUS WINSLOW, Pastor of the Second Baptist Church, Brooklyn, N. Y. 8vo. pp. 32. 1836.

THIS discourse is founded on Philippians 4: 1. "Therefore, my brethren, dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved." The author reviews the most important doctrines, which he has taught during his ministry. I. The doctrine of the original fall, and universal depravity of mankind. II. The sinner's justification through the imputed righteousness of our Lord Jesus Christ. III. The expiatory nature of the sufferings and death of Christ. IV. The distinct office of the Holy Spirit in the work of regeneration. V. The doctrine of a coming Saviour. VI. The holiness of the gospel. He closes with a fervent exhortation. The spirit of the sermon is highly devout and affectionate. The doctrinal views are, in general, sound, and judiciously guarded, though we might object to a few expressions. The diction is flowing and animated, and there are some eloquent passages. But the style is, in some places, incorrect, and it is throughout rather too ambitious and verbose. Judicious pruning, under the guidance of a pure taste, would have greatly increased its literary merit.

We offer a single extract, which displays both the merits and the faults of the author's style. He is speaking of fallen man:

"Look at him in this state. See! there is no spiritual breath, no spiritual motion. There is no delight in spiritual employments, no panting for holiness, no love to God, no desire for Christ. True, the *natural conscience* may, for a moment, be aroused. The midnight summons to eternity of one who but lately passed before us flushed with health, and buoyant with delight; the sight of a passing coffin, an open grave, may thrill the soul, and alarm the conscience, and extort the confession, 'I, too, must die!' but the thrill passes off, the alarm subsides, the confession, like a shadowy dream, vanishes away, and the soul still remains clad in its winding-sheet of moral death.

So have I seen an automic [automatic] figure, which, by the force of mechanical power, was made to move; there were all the external signs of life, yet it was an *automaton* still. And so have I seen a corpse, under the influence of galvanic power; the eye rolled, the lips quivered, and every feature of the countenance was put in motion, yet was it a *corpse* still.

"I caution you, too, not to mistake that for evidence of spiritual life and holiness, which is but the evidence of a magnanimous disposition, and a refined sensibility;—qualities which have survived the fall, flowers which yet variegate and adorn the rugged surface of this sin and sorrow-stricken earth. You yourselves are witnesses, how tenderly solicitous I have felt here. There may be kindness and sensibility in the heart, loveliness and gentleness in the disposition, refinement and blandness in the address, and yet the plague-spot of sin be seen on all! A *father* may display a sleepless devotion for his children, compared with which the sublimest heroism emblazoned on the page of history, shall melt away, like the rainbow painted on a cloud. For them he may defy the warring elements; he may plough the ocean, and wander lone and lonely on a foreign and unhealthy clime, with nought to soothe him amid his voyage, and cheer him in his exile, but the imagery of his dear and far distant home. And yet, with this beauteous trait of character, exhibited in its strongest light, his heart may be the dwelling-place of a deep spirit of ungodliness. A *mother*, too, may lavish her endearments and smiles on her babe. Her eye may sparkle with joyousness, as she gazes on the roseate hue of health, that mantles its cheek, or it may weep with agitation and alarm, when disease has invaded its tender frame, or when she hangs with untired watchfulness over its dying bed, and yet no aspirations after God and holiness find a place among the varied and conflicting feelings, which agitate her bosom. All this will be found as consonant with the spirit of sound philosophy, as it is with sound faith. Be not deceived. Kindness of heart is *not* holiness; a love of offspring is *not* love to God. The ethics you have adopted may be good, the moral graces, which so richly adorn you, may shine in beauteous lustre before the eyes of your fellows; and before an earthly tribunal, or at the bar of public opinion, you may stand in the attitude of the proudest integrity, and yet, when brought to the bar of a higher jurisprudence, there may be recorded against you, and most righteously, too, the verdict of a fearful and overwhelming doom!"

We know nothing concerning the circumstances which led Mr. Winslow to relinquish his pastoral charge, and to remove to Brooklyn. We presume, that he was guided by the providence of God. But he will excuse us, if we take this opportunity to present a few thoughts on the general subject of the removals of ministers.

It need not be said to any careful observer of the signs of the times, that a frequent change of ministers has become a great evil. The pastoral relation is, often, as transient in its

duration, as the summer flowers. Ministers have become, to a great extent, migratory. We have the evils of the Methodist circuit system, without its benefits,—its instability, without its order,—its incessant changes, without its regularity. Three fourths, perhaps, of the Baptist pulpits in the United States have been vacated, and some of them more than once, within five years. Death, sickness, and other sufficient reasons, have occasioned some of these changes; but not a few of them, it may be feared, have been the result of less creditable causes.

The evils arising from these frequent changes in the pastoral office are numerous:

The effect on the minister is injurious. The prospect of a temporary connexion makes him less careful in deciding the question of settlement. He feels, that it is not of much importance to determine, whether or not he is suited to a particular place, or whether there is reason to expect, that he will be useful and happy. He knows, that if he shall not be contented, he can easily remove. He, accordingly, accepts an invitation, with far less caution and humble dependence on God, than he would cherish, if he felt that he was forming a permanent connexion. The people, on the other hand, know, that the relation may be dissolved in a short period, if they shall be dissatisfied, and they invite a minister with less circumspection than they would otherwise practise. Thus is the evil increased, by its own operation.

After the minister is settled, the same feeling influences his conduct. The sense of insecurity is a temptation to adopt a course of obsequious compliances with the caprices of the people, and to conceal offensive truths, in order to secure favor. He may be afraid to "reprove, rebuke, and exhort, with all long-suffering and doctrine,"* lest he should irritate some powerful individuals. He cannot maintain the independence and dignity, which belong to the pastoral office, while he is haunted by the dread of a speedy expulsion from his post.

There is, on the other hand, a temptation to defy the opin-

* 2 Tim. 4: 1—4. The whole passage deserves to be quoted here:—"I charge thee, therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead, at his appearing and his kingdom, preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine. For the time will come, when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears. And they shall turn away their ears from the truth, and shall be turned unto fables."

ions and disregard the feelings of the people. A minister may feel so much confidence in his own talents, and in his power to obtain, at any time, a better situation, that he may take no special pains to fulfil his duties, to win the affections of his people, and to promote their welfare. He may be tempted to erect himself into a lord over God's heritage, from the assurance, that they need his talents, and that they will, for the sake of enjoying the benefits of his popularity, submit to his dictation. He may "reprove, rebuke, and exhort," but without the spirit of "long-suffering and doctrine," of patient and affectionate instruction.

Another evil is, that it is not in the nature of the human mind, for a minister to labor with so much diligence, in a position, which he feels that he may soon abandon, as he would in a spot, where he felt himself permanently established. No husbandman can till the ground of another, with so much care, so unwearied an effort for its improvement, as he who cultivates his own estate, and hopes, that every tree which he plants, and every flower which he nurtures, will reward him with fertility and fragrance in future years. Men need this stimulus, of a visible and immediate connexion between their present labors and their future welfare. God himself has furnished this impulse, to animate and sweeten human toil. It is recognised in the Scriptures. The Christian is exhorted not to be "weary in well doing," by the assurance, that "in due season he shall reap, if he faint not." (Gal. 6: 9.) The Saviour himself did not disdain to acknowledge the force of this universal instinct. He, "for the joy that was set before him, endured the cross, despising the shame, and is set down on the right hand of the throne of God." (Heb. 12: 2.)

It belongs, then, to the nature which God has given us, that every man needs, for the energetic performance of his duties, that his own welfare should be directly promoted by his efforts. In proportion as this motive is weakened, is there a liability to failure. This principle applies to ministers; and as the instability, which now attends the pastoral relation, diminishes the motives to diligence, the result must be injurious. It is true, that every minister, worthy of the name, is actuated by some higher motives than those which refer to his own interests; and many ministers are toiling, faithfully, while they are making great personal sacrifices. But ministers are men, and they need the power of all the motives which God has provided, as

stimulants to action. It is when all good motives coöperate, and impel in one direction, that the utmost force of human energy is to be expected.

A pastor, then, who feels that he is not permanently settled, cannot labor, as industriously as he otherwise would, in training the youth ; in winning the confidence and affections of all classes of his people ; in removing obstructions ; in laying deep and broad foundations, and in building up a church in solid and massive strength. He cannot do it : his whole heart, his concentrated thoughts, are not there ; he does not feel at home. He may aim to do his duty ; he may strive to be faithful ; but he cannot do violence to his own nature. He lacks one of the most powerful springs of action.

It must be remembered, moreover, that a minister, who does not view his situation as a permanent one, will have his mind more or less disturbed by thoughts of a removal. He will be looking around for a favorable position. His ambition may be stirred, whenever an advantageous post is vacant. He may be flattered with hopes, or mortified by disappointment. His mind is thus diverted from his work, and his duties are performed with divided strength. If invited to another post, there comes the severe conflict of a debate, in his own conscience, respecting his duty. If he goes, he severs ties, which he will always remember with some regret. In his new situation, he is not as happy as he would be, if he had no unpleasant recollections of the one which he has left. He finds difficulties, which he did not anticipate. He, perhaps, reproaches himself for having removed ; and, as he does not, in his new position, feel more secure than he did before, the same process is liable to be repeated. Each removal makes another more probable. His mind becomes unsettled in its habits. Regular study, and progress in knowledge, are impossible. His preaching becomes less interesting, and his removals increase, till, perhaps, his reputation is diminished, and he finds it difficult to procure an eligible situation. Such is the history of many respectable ministers. It is the natural tendency of the system.

But the evil affects the churches in various ways.

It need not be shown, that whatever diminishes the zeal and activity of the ministers, must injure the churches. The people lose the benefits, which might otherwise flow from the diligence of their pastors.

But the churches are specially injured, by the want of that

affectionate confidence in their pastors, which long acquaintance alone can give. They cannot hear the word of God with so much attention and profit. The moral influence of every teacher depends greatly on the feelings which his hearers cherish towards him. If they distrust his character, or dislike his ministry, the truths which he may utter must lose much of their power. If they have no knowledge of him, they may listen with a curiosity, and a disposition to criticise, which are not favorable to an humble reception of the truth. But if the preacher be one, whom they have been accustomed from childhood, perhaps, to reverence and love; in whose piety, wisdom and affection, they have the fullest confidence, they will receive his teachings, not only as the word of God, but as the counsels of a tried friend, of a wise and faithful guide in the path to heaven. To him they open their hearts, as to one, who has long known their wants, their trials and their joys, and who, therefore, can adapt his instructions to their necessities. How great is the advantage to a church, of enjoying the services of a pastor, who was the instrument of bringing many of them to the knowledge of the truth; to whom he is the object of a peculiar and tender love, and who, being thoroughly acquainted with their religious experience and character, is able to advise, comfort, warn and exhort them, with the intimate knowledge, and the endearing affection of a parent! Most families form an attachment to the physician, who has long been acquainted with their diseases and their constitutions, whose skill and faithfulness they have experienced in the trying hour of sickness, and towards whom they cherish the strongest feelings of gratitude. How promptly do they send for him at the first moment of danger! How alarmed and dissatisfied do they feel, if, from any cause, his aid cannot be obtained, and they must resort to a stranger! How much stronger ought to be the affection of a Christian towards a pastor, who, by the blessing of God, has been the instrument of restoring him to spiritual health, who thoroughly knows his moral constitution, and in whose skill and affection he has entire confidence! If no wise man is willing to change his long-tried family physician for a stranger, how much more reluctantly ought a church to part with a faithful and experienced pastor! Many of our readers, we doubt not, can testify, that, in times of sorrow, when sickness has invaded their dwellings, or when death has struck down some beloved friend, they have felt how

sweet and soothing was the presence of a pastor whom they loved; and they can estimate, how great an addition to their grief it would have been, if, instead of that pastor, there had been some other minister, with the heart of a stranger, who could not fully sympathize with their sorrow, and could not, with a personal interest, mingle his tears with theirs.

How anxious, also, ought parents to be, that their children may enjoy the continued instructions of a pastor, whom they may be accustomed from infancy to venerate and love; who may consider them as the lambs of his flock, and may guard and nourish them with special tenderness; who, year after year, as they grow up to maturity, may watch for their welfare, and endeavor to train each and all of them for usefulness on earth, and for eternal life in heaven. The influence of a long settled minister over the youth of his congregation, is vastly greater than that of any other pastor can be. They retain the feelings of reverence with which they first looked up to him in the pulpit; they remember how, with a father's familiar love, he entered their habitations, and conversed with them respecting their souls, in simple language, and with parental tenderness. There is a sacredness about such a minister, which these young hearts will feel through life, and happy for them, if they can enjoy his teachings. The word of God will come to them, invested with all the additional power which springs from the venerable character of him who utters it.

How important, moreover, to the peace of a church, that it have a minister who has been long acquainted with all its concerns; whom all its members venerate; and in whose wisdom and experience they all have confidence! How much less liable is such a church to internal dissensions! The minister is a bond of union. As all love him, so all are reluctant to grieve him. He can "reprove and rebuke" the delinquents, without offending them, and he can "exhort," with the persuasive authority which his character confers on him. Many a church has been saved from distraction, by the healing influence of a wise and experienced pastor; and many a church, we may fear, has been ruined by the want of such a minister.

We might, if our space would permit, mention other evils which a church suffers, from a frequent change of pastors. We might enlarge on the obvious fact, that a respect for the pastoral office itself must be diminished in the minds of those, who see it vacated and filled, with almost as little ceremony as at-

tends the employment and discharge of a common laborer. We might point out the injurious tendencies of that love of novelty, which is the consequence, and often the cause, of a frequent change of preachers, and which must be unfavorable to hearing with profit. We might dwell upon the tendency of such a fickle taste to welcome error, if it be recommended by attractive preaching. Paul describes those who have "itching ears," as "turning away their ears from the truth, and being turned unto fables." A church, which has a rapid change of ministers, is not likely to be well instructed; and its ignorance of the truth, and its love of novelty, prepare it to become the victim of some specious error, which may corrupt and ruin it. We might, in fine, describe the divisions which often occur in a church, in consequence of a change of ministers. One party are attached to the late pastor: they blame those who were instrumental in dismissing him, and, from the natural effect of these feelings, they dislike and oppose his successor. It sometimes happens, that a church has numerous candidates, each of whom has adherents, until, at last, the members become so much divided, that they cannot agree in their choice, and the church remains for years without a pastor.

It would be profitable to investigate minutely the causes of the practice. We can offer a few hints only.

It has already been intimated, that death, ill health, and other unavoidable causes, occasion many changes. There can be no doubt, also, that, in some cases, a change may be desirable for the minister and for the church. But besides these, there are numerous removals, which would not occur, if both ministers and people were always wise, and under the control of a right spirit.

Many changes, without doubt, are attributable to the ministers. They may so neglect to cultivate their minds, that they cannot sustain, for a long time, the demand which constant preaching makes on the intellect: their sermons become uninteresting, and the people are dissatisfied.

They may become indolent, and fail to "be instant in season, out of season," in the performance of their duty.

They may forget their appropriate office, and instead of "preaching the word," and laboring to save men from eternal death, they may spend their time and strength in various labors, which, whatever may be their intrinsic importance, form no part of the vocation of a pastor.

They may neglect to "reprove, rebuke, and exhort," till serious difficulties arise in the church; or they may reprove and rebuke with indiscreet severity, without that "long-suffering," which Paul enjoins; and thus they create enemies.

They may be easily discouraged, by an apparent want of success; or they may become ambitious to fill a more important station; instead of laboring with a constant recollection, that they are responsible to the Lord Jesus, "who shall judge the quick and the dead, at his appearing and his kingdom."

They may so criminally neglect their health, as to render themselves unfit for their labors.

But the fault does not lie chiefly with the ministers. The churches mainly contribute to produce and increase the evil.

They often call young men from their studies, to become pastors, before they have acquired sufficient knowledge to enable them to sustain the office. These unhappy young men cannot remain long in one position, but are doomed to a rapid succession of changes till death.

The churches frequently give invitations to ministers to settle with them, before a sufficient acquaintance with each other has been formed; and a brief experience convinces them, that the choice was an injudicious one.

Many churches exact from their ministers a variety and amount of labor, which no human strength can long sustain. On this point we would gladly enlarge.

Some churches, or some influential members, are offended by the faithful preaching of their pastor. They "will not endure sound doctrine." His reproofs and rebukes wound their pride; they excite discontent, and expel him from his post.

Some churches have "itching ears;" they desire a more exciting and showy style of preaching than that of their pastor. They undervalue his meek piety, his solid sense, his extensive experience, his prudence, his excellence as a pastor; and they sacrifice him for a man, who may use finer phrases, and more graceful gestures, but who is, perhaps, utterly unfit to become the shepherd of the flock.

Sometimes the parsimony of a church deprives a minister of an adequate support, and he is obliged either to contract debts, or to neglect his work and engage in some secular employment, or to relinquish his post, for the care of some other church, which better understands its duty, or is more willing to perform it.

But, it will be inquired, by every friend of Zion, is there no remedy?

The evils, and their causes, which have been mentioned, naturally suggest their own remedies. We can now offer but one caution:

Let the pastoral relation be considered, by the minister and the people, as a permanent connexion, unless the providence of God shall interpose. The great Head of the church has a sovereign right to dispose of his ministers as he pleases. He may remove them by death, or he may call them to a different sphere of action. A simple rule is, to consult his pleasure, and to adopt, as a principle, that *as clear a manifestation of the will of God is necessary to justify a minister or people in dissolving the pastoral connexion, as was requisite to authorize them to form it.* Let, then, no church or pastor proceed to break the tie, till they have satisfactory evidence, that it is the will of God. There ought to be much humble and importunate prayer, much careful watching of the providence of God. And it would be an additional security, if no pastoral connexion were ever terminated, without the advice of judicious brethren. The minister and the people may be too much influenced by their interests and feelings, to be calm and impartial interpreters of the will of God. A number of ministers and brethren from neighboring churches might be expected to judge more accurately. Such a measure would be a check to hasty decisions; it would assist in ascertaining the will of God, and it would, undoubtedly, tend to prevent some injudicious removals.

If this principle were adopted in practice, and if pastors and churches considered the pastoral connexion to be so sacred, that nothing but death, or some other direct interposition of God, could sunder it, most of the evils which we have mentioned would be remedied. There would be more circumspection, and more earnest prayer, in the important business of settling a minister; there would be a mutual endeavor to make the connexion happy and successful; the minister would be impelled by the strongest motives to devote all his energies to the welfare of his people; and the church would feel it to be their duty and their happiness to promote his comfort, to guard his reputation, to increase his usefulness, and to derive from his labors, for themselves and for their children, the manifold blessings, which spring from the toils and the increasing influence of a

faithful and experienced pastor. The churches would, as a general result, be better instructed, more peaceful, more pure, and more prosperous. The ministers would be better educated, more steadily industrious, and more useful. The pastoral office would be more respected, and more influential. A reproach would be removed, which is often aimed at ministers, that they are ambitious, idle, or covetous ; and against churches, that they are factious, fickle, fond of novelty, ungenerous and unjust. An argument, which the advocates of the union of church and state use, with some plausibility, that, on the voluntary principle, ministers have no permanent home, and no certain maintenance, would be silenced for ever. EDITOR.

ARTICLE VII.

BAPTIST GENERAL TRACT SOCIETY.

The Annual Report of the Baptist General Tract Society, for the Year 1835. Philadelphia. pp. 40. 1836.*

THIS Society has, from its commencement, had a strong hold upon our regard. We had the pleasure of aiding in its formation, and its history is connected with many endearing recollections. The real founder of the Society was the late NOAH DAVIS. With that zeal for the glory of God and the welfare of men, which always distinguished him, he endeavored to spread the knowledge of the Saviour, by the distribution of tracts, wherever he labored. The tracts which could then be procured were not, in all respects, such as he found to be necessary for distribution among the Baptist churches. His sagacious mind readily perceived, that tracts, which should teach the great truths that are held by our churches, would be highly useful, for the better instruction of our own brethren, for the vindication and spread of our opinions, as well as for the benefit of irreligious men. He thought, that such tracts would be especially valuable, in portions of the country,

* This article was prepared for the last number of the Review. We mention this fact, to account for the delay in taking notice of the Report.

like the Eastern Shore of Maryland, where he then resided, and where there were very few ministers. They might, to some extent, supply the place of instruction from the pulpit. But such tracts could not be published, except by a Baptist Tract Society; and they would be more readily received by Baptists, if they should emanate from a society of their own. These were, in substance, the reasons for the formation of the Society; and as the American Tract Society, of New-York, had not then been formed, there was, on general grounds, a necessity for the measure.

We love to remember the origin of this Society. With Mr. Davis we had formed, at the Columbian College, a friendship, which we humbly hope to renew in that blessed world, where all who shall have loved and toiled for the Saviour, will, at last, be assembled around his throne, to toil, and suffer, and die no more. After Mr. Davis left the college, a constant correspondence was maintained. In February, 1824, we received a letter from him, suggesting the plan of a Tract Society. Mr. Davis said:

"I have been thinking, for some time, how a Tract Society can be got up in Washington. I now feel very much the necessity of having tracts to scatter in the waste places. It is a plan of doing good, which is scarcely known among Baptists. No place is more suitable for such a society than Washington. Resources might be principally obtained through auxiliaries and the exertions of agents. Many of our ministers might become life members."

This extract was published, with some comments, in the Columbian Star, of which we then had the editorial charge. On the evening of February 25, 1824, the Society was formed, at the house of Mr. George Wood. We well remember that evening. Of those who were present, Dr. Staughton, Mr. Enoch Reynolds,* and two or three others, have since gone to their rest. Mr. Wood was elected as the Secretary and Agent. The plan was well received, and a considerable number of auxiliary societies were soon formed. The late Rev. Abner W. Clopton, of Virginia, was one of the most active friends of the Society. Mr. Wood performed the duties of Agent, with as much activity and zeal as his other duties would permit. The Society made some progress, but it became obvious, that an Agent

* For several years, the Recording Secretary of the Baptist General Convention.

who could devote his whole time to the Society, was indispensable. Mr. Davis was, in every respect, the most suitable man who could be selected. It was thought expedient, moreover, to remove the Society to Philadelphia. Accordingly, in November, 1826, it was resolved by the Board, that the Society be removed, and Mr. Davis was elected the Secretary and Agent.

From this time, the Society made rapid progress. Its receipts rose, the first year, from \$800 to \$3,158, and the number of pages printed, from 888,000 pages to 2,946,000. Mr. Davis dedicated his whole time and energies to the Society. He travelled far and wide, he collected funds, he superintended all the business; he was, in short, the mainspring of the whole enterprise, and he undoubtedly sacrificed his life, in the service of the Society. He died July 15, 1830. We may be allowed to pause a moment, to pay a passing tribute to his memory.* He was admirably fitted for his post. His heart was in his work,—a qualification, without which no man ever accomplished much. He possessed unusual talents for business. He was prompt, active and affable. He spoke with fluency, and, when excited, with much power and eloquence. His full, loud and sonorous voice, his manly person, his simple, direct and forcible diction, gave him great advantages in preaching, and especially in occasional addresses. Perhaps no young man among us was contributing more directly and powerfully to advance the interests of the Baptist denomination. His influence is not to be measured by the importance of the office which he filled, though that was a post of great usefulness. His office merely furnished a medium, through which his energetic mind, and his warm love to God and man, were enabled to act on the Christian community. It was a kind of observatory, from which he could look abroad on the wants and interests of the churches, and from which, with telegraphic rapidity, he could spread among them the kindling emanations of his own and other minds. Though his immediate object was the distribution of tracts, yet there was no exclusiveness in his aims and efforts. He regarded the cause of the Saviour as one, combining, indeed, many interests, which may be advantageously separated, and pursued individually with concentrated force; yet

* Some of the following remarks were published, by the writer, in another form, several years since.

he viewed that cause as like the rainbow, in which the rays of light, though distinct, are united ; and the prism through which he, in his official character, contemplated it, only presented its colors to his eye in a more beautiful relation to each other. Missions, education, Sabbath schools, the distribution of the Bible, all modes of benevolent enterprise, held a place in his heart, and claimed a share of his efforts, while he was directly toiling in the cause of tracts. He never sunk into a mere agent. In the pulpit, he preached with the zeal of a missionary, and the free-hearted affection of a pastor. At a missionary meeting, he would plead for the heathen, with an expansion of thought and feeling, which stretched beyond the comparatively little space in which he was laboring, to the wide limits of the great field—the world. Those who attended the session of the Boston Association, in 1829, cannot have forgotten the spirit-stirring eloquence with which he urged the necessity of efforts to increase the qualifications of our ministers, by a judicious education. His zeal did not expend itself in words. At the association, when a subscription was commenced, to aid the Education Society, he rose, and offered his watch, as a contribution to the funds.

Mr. Davis was succeeded by the Rev. Ira M. Allen, who has continued, till the present time, to labor for the Society, with great energy and success.

The statement of the present condition of the Society, made in the Report before us, is very satisfactory. We will quote a few facts :

Publications of the Society.

“The number of Tracts having become so considerable, it was deemed expedient to aim at enlarging their circulation, rather than to add to the Society’s stock. Only six new publications have, therefore, been added to the series, increasing the number to 148. Besides these, the Society has eleven publications, embracing in all, with those in the regular series, 3,550 pages. Of these 2,712 pages are in permanent type.

“With reference to the wants of our own country, particularly that vast portion of it whose spiritual interests are most endangered, it was resolved by the Board, previous to the last annual meeting, to place a bound volume of the Society’s publications in every accessible family in the States of Tennessee, Kentucky, Ohio, Indiana, Illinois and Mississippi. Three thousand copies of the volume, entitled the *Baptist Manual*, have been printed, and the work of its distribution has been auspiciously commenced. Twenty thousand copies of the Tract Magazine have been circulated during the year, at an expense of \$280.

Printing and Issues.

"The number of Tracts printed during the year is 268,730, making 7,080,000 pages, being an increase of 1,665,364 pages beyond the preceding year.

"The number of pages issued from the Depository is 5,992,206, being an increase of 1,713,822 pages beyond the preceding year. The number of pages remaining on hand is 2,837,036.

Gratuitous Distribution.

"The free grants of Tracts, which have been made during the year, amount to the sum of \$1,196 21. They have been distributed as follows:—In Illinois, 624,330 pages; Tennessee, 40,000; Kentucky, 86,500; Arkansas Territory, 130,000; Ohio, 140,000; Michigan, 30,000; Indiana, 30,000; Missionaries of the Home Mission Society, 150,000; North Carolina, 200,000; Georgia, 30,000; Virginia, 50,000; New-Jersey, 10,000; Missionaries of the Pennsylvania Missionary Association, 50,000; New-York, 75,000; Rhode Island, 20,000; Connecticut, 5,000; Maine, 15,000; besides many in South America, Africa, and other places.

Aid for Burmah.

"At the meeting of the Triennial Convention for Foreign Missions last spring, the Board paid over to the Treasurer of that body, the contributions with which the Society had been entrusted, for printing Tracts in Burmah, amounting to \$418.

Effort in behalf of Germany.

"The Board have learned, with much satisfaction, that the *Scripture Manual on Baptism*, which was published in Germany, by the Society, in 1832, has been extensively circulated in that country, and done much good. Early last year they were strongly solicited by brother Oncken, pastor of the Baptist church at Hamburg, to furnish him with the means of publishing some temperance Tracts, and the Memoir of Mrs. Judson, in the German language. Believing that the publication of these works in Germany would greatly promote the cause of temperance and missions, as well as that of evangelical truth, the Board gave extensive publicity to Mr. Oncken's appeal, and opened a subscription for the object, for which the sum of \$175 75 has been received, and several subscriptions which have not yet been paid. Among these is one by a few ladies of the Sansom Street Church, Philadelphia, amounting to about \$75, which they design to increase to at least one hundred dollars.

"The sum of \$500, it is believed, will hardly be adequate to the accomplishment of the object, which the Board are anxious to receive, that it may be transmitted to Mr. Oncken as soon as possible.

Effort in behalf of the West.

"To facilitate the accomplishment of the important work of placing a bound volume of the Society's publications in every accessible family in the Western States, as well as to place at the disposal of Baptist missionaries in the Great Valley an adequate supply of Tracts, it was proposed by the Board early last spring, to raise *one thousand dollars*, or more, annually, for five years, by subscriptions of five dollars each, provided that 200 subscribers could be obtained for the

object during the year. Although no very special means were employed to obtain subscribers, it is a matter of praise to God, and of encouragement to all the friends of benevolent effort, that the subscription is more than filled. Two hundred and fifty-two subscribers have been obtained; and there is a prospect of obtaining many more, which it is earnestly hoped will be the case. The amount of the subscriptions paid in is \$662 50.

Auxiliaries.

"Payments have been received during the year from two hundred and twenty-six auxiliaries; and the number of new Societies which have been established, or reported to the Board during the same period, is one hundred and fifty-eight.

Depositories.

"The number of the Depositories of the Society's publications is *fifty-three*, besides the General Depository in Philadelphia. Of these, *twenty-eight* are owned by the parent Society; *eight*, by branch Societies; *seven*, by auxiliaries; *four*, by associations; *two*, by members of Theological Institutions; and *four*, by individuals.

"The appeals which the Board have felt themselves called upon to make, for prompt payment from their Depositories and Auxiliaries have been very kindly regarded in many places. It is, however, a matter of deep regret, that the debts due to the Society are still much too large, and materially interfere with its prosperity. Frequent remittances, though they may be small, are always useful, and enable the Board to purchase paper, and other articles, on advantageous terms.

State of the Funds.

"There has been received into the Treasury, during the year ending January 6, 1836, the sum of \$8,000 34, being an increase beyond any preceding year of \$1,873 37.

"In addition to the above, there has been received for the Tract House the sum of \$334 55, which, with the former contributions for that object, amounting in all to \$680 32, has been deposited on interest."

The following table exhibits a view of the progress of the Society, from its formation:

RECEIPTS.			PUBLICATIONS.		
In			Tracts.		pages.
1824,	\$373	80	85,500	696,000	
1825,	636	53	48,000	480,000	
1826,	800	11	88,000	888,000	
1827,	3,158	04	297,250	2,946,000	
1828,	5,256	76	428,500	5,442,000	
1829,	5,536	39	446,750	4,941,000	
1830,	3,094	09	191,563	2,427,000	
1831,	4,506	34	385,108	6,020,160	
1832,	5,213	27	86,083	1,202,000	
1833,	6,126	97	235,000	3,775,000	
1834,	6,035	34	248,312	5,324,636	
1835,	8,000	30	268,733	7,080,000	

The following is a list of the officers for the present year :

William T. Brantly, President ; John L. Dagg, Vice President ; Ira M. Allen, General Agent ; Samuel Huggens, Treasurer ; William Ford, Secretary ; and twenty-one Managers.

We hope, that this important Society will receive a more vigorous and extensive patronage. It may be made a powerful instrument in promoting the cause of truth. It has a strong claim on every American Baptist. While we rejoice in the prosperity of the American Tract Society, there is an urgent need for the services of our own institution. Let us be true to our principles, while we unite with our brethren of other denominations, so far as may be practicable, in advancing the Saviour's kingdom.

EDITOR.

ARTICLE VIII.

ALLEN'S BAPTIST REGISTER.

The Triennial Baptist Register. No. II. 1836. By I. M. ALLEN, Agent of the Baptist General Tract Society. Published by the Society. Philadelphia. 8vo. pp. 335.

WE remarked, in a previous number of the Review, that the Baptists have been too negligent in regard to their own history. Every one, who has had occasion to make any inquiries respecting churches or individuals, has found, to his mortification, how scanty are the records, from which authentic facts can be gleaned. One cause of this neglect, in addition to the trials which befel the early churches and ministers, was the want, for a long period, of extensive societies, which might draw together large numbers of the denomination, and afford an opportunity to collect their statistics. The first association, that of Philadelphia, was formed in 1707 ; the Charleston, S. C., in 1751 ; and the Warren, in 1767. Associations have multiplied rapidly in number, till they now amount to three hundred and sixty-five. They have been highly useful, in various ways, and especially in collecting and preserving facts concerning the churches. But the associations are local ; they do not

all print their minutes, and these minutes are not preserved, except by a few individuals.*

There was no method of collecting statistics, except by laborious and expensive personal efforts, until the associations and State Conventions afforded some aid; and even these bodies, for the causes just mentioned, have not removed, though they have lessened, the difficulty.

We ought, then, rather to be thankful, that so much has been done, in the tedious work of collecting facts, than to complain, that no more has been effected. The principal laborers in this field ought to be remembered with gratitude; and we perform a pleasant duty, in making a brief record of their names and services.

The first person, so far as we are informed, who published any work on the statistics of the denomination, was the Rev. JOHN CALLENDER, pastor of the First Baptist Church in Newport, R. I. He was born in Boston, and was educated at Cambridge, on Mr. Hollis's foundation. He became the pastor of the church in Newport in 1731. On the 24th of March, 1737-8, being the hundredth anniversary of the cession, by the Indians, of the island of Rhode-Island, Mr. Callender delivered his "Century Sermon," which, with some additions, was soon afterwards published. It contains a history of the civil and ecclesiastical affairs of the colony, for the first hundred years; and is particularly minute and interesting, in its details respecting the Baptist churches.

The Rev. ISAAC BACKUS, born in Norwich, Conn., January 9, 1724, was the pastor of the First Baptist Church in Middleborough, Mass., about fifty years. He was a bold defender of the civil and religious rights of the Baptist churches. He travelled many thousand miles, and was indefatigable in his efforts to collect facts and documents. He published many sermons and essays, but his chief work is a History of the Baptists, in three volumes, the first of which was printed in 1777, the second in 1784, and the third in 1796. This work is not distinguished by lucid arrangement, nor by elegance of style, but it is full of valuable information, gathered from the

* The associations ought to take more pains to preserve their minutes. Each association would do well to have a record book, in which the minutes should be entered, at length, by the clerk. Provision ought, at least, to be made for binding the minutes, at proper intervals, in volumes, to be kept by the clerk of the association. We doubt whether a complete set of the minutes of the Philadelphia Association could now be collected; and it would not be easy to find all the minutes of the Warren, Boston, and other younger associations.

best sources, and worthy of great confidence.* An ardent love of liberty, and a vivid indignation against all tyranny, glow in every line of the book. We should be pleased to enlarge on this point, and on the general claims of Mr. Backus to respect and gratitude; but we must seek another opportunity.

The Rev. JOHN ASPLUND was born in Sweden, but he came at an early age to this country. About 1782, he was baptized, and joined the Southampton church in Virginia. He undertook to prepare a Register of the Baptist churches in America. He travelled, chiefly on foot, seven thousand miles, and published his Register, in a small quarto pamphlet, in 1791. He afterwards travelled ten thousand miles more, and published a second Register, in 1794. These works have been very useful.

The Rev. MORGAN EDWARDS was born in Wales, May 9, 1722. He came to America in 1761, and was, for several years, the pastor of the First Baptist Church in Philadelphia. He was a learned man, and was the author of several small works. He gave much attention to the history of the denomination. He visited the churches, from New-Hampshire to Georgia, gathering materials for a general history. By his exertions, chiefly, the Philadelphia Association were induced to print their minutes; and for several years, before he succeeded in effecting this object, he, at his own expense, printed tables, exhibiting the condition of the churches. He published two small volumes of "Materials towards a History of the Baptists in Pennsylvania, both British and German;" and he left several manuscript volumes of historical collections, which have supplied subsequent writers with valuable facts.

The Rev. Dr. SEMPLE, who was, for more than forty years, a leading minister in Virginia, and who, from 1820 till his death in 1831, was the president of the Baptist General Convention, published, in 1809, "A History of the Rise and Progress of the Baptists in Virginia." A new edition of this useful book is now in preparation.

The Rev. JOHN LELAND, who preached for several years in Virginia, published his "Virginia Chronicle," containing many useful historical details.

Next to Mr. Backus, the Rev. DAVID BENEDICT deserves the highest place among the historians of our denomination in

* We have been glad to see, in Mr. Bancroft's valuable History of the United States, vol. i. p. 411, the following notice of Mr. Backus: "There is, in Backus, much evidence of diligent research and critical respect for documentary testimony. He deserves more reputation than he has had."

this country. By extensive journeys, by letters, and by other methods, he collected, with immense labor and no small expense, a vast amount of materials, which he digested into his "General History of the Baptist Denomination in America and other parts of the world." This work was published in 1813, in two octavo volumes, and afterwards an abridged edition was issued, in one volume. Mr. Benedict's book is still the standard work on our history. We have been indebted to it, for most of the preceding statements. Mr. Benedict published, a few years since, a Dictionary of all Religions, which contained much valuable information concerning the Baptists, and other denominations.

We cannot now mention particularly some smaller statistical works, such as Mr. Furman's History of the Charleston Association; Dr. Baldwin's Sermon on the History of the Second Baptist Church in Boston; Mr. Winchell's Historical Discourses; Dr. Jones's Century Sermon; Mr. Cummings's Historical Discourse, and other individual contributions to our history.

The establishment of periodical publications has had a favorable influence, both by creating a taste for the collection of statistics, and by furnishing a method of recording them. The American Baptist Magazine contains, in the long series of its volumes, a multitude of historical and biographical facts.

The Latter Day Luminary was very useful in this way. The Rev. Luther Rice collected and published, in the Luminary, the most extensive and complete tables of associations, which had then been furnished.

The formation of the Baptist General Convention, in 1814, was a most auspicious event. Among the many valuable results, the centripetal impulse,—the central tendency,—which it has given to the widely scattered elements of the denomination, is not the least. It has aided largely in combining the strength of the churches, and in turning their attention to their own history, their resources, their wants, and their obligations.

The Baptist General Tract Society has indirectly rendered important services to the churches, in collecting their statistics. Its first agent, Mr. Davis, was very attentive to this duty, and the tables of associations, begun by Mr. Rice, were continued and enlarged by Mr. Davis, in his Tract Magazine. His successor, Mr. Allen, has labored, with great industry, in this good work; and the two volumes of his Triennial Register are honorable monuments of his diligence and talents.

The second volume, which has just been issued, is much more complete than the first. It contains a prodigious mass of facts, selected with a careful regard to accuracy, and arranged with much skill. It is handsomely printed, and we have observed no errors of material importance. Mr. Allen is entitled to the thanks of the denomination, and his book ought to be circulated, by thousands, among our churches. We see not how any intelligent Baptist, whether minister or layman, can be willing to be deprived of it. Persons of other denominations, who wish to know the condition of the Baptist churches, ought to possess this volume. The price is low, and unless the sale shall be extensive, it will not remunerate the editor for his expenses.

We cannot give, in this article, any adequate idea of the multifarious contents of the book. It begins with an introduction, containing some excellent and timely remarks, on the condition and duties of the Baptists, from the pen (as we infer from internal evidence) of an eminent minister in Philadelphia. Then follows a "Historical Sketch of the Baptist Denomination," copied from an English publication. It is interesting, but it is incorrect and cursory in its notice of the Baptists in America. We think, that Mr. Allen might have prepared, or procured from some friend, a sketch more adapted to an American Baptist Register. Notices of the Baptist General Convention, with a full list of its missions and missionaries; of the Baptist General Tract Society; of the American Baptist Home Mission Society, the Northern Baptist Education Society, &c., next succeed. There is an account of the colleges, theological seminaries, academies, and other seminaries of learning, under the influence of the Baptists. The States are then arranged in their geographical order, and full lists of their associations, churches, ministers, seminaries, benevolent institutions, and periodical publications, are given. There is a brief account of the Baptists in Nova-Scotia, New-Brunswick, Canada, Jamaica, England and Wales. There are statements concerning the Freewill Baptists, and the Seventh Day Baptists. Various statistical tables are added, and a summary view of other denominations, in our own and other countries, is appended.

We copy the following tables, both on account of the valuable information which they contain, and for the purpose of giving a specimen of the work itself. We again strongly advise our readers to purchase the book, as a most valuable

record of the condition of our churches. We trust, that Mr. Allen will be encouraged to proceed, in preparing successive numbers of his work. We should be glad to see an annual Register; and we hope, that the time is not distant, when there will be sufficient encouragement to publish one. We believe, that a Baptist Almanac, adapted to several meridians, and containing, within a moderate compass, a selection of the most important statistics, would receive a liberal support:

GENERAL SUMMARY.

STATES.	Associa- tions.	Church- es.	Minis- ters.	Licen- tiated.	Baptisms.	Members.
Maine,.....	10	237	149	28	643	15,965
New-Hampshire,.....	6	93	63	22	1,110	7,885
Vermont,.....	9	133	91	14	855	10,352
Massachusetts,.....	11	189	170	62	1,105	21,396
Rhode Island,.....	1	33	22	2	218	5,003
Connecticut,.....	6	98	80	17	683	10,774
New-York,.....	38	648	531	136	4,304	68,231
New-Jersey,.....	3	67	64	8	593	6,426
Pennsylvania,.....	12	200	115	34	1,001	13,750
Delaware,.....	1	8	3		4	378
Maryland,.....	2	36	23		93	1,460
District of Columbia,.....		4	2		6	492
Virginia,.....	25	484	238	50	3,483	59,470
North Carolina,.....	25	425	177	45	1,391	26,299
South Carolina,.....	14	336	158	55	1,985	33,486
Georgia,.....	23	572	236	69	2,370	42,949
Alabama,.....	16	333	157	31	607	15,630
Mississippi,.....	8	122	48	8	136	4,287
Louisiana,.....	2	11	7	4		370
Arkansas,.....	2	23	16	1	17	592
Tennessee,.....	27	514	266	53	1,240	27,245
Kentucky,.....	34	524	195	36	1,314	35,570
Ohio,.....	26	363	199	20	952	14,290
Indiana,.....	24	358	162	40	357	13,058
Illinois,.....	21	250	150	22	259	7,112
Missouri,.....	16	6	99	30	454	7,831
Michigan,.....	3	252	28	3	44	1,699
Total in 1835,.....	365	6319	3449	790	25,224	452,000
Total in 1834,.....	322	5888	3110	701	24,386	424,282
Increase,.....	43	431	339	89	838	27,718
Free Will Baptists,.....		750	481	131	5,808	33,892
Seventh Day Baptists,.....		42	30	16	349	4,503
Six Principle Baptists,.....		16	9		236	1,943
Total in 1835,.....		808	520	147	6,394	40,338
Regular Baptists,.....	365	6319	3449	790	25,224	452,000
Total in the United States,.....		7127	3969	937	31,617	492,338
Total in British America,...	7	172	106	29	1,491	25,195
Total in U. S. and Brit. Poss.,...	372	7299	4075	966	33,108	517,523
England,.....	29	950	780	*100	4,261	106,000
Wales,.....	6	280	250	*50	1,034	35,000
Scotland and Ireland,.....	1	*120	*100			*10,000
General Baptists in England,...	1	117	*100		816	11,763
Continental Baptists,.....		*150	*100			*10,000
Burmah,.....		21	53		221	1,406
Other parts of Asia,.....		40	78			*3,000
Africa,.....	1	8	10			*2,000
Grand Total,.....	410	8985	5546	1116	39,440	696,692

* Computed.

"From the statements presented in the preceding pages, it will appear, that we have, in the United States, 365 associations, 252 of which reported 25,224 baptisms within twelve months, and a clear increase of 27,718 members. In 6,319 churches, we have 452,000 members. The Free Will Baptists are not included in this enumeration. In 750 churches, they have 33,882 members. In British America, we have 172 churches, with 25,195 communicants. In 1,038 of our Sunday schools, reported by unions or associations in New-Hampshire, Massachusetts, Connecticut, New-York, New-Jersey, Pennsylvania, Virginia and North Carolina, we have 62,333 scholars. This enumeration is very imperfect. Many of our churches in these States, and throughout the Union, have flourishing Sunday schools and Bible classes in operation, whose numbers have not been reported. The whole number may be safely computed at 3,000, with upwards of 170,000 scholars."

COLLEGES, ACADEMIES, AND THEOLOGICAL INSTITUTIONS,
Connected with the Baptist Denomination in the United States.

NAME AND PLACE.	PRESIDENT OR PRINCIPAL.	Founded.	Chartered.	Instructors.	No. of Students. Theo. Students.	COMMENCEMENT AND EXAMINATIONS.
Brown University, Providence, R. I....	Fran. Wayland, jr.	1765	1765	10	195	1st Wed. Sept.
Waterville College, Waterville, Me....	Rufus Babcock, jr.	1813	1813	9	115	1st Wed. Aug.
Columbian College, Washington, D. C.	Stephen Chapin	1821	1821	8		1st Wed. Oct.
Newton Theo. Institution, Newton, Ms.	Irah Chase	1825	1826	4	42	1st W. 1st one Au.
Hamilton Seminary, Hamilton, N. Y....	Nath. Kendrick	1818	1819	8	154	9 3d Wed. August.
New Hampton Inst. N. Hampton, N.H.	Eli B. Smith	1825	1826	9	367	23 3d Tues. bef. 1st
Connecticut Lit. Institu. Suffield, Ct....	Wm. H. Shailer	1832	1835	2		[Mon. Sept.
Brockport College, Brockport, N. Y....	Zenas Morse	1835		1		
Burlington Institution, Burlington, N.J.	Henry K. Green	1834		3	60	12 1st Wed. Sept.
Haddington College, near Philadelphia,	John L. Dagg	1833	1836	4	75	15 Last Wed. Aug.
Virginia Baptist Seminary, Richmond,	Robert Ryland	1830		3	60	20 July 20.
Wake Forest Institute, Wake Forest, N. C.	Wait & Armstrong	1834		3	100	
Manual Labor, Classical and Theo. In- stitution, Fairfield Dis., S. C.	(Not elected)	1829				
Mercer Institute, Green County, Geo.	B. M. Saunders	1831		4	80	25 Wed. b. 2d M. July
Manual Labor Institute, Greensboro, Al.	D. P. Restor	1834		2		
Granville Lit. & Theo. Ins. Granville, O.	John Pratt	1831	1839	6	80	10 2d Wed. August.
Shurtleff College, Upper Alton, Ill....	Hubbel Loomis	1832	1835	3	60	3d Wed. July.
Alton Theo. Seminary, Upper Alton, Ill.	Lewis Colby	1835		2	25	25 Th. a. f. 3d W. July.
Covington Theo. Instit. Covington, Ky.	(Not elected)	1835				
Judson Institute, Hinds Co., Miss....	(Not elected)	1835				
Plainfield Institution, Plainfield, N. J.	Nath. N. Whiting	1835		3	70	
Newton High School, Newton, N. J....	J. & T. C. Teasdale	1835				1st Wed. Oct.
Union Academy, Kennebunk, Me....	Parker & Burbank	1833		3	80	August.
Rockingham Acad. Hamp. Falls, N. H.	Oliver Ayres	1834		4	104	
Hancock Academy, Hancock, N. H....		1835				
Vermont Lit. Institution, Brandon, Vt..		1832				
Black River Academy, Ludlow, Vt....	Norman N. Wood	1834		5	180	3d Wed. August.
Leland School, Townsend, Vt....		1835				
Worcester County Manual Labor High School, Worcester, Mass....	Silas Bailey	1834		3	190	1st Wed. Sept.
Franklin Academy, Shelb'n Falls, Ma.	John Alden				317	
Pierce Academy, Middleboro', Mass....	A. Briggs			3		
Franklin Manual Labor Institution, Franklin, Ind.		1835				
Michigan and Huron Institute, Brun- son, Mich.		1835				

BAPTIST PERIODICAL PUBLICATIONS IN THE UNITED STATES.

TITLE.	PLACE.	PUBLISHERS.	EDITORS.	ISSUED.	Price adv.	Form & Size.	No.
Zion's Advocate	Portland, Me.	Adam Wilson	Adam Wilson	weekly	\$2 00	imperial	9
Eastern Baptist	Brunswick, Me.	N. H. Bap. St. Conv.	Edmund Worth	weekly	1 00	small sb	1
N. H. Bapt. Register	Concord, N. H.	Orson S. Murray	Orson S. Murray	weekly	1 00	small sb	6
Vermont Telegraph	Brandon, Vt.	William Nichols	Eben. Thresher	weekly	2 50	imperial	8
Christian Watchman	Boston, Mass.	Bapt. Gen. Conven.	Solomon Peck	weekly	2 50	extra im	17
Missionary Magazine	Boston, Mass.	Mass. S. S. Union	J. H. Parkitt	m'nthly	1 00	8vo, 24 p.	16
Sub. School Treasury	Boston, Mass.	Gould, Kendall and Lincoln	Jas. D. Knowles	m'nthly	50	12mo, 24 p.	9
Christian Review	Boston, Mass.	Philomont Confeld	A. Bolles	quart'y	3 00	8vo, 100 p	1
Christian Secretary	Hartford, Ct.	Bennett & Bright	Alex. M. Beebe	weekly	2 00	imperial	15
Baptist Register	Utica, N. Y.	Jonathan Going	Jonathan Going	weekly	2 00	extra im	13
American Baptist	New York	Bennett & Bright	Mrs. M. Kingsford	weekly	2 50	extra im	7
Mother's Journal	Utica, N. Y.	Bapt. Gen. Tract Soc.	I. M. Allen	m'nthly	1 00	8vo, 16 p	1
Triennial Register	Philadelphia	Bapt. Gen. Tract Soc.	Committee	trienn.	1 00	8vo, 200 p	2
Monthly Tracts	Philadelphia	Bapt. Gen. Tract Soc.	I. M. Allen	m'nthly	50	12mo, 24 p	7
Monthly Paper	Philadelphia	Bapt. Gen. Tract Soc.	I. M. Allen	m'nthly	50	imperial	1
The Witness	Pittsburgh, Pa.	E. Lloyd & Co.	Samuel Williams	weekly	1 00	small 8s	1
Religious Herald	Richmond, Va.	William Sunda	Thomas Meredith	weekly	2 50	imperial	2
Biblical Recorder	Newbern, N. C.	Thomas Meredith	Thomas Meredith	weekly	2 50	imperial	3
Southern Baptist	Charleston, S. C.	Mercer & Stokes	Mercer & Stokes	weekly	3 00	imperial	4
Christian Index	Washington, Ga.	William Wood	William Wood	weekly	2 50	8vo, 16 p	4
Jacksonville Register	Jacksonville, Al.	R. B. C. Howell	R. B. C. Howell	m'nthly	1 00	imperial	2
The Baptist	Nashville, Tenn.	John L. Waller	John L. Waller	m'nthly	1 00	8vo, 16 p	2
Baptist Banner	Shelbyville, Ky.	Johnson & Stevens	J. Stevens	weekly	3 00	imperial	5
Cross & Bapt. Journal	Cincinnati	N. S. Johnson	J. Stevens	m'nthly	1 00	8vo, 24 p	2
Baptist Advocate	Upper Alton, Ill.	Peck & Smith	J. M. Peck	weekly	2 50	imperial	7
The Pioneer				weekly	2 50	imperial	7

With the following remarks of Mr. Allen, we close our notice of this book :

"It is probable, that we have not less than 50 churches in association, and about 200 unassociated, whose numbers we have not ascertained. The number of their members may be computed at 10,000. Including these, we have in the United States and British Possessions in America 7,549 churches, and 527,523 members. These numbers, with the additional evidences presented in this work, of the advancing course of our Zion in active benevolence, intelligence and piety, should excite our gratitude, and call forth our earnest supplications and consecrated efforts for the future. As a people, we number more than half a million. With harmonious, systematic, energetic and scriptural efforts, put forth in humble reliance on divine aid, what might we not accomplish! Our responsibilities, as a body, are yearly augmented by our increasing numbers and means."

EDITOR.

ARTICLE IX.

ECCLESIASTICAL HISTORY.

Algemeine Geschichte der Christliche Religion und Kirche, von Dr. AUGUST NEANDER. Ersten Bandes erste Abtheilung, 1825. Ersten Bandes zweite Abtheilung, 1826. Ersten Bandes dritte Abtheilung, 1827. pp. 882. Zweiten Bandes erste Abtheilung, 1828. Zweiten Bandes zweite Abtheilung, 1829. Zweiten Bandes dritte Abtheilung, 1831. pp. 1072. Dritter Band, 1834. pp. 406. Hamburg, bei Friedrich Perthes.

BEFORE entering upon an examination of the work before us, we propose to present to our readers an outline of the labors of others in the department of ecclesiastical history. The immediate successors of the apostles were in no situation to compose elaborate histories. They were too deeply engaged in securing and perpetuating the existence of Christianity, to stop to record its fortunes. Until the time of Constantine the Great, we find nothing deserving particular attention in this branch of learning. Hegesippus did, indeed, compose a work under the title of "Memoirs of the Affairs of the Church," extending from the passion of our Lord to his own times,—about the middle of the second century. But of his writings, nothing is now extant, except a few fragments, preserved by Eusebius. It is, therefore, hardly an act of injustice, when Eusebius is called the father of ecclesiastical history, the Herodotus of the church. He was born, probably in Palestine, not far from A. D. 260, (not as the older writers have it, 270), and died 340. The ordinary statement of his varying only two or three years from Constantine, in the three circumstances of his birth, dignity and death (274,—306,—337), though not strictly correct, is not very remote from the truth. He was, perhaps, the most learned man of his time, and, having free access to all the archives of the empire, enjoyed peculiar facilities for prosecuting his historical labors. His ecclesiastical history was written in ten books, embracing the period from the time of Christ to the twentieth year of Constantine's reign, or to A. D. 325. As it is the only consecutive history of that period which we possess,

from any ancient writer, it is to us a most precious relic of antiquity. It would be unjust to demand of Eusebius, the rigid criticism of modern history. He lived in an age differing widely in spirit from ours, and had before him very different models of historical composition. It is but the part of equity, to show him the same indulgence which is accorded to Herodotus and Livy. The tales of tradition which he has transmitted to us, are certainly of but little value. The copious extracts which he has made from a great variety of authors, whose works are now lost, have very different degrees of worth. Each author must stand or fall for himself. The work of trying the evidence is left for us to perform.*

When he followed such authorities as Justin Martyr, Irenæus, Origen, Clement of Alexandria, Tertullian and Cyprian, or related what came within his own personal knowledge, he is, in general, worthy of credit. While we would not join in the severity of Gibbon, Arnold and Semler, against the veracity of our author, and would believe, that Moeller, Danz, Kestner, and a learned writer in the *Christian Examiner*,† have succeeded, for the most part, in vindicating his character for integrity, we must protest loudly against such a principle, as that of omitting the darker shades of the picture, out of regard to the honor of the church. To say nothing of the value of those lessons taught us by the faults and errors of others,—a principle recognised by the sacred writers themselves,—such an omission is, after all that can be said by way of apology, inconsistent with historical fidelity.

Such a work as the history of Eusebius, could hardly fail to awaken a spirit of inquiry, and to prompt others to follow out the path which he had opened. We, accordingly, find *Socrates*, an advocate of Constantinople, in the middle of the fifth century, indulging a taste for these pursuits. He wrote a church history, in seven books, beginning with the reign of Constantine, A. D. 306, and extending to the year 439. Though inferior, in learning and talent, to Eusebius, he is a diligent and accurate, if not always judicious, historian. On account of his lenity to the Novatians, he has been suspected of leaning to their doctrines,—a suspicion, which, if true, would not very seriously

* Non is erat vir bonus, qui aliorum dicta ponderabat. Consarcinabat quæcunque poterat, iudicio aliis relicto.

MOSHEIM, *Diss. ad hist. eccl. pertinentes.*

† 1835, July No. pp. 291—298.

injure his reputation, at the present day. *Sozomenus*, also an advocate of Constantinople, lived and wrote about the same time. He treats of the history of the church, in nine books, from the year 323 to 423. Probably his early monastic education predisposed him to credulity and superstition; for, notwithstanding his general candor and apparent love of truth, he has admitted many things into his history, which compel us to regard him at least as a much weaker man than his predecessor. We find another ecclesiastical historian in *Theodoret*, of Cyrus, in Syria, a man of extensive erudition and talent as a writer, but altogether too sanguine and passionate a controversialist. Besides his valuable church history, he has left a Religious History, or lives of saints, which has far less of historical dignity, and is, in fact, a meagre production. The history of *Philostorgius*, an Arian, is lost, except an epitome and a few extracts, preserved by Photius, in his Bibliotheca. The work of *Theodorus*, of Constantinople, met with a similar fate. In the sixth century, *Evagrius*, an advocate of Antioch, continued the histories of Socrates and Theodoret from 431 to 594. Credulity is his chief fault. The historical works of all these writers are edited together, in three volumes, by Valesius, with his usual ability and learning.

In the Western, or Latin church, ecclesiastical history was both later in its origin, and earlier in its decline. The approaching barbarism of the middle ages, connected with the growing power of the Roman hierarchy, began already to quench the fires of genius in the West, and to subject learning and intellect to ecclesiastical authority; while, in the East, the spirit of freedom still lived, and the encroachments of the papal power were spurned. *Rufinus*, of Aquileia, in the north of Italy, though belonging to the fourth century, was the first of the Roman church to turn his attention this way. He is, perhaps, most known, as an unfaithful translator of Origen, and defender of his theological creed, against Jerome. He translated the church history of Eusebius, and appended to the translation two books of his own, beginning with the Arian controversy, and terminating with the death of Theodosian the Great, in 395. As a translator, he took great liberties with his author, making many additions, and omitting nearly the whole of the tenth book. As a historian, he is decidedly inferior to Eusebius.

The "*Historia Sacra*" of *Sulpitius Severus*, written in

elegant Latin, is chiefly a biblical history ; but it includes the history of the church till the end of the fourth century. The manual of church history most used, in this period, was the "*Historia Tripartita*" of Cassiodorus and Epiphanius, consisting of translations and extracts from Socrates, Sozomenus and Theodoret. Indeed, this work, and that of Rufinus, was, to the Latin church, what Mosheim and Milner have so long been to us. From the fifth century, the writers of the Latin church were so occupied with legends of monks, and priests, and relics, that, in their hands, history lost its dignity and worth. With the exception of the venerable Bede's church history of England, there is nothing that deserves our notice.

The Byzantine historians furnish us the most valuable records of the middle ages. These writers are very numerous, and flourished between the seventh and fifteenth centuries. They are commonly divided into four classes. 1. The authors of the "*Corpus Historiae Byzantinae*," in the strictest sense of the term. Their successive labors form a continued and consecutive history from the time of Constantine to the conquest of Constantinople by the Turks. *Zonarus* led the way, by writing a history that reached to the year 1118 ; *Nicetas* continued it to 1206, *Nicephorus* to 1331, and *Laonicus* to 1462. To these writers we are indebted for most that we know of the period of which they treat. 2. Chroniclers, who wrote universal histories from the creation of the world. They are about seventeen in number. 3. Biographers of the emperors, about twenty writers. 4. About a dozen writers on political matters, statistics and the like.

The first great man who ventured to turn his various learning to the detection and exposure of the pious frauds of those who rather invented than recorded history, was *Laurentius Valla*, of Florence ; but he was soon made to feel the terrors of the inquisition. It was the Reformation, which succeeded in throwing from history the rubbish of ages, and in restoring the science to its proper dignity.

WRITERS OF THE LUTHERAN CHURCH.

That *Melancthon* was well versed in church history, is sufficiently attested by the character of the Augsburg Confession. *Chemnitz* came forth with great stores of historical learning, in his masterly "*Examination of the Council of Trent* ;" and not far from the same time, *John Sleidan* produced his classic

work on "The Religious and Civil State of the Empire, under Charles V."

The first complete history of the church, collected from original authorities, was the celebrated "Magdeburg Centuries," which, beginning with the time of Christ, extends to the thirteenth century, in thirteen folio volumes. This great work originated with Flacius. He had become dissatisfied with the Wittenberg theologians, on account of their lenity towards many Catholic abuses, and retired to Magdeburg, in order to set forth his more rigidly Protestant views at large, in a great historical production. He secured as associate laborers, Wigand, the pastor of the church at Magdeburg, Judex, Faber, and Corvin. They divided the work into centuries, assigning a volume to each, and hence its name. The first volume appeared in 1559, and the last that was written of this unfinished work, was printed in 1574. As it was the first history of the kind, it had to pioneer its own way through a trackless region, without any settled and well-defined principles of criticism, and without those treasures of historical labor, which we, at this day, have all furnished at our hands. Consequently, it imposed the necessity of indefatigable research, without even a possibility of escaping numerous errors. But while the infancy of this branch of study offers a sufficient apology for its blemishes as a critical history, its polemical character is often offensive. In addition to the evil of its giving to history a coloring, which falsifies the general picture, it not unfrequently destroys the just proportion, by leading the writer to dwell too long on unimportant particulars involved in controversy, and, as a consequence of this, becomes intolerable from tediousness. But, notwithstanding all its imperfections, it remained for a long time the standard work of the Lutheran church. Indeed, till that age of controversy had passed away, it were a vain expectation to look for an impartial history of the church.

Among the numerous manuals compiled chiefly from the Magdeburg Centuries, the only one of great merit is the "Compendium Gothanum" (Gotha), written by Seekendorf and Boekler, and continued by Cyprian and Walch to 1757. *George Calixt* roused the spirit of the age to profounder investigations; *Schurtzfleisch* published learned dissertations on ecclesiastical antiquities; *Kortholt* wrote a good account of the early persecutions, and a critique upon the Annals of Baronius; *Sagittarius* prepared an introduction to church history,

still very valuable for the literature which it gives ; *Ittig* composed a good history of the first two centuries, and a *Bibliotheca* of the apostolic fathers ; and *J. A. Schmidt* and *Rechenberg* published judicious compends of church history.

About this time (1700), *Gottfried Arnold* of Giessen produced great excitement by his celebrated "Impartial History of the Church and of the Heresies." Being a shrewd and learned man, and a pietist of Spener's school, he descried, as with an eagle's eye, the corruption of national churches, and the genuine piety of many whom ecclesiastical dignitaries had branded as heretics. His design was to write a true and impartial history of the spiritual church, and to redeem this important branch of learning from being the servile agent of religious establishments. He despatches the early and middle ages in about one fourth of his work ; and devotes the remainder to a detailed account of the church, and the numerous parties in it, during the sixteenth and seventeenth centuries, where, in the treatment of his subject, he is very full and satisfactory. As a reformer in church history, he was attacked by a host of opponents. But, much as his principles were at first despised, historians have been compelled to tread in the path which he opened, and, even upon the present generation, the influence of his example is great and salutary.

Seekendorf's elaborate "Commentarius Historicus et Apologeticus de Lutherismo" appeared in 1688, in one volume folio. This is the great storehouse of materials for the history of that period. Its chief defect is owing to its plan, it having been written for the purpose of removing the aspersions cast upon the Reformation by *Maimburg*, in his "Histoire du Lutheranisme." Hence its deficiency in historical arrangement, and the occasion, though not the cause, of its sturdy Lutheran character. *Cyprian*, an opponent of Arnold, *Heumann* and *Weismann*, are all respectable writers of historical treatises and compends.

We now come to the great *Mosheim*, born at Lubeck (1694–1755), educated at Kiel, for twenty-four years professor of theology at Helmstadt, and then until his death, a space of eight years, chancellor of the university of Gottingen. He was a celebrated pulpit orator and theologian, and is still favorably known by his printed sermons, and his work on Christian ethics. Of his historical productions, the most important are his Institutes, his elaborate and critical work,—“De Rebus

Christianorum ante Constantinum," and the commencement of a still larger history, which reached only to the end of the first century. He was the ablest critic which had yet appeared on ecclesiastical history, and, most of all, excelled his predecessors in the study of the Christian Fathers. He views every subject with a philosophic mind, and selects his materials with judgment. But the divisions of his church history into periods of centuries, we regard as singularly unfortunate. In spite of the author's talent, it gives to his work the dryness of a chronicle. The great course of events,—the united and swelling tide of history, is broken up. The reader is often stopped in the very midst of historical action, because, forsooth, the century has run out. He that will dissect without regard to anatomy, must force his way through many a solid bone. To stop at the end of the first century, breaks in upon the account of the apostolic fathers; at the end of the second, upon that of the North African church, and of the Alexandrian school; at the end of the fourth, upon that of the school of Antioch, and the progress and results of the Arian controversy. In fact, if we must have a division by centuries, it would be better, for the first six or seven, to stop at the end of the first quarter of each. But the periods are too short; an unbroken series of events is viewed at such intervals as to destroy the unity of impression. By the time the reader gets through a half a dozen centuries, the insulated paragraphs, on the spread of Christianity, on the persecutions, on the organization of the church, and on theology, produce a complete chaos in the mind. Besides, Mosheim is not sufficiently full on the character and writings of distinguished men in the church, nor on the development of theological sentiments. These deficiencies are, in part, supplied by the notes of his new translator; but fragmentary notices, scattered through a book, appended to the text by juxtaposition, rather than incorporated upon any principle of vitality, will never answer the demands of history. It is this disruption of the bones and sinews of church history, this mechanical compression of it into artificial forms, this lumbering accumulation of extraneous materials, without life or symmetry, that has done so much mischief in producing the false impression, that it is a dull study.

Baumgarten wrote a pretty good history of the first nine centuries, which was continued by Semler, the father of Rationalism. They were both better adapted to a critical inves-

tigation of particular details, than to laying out the frame-work of a general history. They had not a just sense of proportion, and could not skilfully present history as a whole, giving to each subordinate part its exact relative importance. Baumgarten's "History of religious Controversies," with Semler's preliminary dissertations on the history of theological opinions, though imperfect, is among the best works on the subject. Semler wrote a separate work, entitled "*Historiae Ecclesiasticae Selecta Capita*," which displays great acuteness and learning. But his spirit is too unchristian, and the bias of his mind decidedly skeptical. Like Arnold, he wished a reform in church history, not, however, for the sake of purifying, but rather of vilifying the church.

J. G. Walch, of Jena, was distinguished more for universal learning than for great depth of intellect. His church history, extending to the fifth century, his "Introduction to the Controversies of the Lutheran Church," and his large "*Bibliotheca Theologica*," are all valuable. The last gives the most complete view of theological literature of any work extant, but is radically defective in not giving the character of the works. His son, *W. F. Walch*, of Gottingen, is, however, greatly his superior. His extensive erudition, tracing every subject to the very fountains of evidence, his historical tact, and his great candor, give him a high rank among ecclesiastical historians. His best work is on "The Heresies, Schisms and Controversies of the Church, until the Time of the Reformation."

Schroeckh was born (1733—1808) at Vienna, and studied under Mosheim and Michaelis, at Gottingen. He was, for a time, professor at Leipsic, and was then called to the chair of history at Wittenberg. His entire work consists of thirty-five volumes, including the History of the Church up to the Reformation (twenty-five volumes), and the History of the Church since the Reformation (ten volumes.) This gigantic undertaking, which was executed with iron diligence, furnishes the most complete magazine of materials on church history now before the public. In the early ages of Christianity, he has by no means manifested the depth of learning and critical accuracy, which we find in Neander, Giesler and Mosheim. But as he approaches his own times, he becomes more and more thoroughly master of his subject, so that, in the latter part of his work, he is a high authority. His mind was rather comprehensive than acute, and his works bear more marks of the

laborious and skilful collector, than of the lively, descriptive writer. Though moderately orthodox and cold, he writes, in general, in the spirit of a churchman. Schroeckh, therefore, is an author rather to be consulted than read, and, for ordinary purposes, is a very good, as well as convenient, substitute for original materials. As the author died before completing his work, the two last volumes, bringing down the history to the year 1812, were added by his friend and colleague, H. G. Tzschirner.

Hencke wrote a church history with equal ability and malignity, continued to 1820, by Vater. Hencke was a great scholar, and had a penetrating mind, but his work, nine volumes in all, is Rationalistic even to acrimony.

Stäudlin was a man of various learning, and has written much *about* church history. His books on the Literature of Church History, on Ecclesiastical Geography and Statistics, on the History of Theology and of Ethics, and on Theological Studies, together with his Manual of Church History, are all convenient and useful, though not unfrequently superficial.

The elder *Planck* has written many valuable works pertaining to church history, but his great fame rests upon his History of the Doctrines of the Lutheran Reformation,—a labor to which he devoted twenty of the best years of his life, and in which he exhausts the subject. In descriptive talent, he stands at the head of all the ecclesiastical writers of Germany. He died in 1833. Of the living German historians, Neander, Giesler, Marheineke, Guericke, Ullmann and Hase are most known.

WRITERS OF THE REFORMED OR CALVINISTIC CHURCHES.

Though the Reformed church (with which, for the sake of convenience, we reckon all Protestants who are not Lutherans) has produced no works on church history, of such compass as the Magdeburg Centuries, or Schroeckh's history, and few that are of so general a nature as the writings of Mosheim, yet on various insulated portions of it, this early distinguished itself, even taking rank of the Lutherans.

Hospinian, besides his "*Historia Sacramentaria*," written against the Lutheran doctrine of consubstantiation, and his "*Concordia Discors*" against Hutter's "*Concordia Concors*," wrote a history of monasticism, of the Jesuits, and of the Christian festivals, none of which, however, rise much above

mediocrity. *Mornay* wrote with pungency against the Catholics, in a work entitled "*Le Mystere d'Iniquité*," or the history of papacy. *Daillé* published several works of a similar character, but with greater ability, of which the best is his book,—"*Adversus Latinorum Traditionem*." *Blondel* exposed the fraud or ignorance of the Catholics respecting the Sibylline oracles. *Cassaubon*, *Capellus* and *Salmasius* directed their great learning to a critical examination and refutation of *Baronius's Annals*. *Claude* of Nismé published a valuable "*Défense de la Réformation*."

The English, in the times of their profounder learning, were not behind their brethren in Switzerland, France and Holland. Bishop *Pearson*, on Cyprian, the Apostolical creed, and the early Roman bishops; *Bingham*, in his *Ecclesiastical Antiquities*; and *Usher*, in several treatises, have earned a good reputation. *Cave's* *Literary History of Ecclesiastical Writers* is an elaborate production, though the author betrays an overweening admiration of every thing ancient. *Dodwell*, in his various historical dissertations, was learned and acute, though not always judicious. *Burnet's* "*History of the Reformation of the Church of England*" is still a standard work.

In Holland, the elder *Vossius*, a man of great erudition, published several valuable treatises relating to this subject. His history of the Pelagian controversy has a permanent value, containing, as it does, a very rich, though not quite complete, collection of all the views entertained on this subject during the first nine centuries. *Scultet's* "*Medulla Patrum*" is a critical examination of the doctrinal views of the Christian Fathers. The design of the work was to show, that the doctrines entertained by the ancient church, corresponded substantially with those of the Swiss reformers. The younger *Spanheim*, of Leyden, is the author of the most critical *general history* which the Reformed or Calvinistic church has produced. He is distinguished for his general accuracy, and, especially, for his thorough acquaintance with ecclesiastical geography and chronology. Next follow the two *Basnages*, both French preachers in Holland. *James Basnage*, in his "*Histoire de l'Eglise*," devoted special attention to the doctrines and government of the church, in order to refute the statements of *Bossuet*. His history of the Jews is too well known to need any further mention. *Samuel Basnage* wrote his "*Annales Politico Ecclesiastici*," containing the history of the first six centuries only,

in opposition to the Annals of Baronius. It is a work of great industry, and distinguished for its chronological accuracy. *Venema's* church history shows much original research, and has considerable merit in contributing to the stock of historical information. *Clericus*, in his history of the first two centuries, and in his "Bibliothèque Universelle," appears to great advantage as a historical critic. In reference to the lives of the Christian Fathers, he made some severe but just strictures upon Cave. The two *Hottingers*, of Switzerland, the father, in his history of the church to the seventeenth century, in which his oriental learning enabled him to throw great light upon the relation of the Mohammedan to the Christian religion; the son, for his very authentic, though unattractive, history of the church in his native land, have done honorable service to the cause of ecclesiastical learning. We need not dwell upon the manuals of *Turretin* and *Jablonski*; nor upon *Milner's* popular history, destitute, indeed, of critical research, but distinguished for its pious strain of feeling. Upon the recent work of Waddington, we have time only to remark, that, in spite of its liberal character, it has a strongly episcopal tincture, and that it contains many critical inaccuracies, which a better acquaintance with the labors of the Germans for the last half century would have prevented.

WRITERS OF THE CATHOLIC CHURCH.

This church, relying, as it did, on tradition for its doctrines and practices, was alarmed to see not only the Bible, but history, turned against her. As the Magdeburg Centuries was the principal work that exposed her pretensions, there was no alternative left, but to attempt to confront it with another of equal authority. Such an undertaking was assigned to *Baronius*, born at Sora, in the kingdom of Naples (1557—1607), educated at Naples and Rome, superintendent of the Oratory, and finally librarian of the Vatican. He labored on it with uncommon diligence the last twenty years of his life. Having constant access to the Vatican library,—the richest in the world in manuscripts,—a privilege granted to Protestants only under great limitations,—he brought to light many new documents, and furnished for subsequent historians a valuable collection of fresh materials. But the faults of this wonderful production are as great and numerous as its excellences. The grand error is, that he attempted to maintain,—contrary to the

voice of all history,—that the peculiarities of the papal church descended, unaltered, from the apostolic age. Old fables were defended, and new ones invented, and set off with such an air of learning and verisimilitude, as to deceive the unwary reader. This is the chief historical bulwark of the Catholic church. It extended through the twelfth century, in twelve folio volumes. *Pagi* made important chronological corrections to it, in four volumes. The history was continued to 1565, by *Raynaldi*, who approaches nearest to *Baronius* in learning and talent; and by *Laderchio*, greatly his inferior, to 1571, also by several others, swelling it at last to thirty-five folio volumes.

From this time, the Catholics bestowed great attention, if not upon general church history, at least on detached portions of it. *Martene* is the author of the best work on ecclesiastical antiquities, valuable, particularly, on the customs and usages of the middle ages. *Morinus*, *Bona*, *Renaudot* and *Muratori* wrote good accounts of liturgies, &c. *Labbe*, *Richer*, *Harduin* and *Mansi* are the best on the general councils; the second is very important to Protestants. *Sirmond*, *Aguierre* and *Hartzheim* are the best on the provincial councils. The most convenient work, introductory to a general knowledge of the councils, is that of *Salmon*. The French Benedictines, of the congregation of St. Maurus, have acquired great celebrity, by their splendid editions of the Christian Fathers. *Mabillon*, *Massuet*, *Touttée*, *Montfaucon*, *Martinay* and *Maran* are most known. The Jesuits, at Amsterdam, have heaped up, in Latin, a history of the martyrs, to the amount of forty-six folio volumes! If a Protestant were to write as voluminously respecting those other martyrs, whose blood the Catholics have shed, even this writing and reading age would be nearly sated on that subject. *Mabillon* has written a learned history of the Benedictine monks; *Echard*, of the Dominicans; *Wadding*, of the Franciscans; *Holsten* has made a good collection of the monastic rules. *Paul Sarpi* wrote with great candor and fidelity an account of the celebrated Council of Trent. *Du Pin*, of the Sorbonne, beside his book on the discipline of the ancient church, published an admirable, and, perhaps, still unrivalled, work on ecclesiastical literature, his “*Nouvelle Bibliotheque des Auteurs Ecclesiastiques*.”

Natalis Alexander is one of the most learned and candid writers of general church history, which the Catholic church has ever produced. With such boldness did he speak out the

truth, that he incurred thereby the displeasure of the Pope. *Tillemont* forms the climax in the scale of merit. His "*Mémoires pour servir à l'Histoire des six Premiers Siècles*," in sixteen volumes, transcends, in point of accuracy and sound criticism, every thing of the kind that had preceded it. It gives elucidations of nearly all the passages of ancient writers, on whose authority the history of that period rests. It is an indispensable aid to the critical student of this portion of ecclesiastical history. *Fleury* wrote a large, candid and very popular church history in French; but it is better adapted to the wants of promiscuous readers than of critical scholars.

For further knowledge respecting the literature of church history, we would refer our readers to *Sagitarii Introductio in Historiam Ecclesiasticam*, *J. F. Buddei Isagoge Historico Theologica ad Theologiam*, *Du Pin's Nouvelle Bibliotheque*, &c., *Schroeckh's Kirchengeschichte*, and *Staudlin's Geschichte und Literatur der Kirchengeschichte*.

We purposely abstain from giving any account of what has been done in the department of ecclesiastical history in our own country; both because our readers may be supposed to have already a *general* knowledge (all that we could now give) respecting it, and because, in a future number, a distinct article may be devoted to this subject. Happy, indeed, should we be, if the foregoing outline should tend, in any degree, to put the student upon a wider range of investigation, or to turn the attention of the public to the wants of our theological libraries, and to produce a truer estimate of the amount of books necessary to supply the important department of church history.

The length to which these introductory remarks have been protracted, obliges us to defer a particular consideration of the work, which stands at the head of our article, until the next number.

S—s.

ARTICLE X.

INTERNAL EVIDENCES OF ADULT BAPTISM.

The Baptized Child. By NEHEMIAH ADAMS, *Pastor of Essex Street Church, Boston.* Published by William Peirce. 12mo. pp. 146. 1836.

THIS book is designed to awaken parents and children, who regard infant baptism as a divine institution, to a more vivid sense of their obligations, arising from the performance of that rite. "The motive in preparing it," says the author, "is, to assist those who practise the rite, to do it with a full sense of its meaning and importance, and to see the beauty and use of the ordinance. The title of the book might be, in part, *The internal evidences of Infant Baptism, as a reasonable and scriptural practice.*" Here, indeed, an important object is proposed to view, and a most worthy motive to attain it. Considering the number and the character of those who exalt the sacredness of infant baptism, it is surprising, that this department of religious literature is not more amply filled. What a broad and inviting field is opened here for strong argument and fervent pleading with the Christian parent, on behalf of the consecrated child, and with the child himself, touching his "special relation to God," and the eternal welfare of his own soul! In the view of such a parent, what sacred and pleasing associations of thought and feeling, must cluster round such a child! What cogent reasonings, what thrilling motives, are naturally furnished by a child's covenant with God, ratified by divine appointment, fitted well to touch, soften and subdue that child's heart, and bring it into sweet submission to the faith of Christ!

Yet, effective as such a moral instrument might seem to be in the work of conversion, by "the wisdom of God," the use of it has not been deemed fitting or proper. Strange as it may seem to some, in all the Bible, there is no motive to action addressed to the child, drawn from the baptismal covenant, no remonstrance, argument, entreaty or address of any kind, made on this ground. Although the Holy Scriptures profess to have been "given by inspiration of God," and to be "profitable for doctrine, reproof, correction and instruction in righteousness,

that the man of God may be perfect, *thoroughly furnished* unto all good works," yet it contains not a word of reproof, correction, or instruction, addressed to "baptized children," as such, nor yet the model of an appeal to ministers or parents, on their behalf. Although the epistles of Paul, Peter and John were addressed to the churches at so late a period, that, on the supposition that infant baptism was practised from the first, "baptized children" must have become men, yet no allusion is made to such a class. Although baptized Christians are urged to remember the high profession which they have made, and parents and children are exhorted to perform their mutual duties faithfully, yet not a single precept, warning or exhortation is connected with the prolific theme of infant baptism.

On this account, we have opened the book before us with some degree of curiosity, to see in what manner the appeal which it is designed to urge upon parents and children, is conducted by its well-known and respected author. Aware that he had to strike out for himself an avenue to the hearts he would reach,—that the New Testament sheds no light upon his way,—we desired to see what course he would take, what moral direction he would give to his subject, and how nearly the tone of his address would accord with that of appeals made to parents and children by the Spirit of inspiration. But alas! a different note is struck, and one which "grates harsh discord," while the simple, spirit-stirring appeals of an apostle still linger on the ear. The moving arguments which the book contains are drawn, not so much from the positive appointment of God, the plain precept, the bright example, the precious promise, or high authority of the great Head of the church, as from the constitution of nature, the fitness of things, the adaptedness of a beautiful ceremony to arouse parental and filial sensibility, to awaken fond remembrances and sweet anticipations, and to soothe a parent's anxiety for the safety of a child, living or departed. In the prosecution of his object, the author's poetic mind has full scope for the play of its powers, and he does not fail to invest his subject with all the pleasing associations which he can command. He apparently seeks, first of all, to gain the natural sympathies of his female readers in favor of his design, and to lead captive the heart of the mother, ere he addresses her understanding. Throughout the book, therefore, there is blended much that is charming in sentiment, with much

that is weak in argument ; much of conception, that is true to nature and fact, with much that pertains only to the realms of imagination.

While perusing this work, we have been more deeply impressed than ever with the truth contained in the celebrated maxim of Chillingworth, "The Bible, the Bible alone, is the religion of Protestants." Especially is it so in regard to positive institutions. If the church wanders from the sphere of plain revelation, and ventures to set her seal upon any rite, on account of its fitness to excite certain hallowed emotions in the mind, then, if she would lay the least claim to consistency, let her hold back her censure from those who advocate chrism, or the offering of incense, or the whole splendid ceremonial of a Romish cathedral, much of which bears upon it the stamp of an august antiquity. May it not be to Romanists themselves, a just matter of marvel, that a Protestant minister of the nineteenth century, in the metropolis of New-England, acknowledged on all hands to be pious, learned and loved, should publish to the world his belief, that a Christian parent, who uses the ordinance of infant baptism aright, "may be sure, that the great Shepherd and Bishop of souls has written the name of that child before him, in letters which his infinite forbearance and mercy will long keep from being blotted out, though the child should perversely break its father's covenant ;" that, "whenever a parent, who has had his child baptized, feels anxious in regard to the future, the recollection of the baptismal covenant will quiet his mind ; that if the parents die while the child is young, the remembrance of its dedication to God, and the confident belief, that it was received into his covenant, will help them to look at it from the dying pillow, with peace ;" that, "if a youth, whose father is dead, and whose mother is recently converted, is refractory at her proposal to offer him in baptism, is a grief to his mother, and takes advantage of his having no father to govern him, the minister should be made acquainted with his case, and appeal to his feelings towards his widowed mother, his departed father, and try to remove the shame which he feels at the thought of being taunted for his baptism, by his wicked playmates."* Where, oh ! where, within the compass of the book of God, can the premises be found for such conclusions as these, the precedent for such ap-

* Pp. 36, 59, 38.

peals to the strongest natural affections and sympathies of man? Is there not "internal evidence" in the system which gives rise to such sentiments, that it is not the simple system of Christianity, of which John the Baptist was the herald, of which Jesus was the great teacher, and of which the twelve apostles were the preachers and expounders?

As has been mentioned, Mr. Adams states, that his work might be called in part, "the internal evidences of infant baptism as a scriptural and reasonable practice." We had hoped, of course, to see these set forth in palpable form and lucid order; a clear and bright array, which would have formed at least a fair apology for the practice of the rite. But in this we are disappointed. The internal evidence chiefly insisted on, the nature and fitness of things, might be urged as well in favor of infant communion, or any imposing ceremony of man's device, adapted to awaken in the bosom, feelings of awe or tenderness, of gratitude or joy.

This attempt, however, to find out internal evidences of infant baptism, suggests to us the propriety of exhibiting some of the clear internal evidences of adult baptism (or immersion of believers, on a profession of their faith), as a reasonable and scriptural practice. We love to think of these. They shine by their own light. While we speak of them, we will notice some of Mr. Adams's statements, which come within their range.

1. The first striking internal evidence of adult baptism (by which we mean the immersion of believers, in distinction from infant sprinkling), as a scriptural and reasonable practice, *is its accordance with the spiritual nature of the Christian dispensation.* The great characteristic which distinguishes the present economy from that which has vanished away, is its spirituality. The ecclesiastical constitution which commenced in the family of Abraham, and was fully organized by the ministry of Moses, was not only religious, but political. Church and state were then one; for civil government was a theocracy. It embraced all who were natives of Judea. To be a member of the Jewish church, and a subject of the civil government, was the same thing; for to the church God held a political relation. Hence, to acknowledge allegiance to an earthly king was considered a violation of their duty to God. So, we find that Gideon declined the proffer of sovereignty, saying, "I will not rule over you, neither my son; the Lord shall rule over you."

So, too, we read, in the eighth chapter of the first book of Samuel, that when the elders of Israel said to Samuel, "Make us a king to judge us like all the nations," the thing displeased Samuel, and he prayed unto the Lord, who replied to the prophet, "Hearken unto the voice of the people in all that they say unto thee, for they have not rejected thee, but they have *rejected me*, that I should not reign over them." Although the request of the people was an instance of departure from the spirit of a theocracy, yet God condescended to listen to their importunity, and sanctioned the election of a king, as his vicegerent, in Israel. But to the Christian church God holds no political relation. Though "the Son" is king in Zion, and wields a mighty sceptre, yet he rules by a spiritual, not a civil sway. Very difficult it was to make the Jews see this; to break that inveterate association of ideas, by which they had so long connected the kingdom of Messiah with a temporal dominion, and their acknowledgment of his power in Jerusalem with the world's acknowledgment of Jerusalem as the capital of a universal empire. Thence arose the fears of Herod, when Christ was born. Thence we see the meaning of some of Pilate's questions to Christ respecting his character as a king. Thence, too, we see the important bearing of Christ's reply to Pilate, "*My kingdom is not of this world.*"

If, then, the kingdom of Christ is strictly spiritual, if the subjects of it are "born not of blood, nor of the will of the flesh, nor of the will of man, but of God," if they are not to say within themselves, "We have Abraham to our father," because "God is able of the very stones to raise up children unto Abraham," then how incongruous is it with the nature of that kingdom, to give one of its sealing rites to those who can furnish no evidence of a spiritual regeneration, and who are connected with the subjects of it only by ties of *natural* or *civil* relationship. What a confounding is this of the relations of nature and grace, of the claims of the flesh and the Spirit, of the immunities of the church and the world! But if true Christians "are all children of God by faith in Christ Jesus;" if "*as many as have been baptized into Christ have put on Christ*;" if in his kingdom "there is neither circumcision nor uncircumcision, neither Jew nor Greek, neither bond nor free, neither male nor female,"* but "all are one in Him;" then how

* Gal. 3: 26, &c.

fitting, how becoming it is, that all such, and only such, should show forth their "peculiar relation" to Him, by being baptized into his name.

Overlooking, however, the fact, that there were "two covenants made with Abraham, the one by which, as progenitor of the Messiah, and father of the faithful," he was constituted "heir of the world,"* the other the "covenant of circumcision,"† which was merely a bond of a nation's organization, designed to last till *the Seed* should come, to whom the promise was made, of inheriting the nations by a spiritual dominion, Mr. Adams makes this declaration; "that the question, whether the Abrahamic covenant is abolished, is lost in the question,—Has that principle of the divine government ceased, upon which God formerly included the children of believers in the covenant with their parents?"‡ What covenant with their parents? The "everlasting covenant," which ensures to the believer the pardon of sin, and acceptance through Christ? Within this covenant, the children of believers were not, and cannot be, included, except on the ground of their personal faith. What covenant, then, is meant? That which Stephen calls, in Acts 7: 8, "the covenant of circumcision?" The whole civil and ecclesiastical constitution with which that rite was connected, was superseded by the present economy. An apostolic council was held in Jerusalem,§ at the instance of certain Jews, to discuss this subject, and they decided, that the seal of the national compact, circumcision, was abolished; that it was "a yoke upon the neck of the disciples;" that "no commandment" was given for its observance. And this decision they sent forth to the inquiring churches, without the least hint of a substitute for the annihilated rite. Not only so, but there is no hint of it given in any other part of the New Testament, and no precedent for applying the initiating rite of this dispensation to mark a "peculiar relation" between God and the believer's child, which is nowhere said to exist. What advantage, then, hath the child of the believer? Much every way. Chiefly, because that unto him are committed the oracles of God; that, like Timothy, he is made to know the Holy Scriptures, which are able to make him wise unto salvation; that, from infancy, he is the subject of Christian sympathy and care; that, from

* Rom. 4: 13.

† Page 85.

† Acts 7: 8.

§ Acts 15.

his birth, he is consecrated to God, by supplication ; and that, on his expanding character are sweetly shed the influences of holy example, of religious education, and a peaceful home. This constitutes all the peculiarity in the condition of a believer's child,—a peculiarity recognised by the apostle, when he bids Christian parents to bring up their children in the nurture and admonition of the Lord ; recognised in all the promises of a divine blessing on parental fidelity, recognised in the promiscuous application of the Spirit's power to the hearts of children thus trained up, whether they have had the sign of the cross marked upon their brow, or had water sprinkled upon their face, or have never approached within the hallowed precincts of a baptismal altar.

2. Another internal evidence in favor of adult baptism in immersion, as a reasonable and scriptural practice, *is its fitness, as the initiating rite of Christianity, to celebrate the fundamental fact of Christianity.* It is universally acknowledged, that "baptism is a sign of separation to the Christian faith."* If so, how fitting that it should set forth in emblem the fundamental fact on which the whole system of Christian faith depends. The existence of external rites is founded in the very nature of man, which, as Mr. Adams justly remarks, "craves the presence of external objects, to rouse and fix his attention and feelings."† This is verified by the history of man in every age and every clime. But let it not be forgotten, that the very nature, which makes man susceptible of impression by visible symbols, demands a *correspondence between the sign and the thing signified.* As far, then, as the rite of baptism has reference to "the Christian religion as a system," how proper, how fitting, that it should picture forth the essential fact on which that system rests ! And what fact is that ? Paul declared it, when he said to the Corinthians, "if Christ be not risen, then is our preaching vain, and *your faith is also vain.*" The resurrection of Christ was the glorious fact, on which the apostles chiefly insisted in their first appeals on behalf of Christianity. If this were proved, then was the whole system connected with it shown to be true : if this were not established, nothing was done effectually. This was Peter's leading theme on the day of Pentecost, and Paul's on Mars' hill at Athens. Wherever they went, they preached "Jesus and the resurrection." From

* Page 127.

† Page 32.

the moment in which the glad disciples cried, with one accord, "The Lord is risen indeed," until their dying day, this was the inspiring truth, which burned in their hearts, and dwelt upon their tongues. It was a prolific truth. It implied the Saviour's death, and proved its efficacy. Paul triumphed in it, when he said, "it is *Christ* that died, yea rather that is risen again." How appropriate, how impressive, then, must the symbol of Christian baptism have appeared to the first converts, as the memorial of Christ's resurrection! With what emphasis does the apostle Peter allude to it, when, having spoken of Noah's family in the ark, emerging from their liquid tomb, "saved by water," he makes a transition to Christian baptism, and declares that this rite, in a like *figure*, saves us, by the resurrection of Jesus Christ, who is gone into heaven, and is on the right hand of God. 1 Peter 3: 22. Now if this internal evidence of adult immersion, as a Christian rite, has any force or beauty, how distinctly does it utter its voice against that substitution for baptism, which Mr. Adams advocates, which claims not to be a memorial of any historic fact of the Christian system, and which, if it were to gain universal prevalence, would exclude from the world the only Christian rite designed to celebrate the most important fact which the human mind can contemplate, the very one which shall shine most brightly through eternity in the recollections of the redeemed.

3. Another striking internal evidence of adult immersion, as a reasonable and scriptural practice, is *its fitness to celebrate, in a distinguished manner, the most important fact in a Christian's moral history*. The nature of man strongly prompts him to mark, with peculiar honor, any event of his life, which forms an interesting era, and which is connected with a happy destiny. He seeks, on such an occasion, for an appropriate mode to express the deep emotions which throb within him, and is ready to grasp with eagerness any symbol which can embody and interpret the sentiments of his soul. The patriarch Jacob could not leave the place where angels met him, and where he made a vow of self-dedication unto God, without giving that place a descriptive name, and erecting a pillar, as a memorial. The father of the prodigal son could not receive the wanderer back, without crying, "Bring forth the best robe and put it on him,—kill the fatted calf, let us eat and be merry,—for this my son was dead, and is alive again." From this constitution of man, we may see why ancient chivalry adopted immersion,

as a proper initiating rite of an order of knighthood. The candidate went into the water, clothed in a white robe, in token of purity, and thus signified his consecration to his order, and was afterwards clad in a red garment, to show his willingness to shed his blood in defence of his cause. Bulwer, in his historical romance of Rienzi, the Last of the Tribunes, has noted the fact, that the use made by Rienzi, for this very purpose, of a porphyry vase consecrated to Constantine, produced an effect upon the minds of the superstitious Romans, which was connected with the overthrow of the Tribune's government. The honor and sacredness attached to knighthood caused the assumption of its vows to be regarded as a most signal era in the history of the individual who took them; and the appointment of immersion as the initiating rite of a consecration so entire as that which knighthood demanded, is a proof of the fitness of the original Christian baptism to mark that era in the history of a sinner, which is called a passing "from death unto life." It is a rite adapted to the craving of a renewed spirit, to make manifest its transition from death in sin to a life of righteousness; adapted as a symbol to express and proclaim the desire of the true convert, to dedicate himself, in body and in spirit, "a *living sacrifice, holy, acceptable* unto God, which is his *reasonable service*."

The evidence of the adaptation of this rite to the constitution of man's nature, has often been forced upon us, by the joyful manner in which young converts approach the ordinance. How often have we seen "the peace of God, which passeth understanding," reposing on the brow of the disciple, as he bowed himself in solemn consecration at the baptismal waters! Age has seemed young again, and youth more youthful still. How often have we heard such say, "this is the happiest day of my life!" And when, in months or years afterwards, they have seen others following in the same steps, the starting tear hath told, that the fountain of the soul's deep feeling had been moved. Yea more;—this ordinance has proved itself to be its own interpreter to the minds of the careless and obdurate. The man whose heart has become stout, and whose nerve has become strong in sin, by the influence of inveterate habits, as he has seen others receiving this sacred symbol of "separation to the Christian faith," and self-dedication unto God, has been softened and subdued, struck by the conviction, that he, too, was a sinner, and bound by the same solemn obligation as oth-

ers, to obey the gospel. We have seen the orphan youth, who was left early without parental care, and who was pursuing a dark career, heedless and reckless, on beholding such a scene, suddenly smitten down, showing that the truths which this ordinance exhibits, had reached his heart, like arrows from the Almighty's quiver.

Yet one of Mr. Adams's arguments against immersion being the practice of the apostles, is drawn from the supposition, that, under some circumstances, it would have made an unfavorable impression on the minds both of the subjects and the spectators. The strongest case mentioned, is that of the baptism of the jailer and his household. Well, whence arises the "bad impression?" Let us look at a picture of the scene, from Mr. Adams's graphical pen, and we shall soon see. The first question that seems to strike his mind is, where is the water to come from? Taking it for granted, that it might be found somewhere, he carries them through the process of filling a bathing vessel; the jailer is *ordered* to prepare himself and family,—then to lie down in the vessel, and instead of being *ordered* to get up, Paul bends his body to lift him up, and so breaks "the wounds that had stiffened in their blood." Then comes the jailer's wife. She, too, is "commanded to lie down in the bathing vessel, before her servants and two strange Jews." Then follows the process of filling other bathing vessels for the domestics, which must have demanded much time and care. From all this, the inference is drawn, that it must have been "a service strangely inconsistent with the state of mind" prevalent in the jailer's family. A most weighty inference this! But on what does it rest? Certainly on its premises, with which it is most strictly connected. But on what do the premises rest? On nothing but an airy fiction of Mr. Adams's fancy,—a gross caricature of a usage, which he admits *may have been* practised by the apostles, and which is acknowledged by the Pedobaptists in general, to have been a divinely authorized mode of baptism.

In reading this part of our author's work, we are amazed that an intelligent and pious man could indulge in such weak vagaries, or imagine, that they could produce a favorable effect on the minds of perplexed inquirers after truth. Many of his common readers will know, although he seems to have been ignorant of the fact, that in all oriental prison yards, tanks of water are provided, for the very purpose of bathing, with refer-

ence to health and cleanliness. Many who have seen immersion practised will know, that it does require but a "small exercise of strength," even when "a full-sized man" is the subject, because the subject himself, instead of being "refractory at the proposal to offer him baptism," yields cheerfully to the rite; and because the buoyancy of the water is in proportion to the bulk of the man, the law of nature thus aiding the fulfilment of the positive law of Christ. Many, too, will wonder, how Mr. Adams learned, that the stripes which Paul received had weakened him so much, that he could not administer baptism to the jailer, when we know that both he and Silas were strong enough and joyful enough to preach the gospel, and to make the prison echo with their songs of praise. No doubt, moreover, to "plain men," it will seem like a new revelation, to learn, that the process of Paul's conversion had debilitated him so much, that he could not receive immersion,* since it is generally known, that "excitement of mind," while it lasts, *braces* the body to extraordinary efforts, and that, from time immemorial, cold bathing has been valued as a *tonic* for invalids. One would think, that our author must sympathize deeply with Naaman the Syrian, the unfortunate leper, when he murmured against the prophet's command to "dip himself seven times in Jordan," that he might be clean. What a severe command! No wonder that he murmured. Poor man! how could he endure it, with all his infirmity? Yet he did it; and his considerate servant seems not to have regarded it as a "great thing," but urged his master to do it cheerfully, on account of the ease of the performance.

We are sorry to be obliged to break in upon the train of reasoning which we have commenced, by stopping to notice what must seem so light and puerile, to those who have seriously studied this subject. But since our author has deemed it worthy of himself to pen and publish them, they have thence demanded from us a passing glance. We most heartily wish, that, in reference to this portion of his book, he could more truly adopt the language of Paul, "When I was a child, I spake as a child, I understood as a child, I thought as a child, but when I became a man, I put away childish things."

We proceed to say,

4thly. Another internal evidence of adult baptism as a scriptural and reasonable practice, is *its fitness to picture forth the*

bright destination, which is the object of a Christian's faith and hope. If any one is prepared to see the propriety of our Saviour's making the initiating rite of the new dispensation an emblem of *any* fact or truth, he can see a beautiful fitness in the selection of a rite adapted to typify the glorious reward which shines at the end of a Christian's course on earth. In entering upon the Christian profession, there is much to make a sincere mind despond, in view of its responsibility. In most cases, this is deeply felt. How delightfully adapted, then, to the condition of such a mind, is that appointment, which makes the very act of self-dedication a figure of that destiny which is the peculiar object of a Christian's aspiration. It is like cheering the mind of a soldier, on entering the army, by connecting with the form of initiation, the token and badge of victory. Now we know, that the great glory of the gospel is, that it hath "brought life and immortality to light." How hath it done this? By showing forth the resurrection of Christ. His resurrection is the pledge of ours. He is "the *first fruits* of them that slept." Baptism, therefore, which is *commemorative* of the resurrection of Jesus, is *anticipatory* of our own. Viewed in this light, Paul's interrogatory to some of the Corinthians, who denied the doctrine of the resurrection of the dead, is very forcible :—"Else what shall they do who are baptized for the dead ; if the dead rise not, why are they then baptized for the dead ?" The comment of Dr. John Edwards on this passage, exhibits its spirit. "If there shall be no resurrection of the dead hereafter, why is baptism so significant a sign of our dying and rising again ; and also of the death and resurrection of Christ ? For those that are proselytes to the Christian religion make an open profession of these, in their being plunged into the baptismal water, and being there overwhelmed and buried, as it were, in the consecrated element. The immersion into the water signifying the death [burial] of Christ, and their coming out, his rising again, did not less represent their own future resurrection." How congruous is the passage, thus interpreted, with the context ! How adapted to the design of the apostle's argument ! How animating and exalting must be the proper remembrance of such a baptism upon the mind of a Christian !

Here we may well pause, for a moment, and ask, what is there in the rite of infant sprinkling, to furnish the ground for such a moral appeal as this ? Nothing at all. There is much

* 1 Cor. 15: 29.

that is spirit-stirring in the language of the apostle, addressing those who had voluntarily received the rite of immersion, in the name of the Saviour, when he says, "Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, *who hath raised him from the dead*. If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God."* Here the moral use of baptism is clearly seen; here it shines out in bright consistency with the genius of the Christian dispensation. But where, in all the apostolic writings, shall be found the text or motto for such an address as this: "Perhaps you were an infant, *asleep*, when you were brought to the house of God, to be baptized. You, of course, knew nothing of what was doing for you. But God, who is everywhere present, saw you when you came into his house. Without doubt, the Saviour looked down upon you with great tenderness, when you *were brought* into the house of God to be baptized."† We ask not for any thing explicit,—where is there any thing akin to this, in letter or spirit? If there be any thing, we should be glad to know it. But we believe it cannot be found. The voice of inspiration does not harmonize with the tone of such an address; and the want of such accordance is internal evidence, that the spirit of pedobaptism is not the spirit of pure apostolic Christianity.

5. A fifth internal evidence of adult immersion as a scriptural and reasonable practice, is *its expressiveness as an acknowledgment of the sovereignty of Christ as Head of the church,—an oath of allegiance to him as King of Zion*. Christ is exhibited to us in his word, as a spiritual Lord, and he exerts a sacred sway over all that moral realm, called the "new creation." To that realm, by nature, or parental dedication, none belong. All are, originally, "aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." But as soon as the heart is subdued by divine grace, it freely yields itself to Christ.

* Rom. 6: 8. Col. 2: 12. 3: 1.

† Pages 67, 68.

He wields his sceptre over it. The sinner, who was a "stranger and foreigner," now becomes a "fellow-citizen of the saints, and of the household of God." As such, he is required to "come out from the world, to be separate," and to make it manifest, by taking the oath of loyalty to Christ. Viewed in this light, baptism, as well as the eucharist, was anciently called a sacrament or oath. Mr. Adams evidently accords in this view of the subject, when he says, in reference to the Israelites being "baptized unto Moses in the cloud and in the sea," "baptized, in this case, denotes merely a *devotement*, without reference to its being done by immersion, or in any other way; the writer probably meant to express this thought, that the Israelites, as they followed the cloud, were *sworn under Moses*, by the solemn act of passing through the divided sea under his guidance."* It must be admitted, therefore, that baptism into the name of Christ is an oath of allegiance to him as a Sovereign. Now it is the prerogative of a sovereign to dictate the terms of an oath to those who shall take it. It would be at war with all order and propriety, for each subject to do it for himself, for then the terms of the oath might infinitely vary; its import would not be definite or uniform, and it would fail entirely to be a common bond of obligation, or a tie of attachment. It might be expected, therefore, from the nature of the case, that Christ, as a King, would *set the terms* of the oath in which his followers are to be sworn unto him. He has done it. As all the nations are his by inheritance, as he is the Head of a church designed to be universal, it was fit that the terms of the oath should be prescribed in a *universal language*. But what kind of a language is that? Of words? By no means; but of emblems. A simple symbol is adapted to arrest the eye, to affect the heart, and to be, to a great extent, its own interpreter. Such is baptism; "a *devotement*" to Christ, an oath of entire consecration to him, a voluntary yielding up of the whole body and spirit, "a living sacrifice" to his glory. It gives a beautiful and strong expression to the feelings of the Christian, who can say,

"Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all!"

* Page 114.

If this be so, how adverse to the true spirit of baptism are the views of Mr. Adams, when he says,* "some think that baptism is a profession of religion, and that, for this reason, they must be baptized when they make that profession. But the Scriptures represent baptism as something *given* to us, rather than something *done* by us; a privilege to be received, rather than a duty to be performed. So the eunuch seemed to think. He looked upon baptism as something to be done *to* him and *for* him. 'See here is water; what doth hinder me *to be baptized*?' And Philip said not, thou *oughtest*, but thou *mayest*. It was *permission* and a grant, rather than an act." If this reasoning be just, then receiving the oath of allegiance to a civil government is not strictly a man's own act. What though it be administered *to* him, and be a *privilege*? Does he not take it at his own proposal, and is he not held responsible for it, as his own *act*? Let him violate it, and see if he is not treated as a moral agent in the case. What though Philip did not say thou *oughtest*? The duty was involved in the statement of Christ's command, a knowledge of which had, doubtless, prompted the eunuch's application for baptism. If baptism be not a *duty*, as well as a privilege, what did Christ mean when he said,† that all the people and the publicans *justified God*, being baptized with the baptism of John, but the Pharisees and lawyers *rejected the counsel of God against themselves*, not being baptized of him. If this reasoning from the use of the passive voice be correct, apply it to the phrase, repent, and *be converted*. Conversion to God is "a privilege to be received, rather than a duty to be performed!"

"Baptism," says our author, "is not our profession unto God, but his profession to us." If the apostle Peter had anticipated this error, he could not have touched it more directly than he did, when he declared, that baptism is "the answer of a good conscience toward God."‡ The word used is *ἐπαγγελία*, which is rendered by the lexicographers, a pledge, engagement, promise or vow. It would be difficult to frame a more explicit assertion, that baptism is our profession unto God.

So Paul says to the Galatians,§ "As many of you as have been baptized into Christ, *have put on Christ*." The original term is *ἐνεδύσαθε*; presenting the idea of investing one's self with a robe. All who were baptized into Christ, were considered as having put on the robe of the Christian profession.

* Page 96.

† Luke 7: 29, 30.

‡ 1 Pet. 3: 21.

§ 3: 27.

6. Another internal evidence of adult immersion as a scriptural and reasonable practice is, *that it maintains the harmony which originally existed between baptism and communion*, inasmuch as all who are prepared for the one, are proper subjects of the other. That this harmony originally existed between the two ordinances, is very obvious from the epistles and Acts of the Apostles. The three thousand who were baptized on the day of Pentecost, it is observed incidentally, "continued steadfastly in the apostles' doctrine, *in breaking of bread* and in prayers." It seemed to be regarded as much a matter of course, that a baptized person should be a recipient of the ecclesiastical communion, as of the doctrine of the apostles. At the same time, it is clear, that *none but* baptized persons did compose the church. In the language of another, "in every instance, where the history of the first planting of a church is detailed, we see it composed of those who believed in Christ, and were baptized in his name; and in the epistles, whenever baptism is mentioned, or alluded to, we find that the churches are addressed as having submitted to it. Nor is there a single instance of an unbaptized member to be quoted. From all of which, we derive one obvious principle, that baptism was intended to be a visible evidence of connexion with the Christian church."

The link which bound these two ordinances together was not broken by the introduction of infant baptism, within the pale of the Christian church. The corruption of Christian rites was coeval with the corruption of Christian doctrines by Jewish and Platonic philosophy. The plea made so often on behalf of infant baptism, that it was evidently practised as early as the second century, may be admitted, without proving that rite to be of divine origin. For, if baptism was then deemed essential to salvation,—if, as Mosheim declares, the Lord's supper, too, was regarded in the same light, as appears by much evidence, it will seem no more strange to any one who duly considers this, than it did to that writer, "that the sacred supper was in this century given to infants."* Cyprian, who was born at the close of the second or beginning of the third century, alludes to the practice of infant communion, as a thing well known in his time, pretends not to give any account of its rise, but leaves us to infer how near the apostolic age it had its

* Ecclesiastical History, Vol. i. p. 166—7. Murdock's Edition.

origin. "Infant communion," says Dr. John Edwards, "was a catholic (universal) doctrine,—herein all the Fathers agreed." The majority of nominal Christian churches, which uphold infant baptism, plead alike for infant communion to this very day. The Greek Church, the Armenians and Abassens, the Maronites, Muscovites and Cophti, who, as Dr. Wall observes, constitute the "biggest half of Christendom," are as tenacious for the application of the one ordinance as the other to infant subjects. And why should they not be so? Who can prove, that they are not truly consistent in this? What internal or external evidence can be urged in favor of the one ordinance, which is not equally valid in defence of the other? Suppose a Greek bishop should insist, that "the solemn service" of infant communion, "in the presence of many witnesses, is fitted to impress very deeply upon the parents their obligations and promises in regard to their children,"—that it yields to the parents much "pleasure and satisfaction,"—that it affords them *constantly* "a ground of religious appeal to the conscience and affections of the child,"—that it secures to the child the prayers of the church, and tends, especially, to bind his young heart to the altar of God; what proper reply could be made by the Protestant minister, who advocates infant baptism for these very reasons? Would he say to the Greek, the Bible requires that every communicant should "discern the Lord's body," and says, "let a man examine himself, and so let him eat of that bread and drink of that cup?" The Greek would answer, "the Bible requires repentance and faith, as prerequisites to baptism." Could the Protestant reply, "Ah! that applies to adults, not to infants?" The Greek would rejoin, "So do the requisites you demand for communion, apply to adults, not to infants." And thus the Greek could perplex our author on every point of his internal evidences of infant baptism as a scriptural and reasonable practice. The fact is, there is no escape from this argument; for, as is observed by Venema, in his Ecclesiastical History, "in the ancient church, these two sacraments, in respect to the subjects, were never separated the one from the other." The Romish Church maintained both, for several hundred years, until she received the doctrine of transubstantiation; then regarding the bread and the wine no longer as symbols, but as the very body and blood of Christ, she refused to give them to infants, lest they should vomit forth the holy elements. So absurd a reason for rejecting this rite, would have but little

influence now ; and the truth shines out most clearly, that the voice of revelation, the voice of antiquity, and the voice of internal evidence, harmonize, in demanding, that the one of these sacred rites should not be sundered from the other.

Such being the case, how striking is the internal evidence, which infant baptism affords, of its being a mere human device ; that it bears not upon it the impress of God. All Protestant Christians now accord in the belief, that it would be a gross perversion to give the eucharist to infants. Let them not hesitate to start the inquiry, and pursue it strictly, why is it not equally wrong to give them baptism ? And if, then, it shall seem clear, that these two rites are as strictly connected now, as circumcision and the passover were, under the old economy, the internal evidence of adult baptism, as a scriptural and reasonable practice, will shine brightly forth, in its fitness to restore the ordinances of the present dispensation to their original and beautiful harmony.

7. Another item of internal evidence in favor of adult immersion as a scriptural practice is, *the correspondence which exists between language commonly used in describing all the associations of ideas connected with it, and the language of the Scriptures.* If such a correspondence does exist, it must be acknowledged by all who consider its nature to be a forcible evidence. It is a kind of evidence, which it always pleases the mind to discern, in relation to any important doctrine. If, for instance, as we read the New Testament, we perceive that our views of the doctrine of justification by faith, give rise to thoughts and feelings, which accord with those expressed by Paul in his incidental allusions to the subject, we feel at once strengthened and cheered by a fresh accession of evidence, which glows and brightens the more it is contemplated. This evidence is equally forcible in regard to an ordinance. The Church of Rome founds the doctrine of transubstantiation on a single passage,—“This is my body ; this is my blood,”—and, in the administration of the Lord’s Supper, withholds the cup from the laity. The description of the scene, as it occurs in a cathedral, or the incidental allusions to it which occur in Catholic writers, harmonize not at all with the casual references made to the subject in the New Testament. Now, let a missionary in Burmah give a simple account of the constitution of a church, and speak incidentally of a baptism in the Irrawaddy, and you will perceive, throughout, a correspondence between

his language and that used by the inspired historians of the first age of Christianity. In neither case will you read any thing about a parent's or a guardian's faith, as a prerequisite to the baptism of a human being, old or young ; but you will read of the necessity of faith in the subject alone. You will not read of *bringing* water to the candidate, but of *arising to be baptized*, then of coming *to* the water, and then of going *into* it, and then again of coming *out of it*. It is particularly mentioned of our Lord, that when he washed his disciples' feet, he *poured water* into a basin, in order to perform that service ; but in connexion with baptism we read not of basins, but of rivers, and of places where "there was much water." We read not of wetting or bedewing, of applying water to the forehead, or the feet, but of being "buried in baptism," and of *rising again*. Is there no force in this incidental correspondence of frequent and various allusions ?

The phraseology of this last allusion to baptism is replete with meaning, and it is curious to observe the manner in which Mr. Adams endeavors to obviate its force. Having quoted the phrase, "buried with him by baptism," Rom. 6 : 4, and "buried with him in baptism," Col. 2 : 12, he says, "It does not appear to me, that there is the least reference, in these expressions, to the mode of baptism, but the meaning is, As the burial of Christ in the tomb signified that he was dead, so our baptism implies that we must be *dead* and *buried* to sin." Very well : but how does baptism imply this more than any other religious service implies it, unless there be in the mode of it a typical resemblance shining out, between the sign and the thing signified ? But Mr. Adams adds, "It is *burial to sin*, and not *burial in water*, which is here referred to, and the proof is this : In the verse next to the passage from Romans, it is said, 'For if we have been planted together in the likeness of his'—what ? Baptism ? This would have been the word, if a comparison of our baptism with that of Christ had been made. But no ; it is in the *likeness of his death*, and not of his baptism, in which we are here said to be planted together with him." We have never, for a moment, supposed, that a comparison of our baptism with that of Christ was intended here. But we do believe, that a comparison of baptism as a symbol, with the thing symbolized, was designed by the apostle, and designed for the purpose of impressing upon the minds of Christians the high import of the profession they

had made to Christ in that sacred emblem. It was to impress upon the Romans the moral meaning of their baptism, that the apostle thus spake ; and if he had no reference to immersion as a type, he might as well have written, "being buried by sprinkling," or "buried by pouring,"—a conjunction of terms which awakens at once a sense of strange incongruity.

The correspondence between the immersion of multitudes by John, and the selection of a place where there was much water, does not seem to have been discovered by Mr. Adams. He says, "the words *much water* are in the original *many waters*, or streams convenient for the multitudes and their cattle."* The English reader, who has felt himself instructed by this criticism, must smile indeed, when he comes to learn, that, in Rev. 19 : 6, the very same phrase is used to designate the ocean.

But Mr. Adams sees a great discrepancy between the idea, that immersion is the only Christian baptism, and the baptism of three thousand on the day of Pentecost.† He thinks it must have been very severe work for the apostles ! But where were the seventy disciples ? Look at the previous chapter, and you will see that the names of those then assembled at Jerusalem amounted to one hundred and twenty. A mind like that of our author must be painfully perplexed with such a cavil as this:—How could the patriarch Abraham perform the initiating rite of the ancient dispensation upon all the men that were born in his house, and all that were bought with his money, *in the selfsame day* that he received the command ?‡ Those who were born in his house amounted to three hundred and eighteen ; how many were bought with his money we do not know. This must have been more difficult than for each of the twelve apostles to immerse two hundred and fifty persons in a single day. Again, how was it possible for Solomon, on the day of the dedication of the temple, to offer a sacrifice of two and twenty thousand oxen, and a hundred and twenty thousand sheep ?§ We can easily answer these questions to our own satisfaction. If any are troubled with them, we would only say to such, the thing was not *impossible*. It is enough that honest men say it was done ; and where a writer takes for granted the common sense of the reader, it is but fair, that the reader should take for granted the common sense of the writer.

* Page 108.

† Pages 108—9.

‡ Gen. 17 : 23.

§ 1 Kings 8 : 63.

8. Another point of internal evidence in favor of the views we have advanced is this ; *a plain, simple-minded reader of the New Testament, without any previous instruction or reasoning on this subject, would receive the impression from the inspired writing itself, that the immersion of a believer into the name of the Father, Son and Holy Ghost is the true Christian baptism.* Dr. Woods admits, in his plea for infant baptism, that it cannot be proved from the New Testament. This admission is no new thing. Bishop Burnet says, "There is no express precept or rule given in the New Testament for the baptism of infants." Martin Luther says, "It cannot be proved by the sacred Scriptures, that infant baptism was instituted by Christ, or begun by the first Christians after the apostles." Similar admissions are made by Bishops Prideaux, Sanderson, Stillingfleet, by Limborch, Erasmus, Witsius, and the most celebrated writers of England and the continent. The modern critics of Germany speak on this point with a strong and decisive voice. Neander, "a mighty prince" among them, says, "that Christ did not establish infant baptism, is certain,"* and he does not hesitate to attribute the opinion that he did so to the force of prejudice. Indeed, Neander has said, that it is one of the great benefits of modern biblical criticism, that it has swept away those theological prejudices, which have led men to deduce infant baptism from the Bible. Rosenmueller, Tholuck, Winer, De Wette, and others, while they assert, that the primitive baptism was immersion, declare, with equal decisiveness, that infant baptism belonged not to the apostolic age. The great host of modern German critics are united on this point. Now, if learned men, many of whom were so disposed to practise the rite of infant baptism, could not find either precept or precedent for it, in the New Testament, we may be sure, that no plain man could find it there. And in regard to a subject so elementary as the initiating rite of the dispensation under which we live, a subject to which the inquiring mind of every Christian convert, like that of the Ethiopian eunuch, must be early directed, is not this silence of the New Testament very expressive ?

Mr. Adams perceives the bearing of such an inquiry as this, and in the twelfth chapter of his book, argues against the unreasonableness of those who demand an express precept for infant baptism. This, however, is only a partial statement of our

* Church History, Vol. i. Part 2. Page 362.

demand. We ask for explicit warrant, which may consist either of precept or authoritative precedent. One or the other of these is necessary, to place the seal of Heaven upon a positive institution, and to make it binding on the conscience. To attempt, as our author has done, to establish the claims of a religious ceremony, by reasoning from the nature of things, we consider exceedingly absurd, and fearfully dangerous. It would be as easy to prove, from the nature of Christian humility, that washing one another's feet is an ordinance of Christ's church, or, from the nature of Christian fellowship, that greeting each other "with a holy kiss," or giving to each other, in due form, the "right hand of fellowship" is a divine ordinance, as to prove from "the nature and fitness of things," that infant baptism is an appointment of Heaven. Not a ceremony was ever honored with a place in the Romish ritual, for which some such reason could not be assigned. Such arguments remind us of a saying of king Charles II., quoted by Coleridge; "When you of the Church of England contend with the Catholics, you use the arguments of the Puritans; when you contend with the Puritans, you immediately adopt all the weapons of the Catholics." Let a Catholic now urge upon a Protestant Pedobaptist the various ceremonies of his church, by arguments drawn from the fitness of things, or ancient usage; and immediately he is told, that for positive institutions, he must present explicit warrant from God's word. Then let a Baptist ask from this same Protestant, the explicit warrant for infant baptism, and he is answered at once by arguments drawn from the "nature and fitness of things," or from "ancient usage." Now such a Protestant must be weak in contending with a Papist. The spirit of this remark is illustrated by a disputation which took place in the court of king Charles, between a Popish priest and a Baptist minister, by the name of Jones, who appeared in the habiliments of a clergyman of the Church of England. The priest became sore pressed by arguments drawn from the Bible, till, at last, with an air of triumph, he asked his opponent for his scriptural warrant for infant baptism. Mr. Jones admitted, that there was none at all, and that there was no good authority for that rite; upon which the priest turned away in a rage, saying, that he came there to dispute with a clergyman of the Church of England, and had only met a Baptist minister. Had the Protestant then occupied the ground which our author has taken, he would have been completely vanquished by his Popish antagonist.

Moral duties, such as repentance, faith, justice, benevolence, praise, prayer, may be deduced from the "nature and fitness of things." The spirit of prayer is a prime element of the Christian life,—

"The Christian's vital breath,
The Christian's native air."

It is designed and adapted to sanctify all the relations in which we stand. Husbands and wives are commanded to "*live together*, as heirs of the grace of life." And this implies the duty of mutual prayer. They are commanded to bring up their children in the nurture and admonition of the Lord, to *train them up in the way they should go*,—and this involves the duty of domestic prayer. It is not apposite, therefore, for Mr. Adams to ask, where is your explicit command for family prayer? Family prayer is a moral duty, the proof of which is clear from the "nature and fitness of things," and clear, moreover, from the express precepts, which cannot be obeyed fully without its performance.

Our author, moreover, totally misapprehends the ground of the Baptist argument on this subject, if he imagines, that we reject a logical inference from express command as explicit warrant. He has reasoned on this supposition, and has thus shown an inattention to the subject before him. It is, then, *inference from the "nature and fitness of things,"* that we deny to be explicit warrant for a *positive institution*, not inference correctly drawn from express teaching. Let him show us an inference of the latter kind, in behalf of infant baptism, and we will admit its force. He indeed attempts to give us a specimen, and says, (p. 124) "The Saviour's last command, 'Go teach all nations, baptizing them,' warrants the baptism of infants, who are included by the expression all nations!" So are impenitent adults, and all sorts of human beings, included in the expression "all nations." According to this, the Catholics were right, in teaching the Indians of South America to say the creed and the Lord's prayer, and then baptizing them by hundreds and thousands. But read the whole commission,—remember that the word rendered "teach," is admitted by all to mean "disciple,"—that discipleship and faith are mentioned prior to baptism,—and the inference will be very different. Look at the practice of the apostles, and see how they understood their commission, and there need be no doubt about its import.

A specimen of the same kind of reasoning is given in the remarks on household baptism. Infant baptism is urged, on the strength of the inference, that if the apostles baptized households, they probably baptized infants. As we happen to belong to a household, all the children of which have been baptized on a profession of their own faith, this inference cannot be expected to strike our mind as irresistible, especially as we know other such instances; and as it is asserted, in the case of the jailer, that Paul preached to *all* that were in his house. Dr. Neander well remarks, that, even if there were infants in that family, it is evident, that the narrator speaks of adults (or intelligent agents) exclusively.

But as our author proceeds, he becomes more apposite, and demands an explicit command for female communion. He might as well demand an explicit warrant for female faith or regeneration, because it is said, "*He* that believeth shall be saved;" and, "Except a *man* be born again, he cannot see the kingdom of God." The terms used are generic, as well in reference to communion, as to faith and repentance.

But where is your explicit warrant for observing the Lord's day as the Christian Sabbath? We answer, apostolic precedent. Give us such an argument for infant baptism, and we will never again speak against it.

We have spoken of the impressions which a reading of the New Testament would give to one entirely ignorant of baptism, respecting the *subjects* of that ordinance. The first impressions which such an one would receive respecting the mode of baptism would also be definite. The places resorted to, the circumstances, the metaphorical allusions, would suggest the idea of immersion. It would be so, even in the case of one perusing only the English version, in which the term βαπτίζω is not translated, but, as Dr. Campbell calls it, "*transferred*." To a Greek, however, the impression would be deep and resistless, for, from his infancy, he has never associated with the term βαπτίζω, any other idea except that of immersion. The Greeks always have, from the days of Homer until now, understood the word βαπτίζω to denote the act of immersion, and ραντίζω to denote the act of sprinkling. And if you strike the words βαπτω and βαπτίζω from their vocabulary, they have none more definite to express the act of immersion. If this word does not denote it with certainty, then that rich language is destitute of a *certain* sign to denote this simple, common act. Examine

such a work as Tittman's *Synonymes of the Greek Testament*, and you will not find a word placed there as the equivalent of βαπτίζω. In regard to this, hear the language of Alexander de Stoundza, a writer of the Greek Church. In a work published at Studgart, in 1816, speaking of baptism, he says, "The Western church has departed from the imitation of Jesus Christ, and has dispelled from view all the sublimity of this external sign. In short, it has done violence both to the word and the idea, in practising baptism by aspersion, the very enunciation of which is a *ludicrous contradiction*. In truth, the word βαπτίζω, *immergo*, (immerse) has but one signification. It signifies, literally and perpetually, 'to plunge.' Baptism and immersion are identical; and to say baptism by aspersion is the same as to say immersion by aspersion, or any other contradiction in terms. Who, then, perceiving this, can refuse his assent, or hesitate to render homage to the sage fidelity of our church, always attached to the doctrine and ritual of primitive Christianity?" This language expresses the sentiments of the Greek Church on the import of a term, which she is certainly competent to interpret. We would argue, on this point, with the Rantist (sprinkler) as we do with the Universalist. To the latter, we would say, you deny that the words used in the New Testament, to denote the duration of future punishment, express with certainty the idea of endless duration. Give us, then, words which can express it with *more* certainty. If you can, we yield the point for which we have contended. If you cannot, you charge upon the richest language in the world, the singular fault of lacking a term to express definitely an idea familiar to every mind. You virtually declare that idea to be inexpressible. To the Rantist we would say, you deny that the term βαπτίζω denotes the idea of immersion specifically and with certainty. Give us, then, a term which denotes it with more certainty. If you can, we yield our cause. If you cannot, you virtually declare a simple act, known to all nations, and familiar to every mind, to be inexpressible in the Greek language.

This is a fair challenge. It brings the exegetical argument within a narrow compass. A child can understand it, and all may see, that, in the position we take, far from being so bigoted as to contend merely for the *mode* of an ordinance, we contend for baptism itself, for all that constitutes its essential nature, its beauty and its dignity.

In taking leave of this work, it becomes us to say, that we are glad that it is published. We hail, with joy, every effort to awaken attention to a subject, which has long been the source of division among Christians, which is intimately connected with a pure ecclesiastical constitution and with the vital principles of Protestantism. We hope it will be extensively read, and read with seriousness, except a few paragraphs, while writing which, we suppose the author could not have felt very serious himself. We hope it will be read prayerfully, one part compared with another, and the whole weighed in the balance of the divine testimony. The result will be auspicious to the cause of truth, whatever that result may be. The Preface is excellent. It glows throughout with intelligence and a Christian spirit. May the plea which it contains for a union of spirit among all Christians, be heard with favor. Then, although there be no formal or documentary union of sects, the object most dear to the Christian, and dear to the Saviour's heart, will have been attained; the object which he desired, when he prayed his Father, on behalf of his people, "that they all may be one." Then shall the voice of thanksgiving and melody be heard throughout the whole territory of Zion, the church shall stand forth adorned with the "beauty of holiness," reflecting, as a bright mirror, the glory of Christ, and throwing out her sparkling light around a beclouded world.

ARTICLE XI.

DRS. COX AND HOBY'S TRAVELS.

The Baptists in America; a Narrative of the Deputation from the Baptist Union in England to the United States and Canada. By the Rev. F. A. Cox, D. D., LL.D., and the Rev. J. Hoby, D. D. New-York. Leavitt & Lord. 12mo. pp. 476. 1836.

WE received this interesting volume, after our arrangements for this number were nearly completed; and we have neither time nor space for an extended notice. We have read it hastily, yet with much pleasure. It is well adapted to an-

swer its main purpose, of making our English brethren acquainted with the condition of the Baptist churches and institutions in this country. Being designed for the English public, it contains, of course, many details, which are not important, nor highly interesting, to an American reader. Yet the statistics and comments have no small value, even to us; and our brethren here must feel a curiosity to know what our amiable visitors think and say of us.

The tone of the book is exceedingly kind. The travellers were delighted with their reception, and they looked on the country with feelings which gave a beautiful coloring to almost every object. "Love," says Shakspeare, "looks not with the eyes, but with the heart." This is true of all the passions. A pleased and grateful traveller sees beauty, where a disappointed or churlish visitor beholds nothing but deformity. Drs. Cox and Hoby speak of men and things with as much favor as we could reasonably desire; and though they sometimes criticise and disapprove, it is done with so much kindness, that no candid man will be offended.

The delegates left Liverpool, March 12, 1835, and after a stormy and somewhat dangerous passage, arrived at New-York about the middle of April. They passed through Philadelphia, Baltimore and Washington, to Richmond, where they attended the session of the Baptist General Convention. They thus describe a scene, which all who witnessed it will remember as one of the greenest spots of their pilgrimage:

"The preliminary arrangements were promptly made, evincing great tact in the management of their affairs. We were struck with the business-like character of the whole assembly; while the sacredness of piety and the cheerfulness of benevolence redeemed the whole from an air of secularity. A merely mercantile man would have felt instinctively, that he was breathing an uncongenial element; and yet commercial and even political assemblies might have learned some lessons on the regularity and the despatch of affairs. This was the more observable, because, with very few exceptions, the pastors and ministers were the chief actors.

"The first business of the meeting was to receive our credentials. After a few preliminary remarks by the president, we presented various communications with which we had been entrusted, particularly the document from the Union. The reading of this fraternal epistle was preceded by a few prefatory remarks, apprising the assembly of the nature of the Baptist Union of England and Wales, and distinguishing it from the London Board of Ministers. This explanation evidently afforded great satisfaction to all present. Each of us then delivered an address of some length, in further explanation of the views and feelings of their British brethren towards the transatlantic churches. These addresses were listened to with the deepest

interest. Many a manly countenance was bedewed with a tear of sacred sensibility. It was forthwith resolved, 'That the president welcome the delegation, and give them the right hand of fellowship on the part of the Convention;' and well did he sustain the dignity of his office, while, with equal affection and eloquence, he received us as brethren beloved for our work's sake, and emphatically as *Englishmen*, as *Christians*, and as *ministers*. 'We welcome you,' said he, 'to our country, our churches, our houses and our hearts.' When the tumult of emotion had subsided, during the few moments of solemn stillness which succeeded the president's address, he rose, and gave out a stanza of the hymn which commences,

'Blest be the tie that binds
Our hearts in Christian love.'

"The communications which had been made, were then referred to a committee, to report upon them during the present session. The visit of the delegates from the churches of the father-land naturally increased the general interest of the Convention; and the reception which they experienced was such as not only to banish those feelings of restraint, which, as strangers, they might have cherished, but to make them delightfully sensible, that they were in the bosom of Christian brethren. Ordinary forms of speech are too cold and common-place to express the impression, never to be erased from their hearts, of the kind greetings and affectionate intercourse of every day. They were brought into fellowship and unreserved intercourse with multitudes of Christian ministers and friends, whom they had never seen before; many of whom were unknown to them, even by name, and all of them fellow-workers of God, and fellow-heirs of eternal life. It seemed like the point of confluence of a thousand streams of sacred feeling and pious operation; and proved to themselves, and they believe to all present, during these 'days of heaven upon earth,' the assured prelibation of those 'pleasures which are at God's right hand for evermore.' There was soon enkindled in every bosom, and beaming from every eye, a glow of fervent sympathy and love, indicating, what every tongue would have been ready to declare, 'it is good to be here.'

"The whole scene forcibly reminded us of the descriptions given of the spirit displayed in primitive times. To associate what was now realized, with the early history of the denomination only two centuries ago, and to feel, that by themselves as instruments, the English churches were thus seeking a more intimate alliance and union with so much larger a body in America than themselves, was to the delegates an overpowering idea. If they were enabled, in a manner at all satisfactory to their beloved brethren in the United States, to respond to their glowing sentiments of Christian love, and to express the fraternal feeling of those by whom they were commissioned to visit them, they would devoutly acknowledge that grace from Him, who makes his strength perfect in weakness, which, at these seasons of deep responsibility, though of high enjoyment, they felt had been successfully, as they knew it had been earnestly, implored on their behalf, by the churches at home."—pp. 50—3.

After the Convention, the delegates returned, by the way

of Norfolk, to New-York, where they attended the anniversaries, and delivered several addresses. They thence proceeded through Connecticut, Providence and New-Bedford, to Boston. After attending the anniversaries there, they separated. Dr. Cox passed through Massachusetts, New-Hampshire, Maine and Vermont, to Canada, and thence to Niagara, and down the Erie canal, to Utica. Here he was joined by Dr. Hoby, who had travelled by the way of Philadelphia to Pittsburg; down the Ohio, to Albion, in Illinois; thence by land to Cincinnati, and across Ohio to Buffalo and Utica.—The delegates visited the Hamilton Institution, and descended the canal to Albany. Dr. Cox visited Maine, and attended the commencement at Waterville College. On his return, he and Dr. Hoby attended the anniversaries of the New-Hampton Institution, and the Newton Theological Institution, and the commencements at Cambridge and at Brown University. They then travelled to Springfield, and thence to Hartford. After attending the Hartford Association, they proceeded through Northampton to Albany, and thence to New-York. Here they embarked for Liverpool, on the 2d of October. The closing scene is thus described:

“On the preceding evening, we publicly took leave of our American friends, who crowded the capacious church of our valued brother Cone, in Oliver Street. We will not trust ourselves to any description of the scene; but only add, with reference to our departure on the day of final adieu, that although a few hours sufficed to remove America, with its mighty people, from the scene of vision, neither distance, nor time, nor change, can obliterate from memory's tablet, or displace from among the most cherished reminiscences of existence, the beloved image of that glorious country!”—p. 447.

The book contains many interesting descriptions of scenes and adventures; and a great variety of statistical details respecting the Baptist churches and institutions in the United States and the British provinces. The following paragraphs are among the concluding observations, in which the delegates give a summary statement of the results of their observations:

“From the account which we have furnished of the Triennial Convention at Richmond, as well as others subsequently introduced, it will be apparent, that, in conducting the general business of public meetings and associations, the Americans greatly excel us; as they do also in the summaries of proceedings and the digests of circular letters. Their statistical reports are admirable; minute, well arranged, and replete with information. They have acquired, by their devoted attention to this object, an unquestionable preëminence.

“The Baptist denomination is rapidly advancing in education and literary character. Whatever may be the amount of actual attain-

ment, some indication of, at least, a growing taste for knowledge, is afforded in the numerous periodicals and institutions hereafter enumerated. All classes of persons are desirous of information, both on general subjects, and on those connected with their particular vocations. While education is becoming highly prized, that which is strictly theological is more and more diffused. The same prejudices against learning, as a qualification for the Christian ministry, have prevailed here to as great an extent as they did formerly in England, amongst the ruder masses of religious communities; but they are disappearing every day, like the mist before the rising sun. It was gratifying to find, that in some of the strongholds of anti-literary prejudice, many of the churches had expressed their concurrence in educational projects, and their inclination to furnish pecuniary aid for their execution. The reports of State conventions and local associations contain newly-formed resolutions for this important end, which have been unanimously adopted. This is only what might have been anticipated, from the energetic and common sense character of the people. No sooner do they see an error, than they begin the removal of it; and no sooner do they perceive a good, than they spring to its accomplishment. The steps they take to improvement are not like ours, 'few and far between.' We are more deliberative; they more prompt and self-confident. They are not, however, reckless, though rapid, and frequently unite the activity of youth with the wisdom of maturer life. They also act in larger masses than we do,—with more generosity, and with more combination.

"We have given, by previous details, some insight into the constitution and conduct of the colleges belonging to our denomination, and we cannot help referring to them once more, as full of promise, and increasing in moral influence. Such institutions as Brown, Waterville, Hamilton, Newton and others, are the salt of the land; and may it never lose its savor!"—pp. 463—7.

We believe,—what, we doubt not, is the universal feeling among us,—that the mission of our respected brethren, Drs. Cox and Hoby, has been highly beneficial to the churches in this country; and we are persuaded, that the book before us will diffuse, among our English brethren, a more accurate knowledge of our condition, and a spirit of more intimate and affectionate fellowship. It is a cause of regret, that, for various reasons, neither of the delegates appointed at the General Convention, to reciprocate the visit, was able to go the present year. We hope, that a delegation will visit England the next year.

The book before us was written, mainly, by Dr. Cox, though some interesting portions are from the pen of Dr. Hoby. The style is easy and often elegant, though we occasionally see marks of haste, and some instances of inaccuracy in the language. There are, too, individual allusions and compliments, which, we think, it would have been better to omit, in the

American edition, at least. And here we must express our regret, that the book was not revised by an American editor, and the proof-sheets read by some competent person. There are numerous typographical errors, for which the printer is responsible, and a considerable number of mistakes, into which the authors were led. We will specify some of these, in order that they may be corrected in succeeding editions.

On page 23, it is stated that Dr. Staughton removed to the United States in 1893, and died in 1729. On page 32, Judge Cranch is said to be "chief justice of the supreme court of Columbia, and one of the seven associate judges of the United States." This is a mistake. Judge Cranch is chief judge of the circuit court of the District of Columbia; but he has not a seat in the supreme court. On the same page, the travellers speak of passing *up* the Potomac, from Washington to Fredericksburg, instead of *down*. On page 79, mention is made of the "*gentry* resident in the neighborhood" of Richmond,—a word which does not belong to the American vocabulary. On page 95, the receipts of the American Tract Society, for 1834—5, are stated to amount to \$9,230,781,—a little more money than our friend, Mr. Hallock, would wish to expend for tracts in one year. On page 128, New-Bedford is said to be in Rhode Island, where, indeed, we, from love to our native State, should be glad to have it; but it belongs to Massachusetts. On page 134, we read of Middleburg College, instead of Middlebury; and on page 137, Harvard University is said to have been founded in 1738, though, in a few weeks, the two hundredth anniversary is to be celebrated. On the same page, Dr. Cox speaks of "our own Hannah Adams," as buried at Mount Auburn. We do not understand the phrase "our own." Miss Adams was born in Medfield, Mass., and was never, we believe, in England. On page 139, Lowell is said to be twelve miles from Boston. The rail-road almost annihilates time and space, but Lowell remains about twenty-six miles from Boston. On page 148, Quincy is enumerated among the American Presidents, a mistake for John Quincy Adams. On page 349, and in some other places, the word Presbyterian is applied to Congregational churches and institutions in New-England. There are, according to the American Almanac,* only fourteen Presbyterian churches in New-England. On page 375, our brother Holroyd, of Danvers, will be amused to find his name (*Anglice redditus*) Olroyd. On page 419, it is said, that, "during the winter of

* American Almanac for 1836, page 140.

1636, Roger Williams and Olney, with their hired attendant, Thomas Angel, crossed the river, in a canoe." Here are two mistakes. It was not in the winter, but probably in June, 1636, that Roger Williams crossed the river from Seekonk to Providence; and Olney was not then with him, but joined him afterwards. There are some other mistakes in the allusions to Roger Williams.* On page 420, it is said, that the church in Swansea, Mass., was the third Baptist church established in America. It was the fourth, the third being the Second Baptist church in Newport.

But the most important mistake is contained in the following paragraph:

"Without incurring the charge of sectarianism, we may be permitted to express our gratification, on discovering that the Congregational cause in Boston originated with the Baptists. Their first church, which at present enjoys the ministry of our excellent brother Hague, too, was formerly under the pastoral care of Dr. Stillman, and was the nursery of that body of people, who constituted the Park Street Church. Some large donations were given by them, and a great proportion of the whole expense attending the erection of that important edifice was contributed by the Baptists."—p. 397.

This is a striking illustration of the liability of travellers, who seek for truth, to be led into error. The origin of the mistake was probably this. The "Congregational cause in Boston," instead of originating with the Baptists, was established by the first settlers, the first church having, in fact, been formed in Charlestown, in 1630, before Winthrop and his companions crossed the river to the peninsula. In process of time, all the Congregational churches in Boston, except the Old South, became Unitarian, and the Old South Church itself was nearly plunged in the same gulf. Dr. Eckley was then its pastor. The following extract from the *Historical Discourses* of the late lamented Dr. Wisner, formerly the pastor of the Old South Church, contains a frank and most interesting acknowledgment of the grace of God, operating through the First and Second Baptist churches in Boston, to rescue the Old South Church from ruin :

"In the fall of 1803, God was pleased to pour out his Spirit on the Baptist churches then in this city, and grant them a special revival of religion, which continued with power above a year. Members of

* We may be allowed to express our regret, that, after all the pains which we have personally taken, to ascertain the facts respecting Roger Williams, and though more than two thousand copies of his *Memoir* have been circulated in America and in England, we seldom see an allusion to him, even by Baptist writers, without some palpable error.

this and other Congregational churches and societies frequented the meetings of the Baptists during this season of special religious attention. Dr. Eckley, and Drs. Stillman and Baldwin (the former the pastor of the First, the latter, pastor of the Second Baptist church) had before been in the habit of attending each other's preparatory lectures. By this means, Dr. Eckley was brought into the midst of the revival. The good man's heart was warmed. He attended other meetings of the Baptists, beside their preparatory lectures, and took part in them in exhortation and prayer. Thus a reviving influence was brought into this congregation, which had, for a time, to struggle for existence, but has, by the grace of God, continued until now, and rendered this again a flourishing vine, and caused it to send forth branches all around, that have taken root, and are bearing fruit to the glory of God.*

The church in Park Street was formed in 1809; and the plan originated, says Dr. Wisner, with "a number of individuals, chiefly members of the Old South Church and congregation."

These are the facts; and Drs. Cox and Hoby, having heard it mentioned, in general terms, that the Baptist churches were thus instrumental in preserving and reviving the orthodox Congregational cause in Boston,—a fact which our Congregational brethren often acknowledge with gratitude to God,—were easily led into the mistakes in the paragraph before us. They will, we are sure, take pleasure in promptly correcting them.

On page 393, it is implied, that the Unitarians have a majority in Boston. They have a greater number of places of worship, than any other single denomination; but the evangelical churches, combined, greatly outnumber them.

We have thus noted some of the principal errors, which we have observed in this book. We have not seen the English edition, and we do not know how many of them are to be ascribed to the printers. Some of them, it is obvious, must have originated with the authors. They, we are confident, will excuse us for pointing them out. Our only object has been, to make an interesting and valuable book more useful.

EDITOR.

* History of the Old South Church, page 46.

ARTICLE XII.

LITERARY NOTICES.

1. *A Review of Professor Stuart on Christian Baptism.* By Rev. WILLARD JUDD. New-York. 12mo. pp. 196. 1836.

THIS work is creditable to the scholarship, industry and Christian spirit of its author. He has collected, with much labor, and considerable original research, a great variety of passages in Greek writers, in which the words relating to baptism are used. He thus proves, that the "Manner of the Rite" is immersion. He next considers the "Importance of the Rite," and shows, with many strong arguments, the necessity of obedience to the commands of the Saviour, instead of substituting our own views of expediency. He then considers the "Relative Order of the Rite," and shows, from the order of the apostolic commission, the conduct of the apostles, and other considerations, that baptism must precede communion at the Lord's table. Some valuable "Concluding Reflections" follow, on the simplicity and significance of the Christian rites, the dangerous tendency of error, and the necessity of promoting correct and enlightened views of the importance of positive divine institutions, as the only method of producing harmony of practice among Christians. The Appendix contains a number of interesting papers. The list of ancient and modern versions of the Scriptures, in which the words relating to baptism are translated by terms equivalent to immersion, is curious and valuable. The book closes with a letter from Dr. Neander, the greatest living authority on the subject of ecclesiastical history. It was addressed to Mr. Judd, who had asked Neander's opinion. We may here express our doubts of the delicacy and expediency of soliciting from eminent Pedobaptists a public declaration of their views on the subject of baptism. It seems to us undignified, while it places them in a disagreeable dilemma, by forcing them either to condemn their own practice, by a frank avowal of the truth; or, to give such a coloring to facts, as to furnish some excuse for their own departure from the scriptural doctrines and examples. In this letter, Dr. Neander admits, that "there can be no doubt, that, in the primitive times, the ceremony was performed by immersion, to signify a complete immersion into the new principle of life divine, which was to be imparted by

the Messiah;" and that, "as to infant baptism, it cannot possibly be proved, that it was practised in the apostolic age;" yet he provides a secret avenue for the introduction of infant sprinkling into the church, by means of that mysterious "development," to which he so often refers in his works. Alas! this "development" has been the apology for many other corruptions of the pure truth. Its tendency now is, to annul both the Christian ordinances, as inconsistent with the spirituality,—the higher life,—of religion.

This book of Mr. Judd is a valuable contribution to our stock of works on the ordinance of baptism. We regret that it was called "A Review of Professor Stuart," because it seems to interfere with what Mr. Judd himself calls "the able Examination" of the same Essay, by Professor Ripley. Mr. Judd, moreover, while he has expanded some topics, which were lightly touched by Professor Ripley; while he has given a more extended list of quotations from classical and other authors, and has introduced some new topics, has not, on the whole, furnished a "Review of Professor Stuart," so analytical and satisfactory as that of Professor Ripley. On certain points, as, for example, the washing of hands by the Pharisees, Mark 7: 3, 4; the baptisms at Enon, John 3: 23; and the metaphorical burial in baptism, Romans 6: 3, 4, Professor Ripley's work is much more thorough. It is due, however, to Mr. Judd, to say, that, as he intimates in his preface, he did not design, by his Review, to undervalue that of Professor Ripley, but to "give more prominence to the obligatory nature of external duties, and to the relation existing between baptism and communion, as well as to take a more complete survey of the whole subject and its philological bearings." The result is, nevertheless, that we have two works, purporting to be reviews of Professor Stuart's Essay, and if Mr. Judd has accomplished what he proposed, his work must be regarded as superseding that of Professor Ripley. With all our respect for the work of Mr. Judd, we cannot so consider it; and we wish that he had given to his book a different shape.

2. *New Guide for Emigrants to the West, containing Sketches of Ohio, Indiana, Illinois, Missouri, Michigan, with the Territories of Wisconsin and Arkansas, and the adjacent parts.* By J. M. PECK, A. M., of Rock Spring, Illinois. Boston: Gould, Kendall & Lincoln. pp. 374. 1836.

This book will, we think, have a wide circulation. It contains a vast amount of precisely such information concerning

the western country, as those persons need, who intend to migrate thither, and such as well-informed persons, in all parts of the country, must desire to possess. Mr. Peck has had excellent opportunities to obtain, by personal observation, a thorough knowledge of the countries which he describes. He possesses unusual habits of observation, accuracy, and clear, forcible expression. Full dependence may, we think, be placed on his statements of facts, and great respect is due to his opinions. The book is evidently the fruit of untiring industry, and the statistical tables, which are interspersed, give it a permanent value. It is handsomely printed, in a cheap, portable form. The purpose and nature of the work are well described by the author in the preface:

"The author's first book, '*A Guide for Emigrants*,' &c., was written in the winter and spring of 1831, to answer the pressing call then made for information of these Western States, but more especially that of Illinois;—but many of its particulars, as to the character and usages of the people, manners and customs, modes of erecting buildings, general characteristics and qualities of soil, productions, &c., were applicable to the West generally.

"Since that period, brief as it has been, wide and rapid changes have been made, population has rapidly augmented, beyond that of any former period of the same extent,—millions of acres of the public domain, then wild and hardly explored, have been brought into market; settlements and counties have been formed, and populous towns have sprung up, where, at that time, the Indian and wild beast had possession; facilities for intercommunication have been greatly extended, and distant places have been brought comparatively near; the desire to emigrate to the West has increased, and every body in the Atlantic States has become interested and inquires about the Great Valley. That respectable place, so much the theme of declamation and inquiry abroad, '*The Far West*,' has gone from this region towards the setting sun. Its exact locality has not yet been settled, but probably it may soon be found along the gulf of California or near Nootka Sound. And if distance is to be measured by time, and the facility of intercourse, we are now several hundred miles nearer the Atlantic coast than twenty years since. Ten years more, and the facilities of railways and improved machinery will place the Mississippi within seven days' travel of Boston, six days of Washington City, and five days of Charleston, S. C.

"To give a brief and yet correct account of a portion of this Great Valley, its resources, the manners and customs of its inhabitants, its political subdivisions, cities, commercial and other important towns, colleges and other literary institutions, religious condition, public lands, qualities of soil and general features of each State and Territory named in the title page, together with such information as may form a kind of manual for the emigrant and man of business, or which may aid him on his journey hither, and enable him to surmount successfully the difficulties of a new country, is the object of this new

work. In accomplishing this task, the author has aimed at *correctness* and *brevity*. To condense the particular kind of information called for by the public mind in a small space, has been no easy task. Nor has it been a small matter to collect from so wide a range as five large States and two extensive Territories, with other large districts, the facts and statistical information often found in the compass of less than a page.

"It is an easy task to a belles lettres scholar, sitting at his desk, in an easy chair, and by a pleasant fire, to write 'Histories,' and 'Geographies,' and 'Sketches,' and 'Recollections,' and 'Views,' and 'Tours,' of the Western Valley; but it is quite another concern, to explore these regions, examine public documents, reconcile contradictory statements, correspond with hundreds of persons in public and private life, read all the histories, geographies, tours, sketches and recollections, that have been published, and correct their numerous errors, —then collate, arrange, digest and condense the facts of the country. Those who have read his former '*Guide for Emigrants*,' will find, upon perusal, that this is radically a *new work*, rather than a new edition. Its whole plan is changed; and though some whole pages of the former work are retained, and many of its facts and particulars given in a more condensed form, much of that work being before the public in other forms, he has been directed, both by his own judgment and the solicitude of the public mind in the Atlantic States, to give to the work its present form and features.

"There are three classes of persons in particular, who may derive advantage from this Guide.

"1. All those who intend to remove to the States and Territories described. Such persons, whether citizens of the Atlantic States, or natives of Europe, will find in this small volume, much of that species of information for which they are solicitous. It has been a primary object of the author, throughout this work, to furnish the outline of facts necessary for this class.

"2. This Guide is also designed for those, who, for either pleasure, health or business, intend to travel through the Western States. Such are now the facilities of intercommunication between the eastern and western States, and to most points in the Valley of the Mississippi, that thousands are visiting some portions of this interesting region every month. Some knowledge of the routes that lead to different parts of this Valley, the lines of steamboats and stages, cities, towns, public institutions, manners and customs of the people, &c., is certainly desirable to all who travel. Such persons may expect a correct, and it is hoped, a pleasant Guide in this book.

"3. There is a numerous class of persons in the Atlantic States, who desire to know more about the Great West, and to have a book for reference, who do not expect to emigrate here. Many are deeply interested in its moral welfare. They have cheerfully contributed to establish and build up its literary and religious institutions, and yet, from want of access to those facts which exist amongst us, their information is but partial and limited. The author, in his travels in the Atlantic States, has met with many persons, who, though well informed on other subjects, are surprisingly ignorant of the actual condition, resources, society, manners of the people, and

even the geography of these States and Territories. The author is aware of the difficulty of conveying entirely correct ideas of this region to a person who has never travelled beyond the borders of his native State. The laws and habits of associating ideas in the human mind forbid it."

As a specimen of the style of the work, we quote the author's description of the different classes of the western population:

"Generally, in all the western settlements, three classes, like the waves of the ocean, have rolled one after the other. First comes the pioneer, who depends for the subsistence of his family chiefly upon the natural growth of vegetation, called the 'range,' and the proceeds of hunting. His implements of agriculture are rude, chiefly of his own make, and his efforts directed mainly to a crop of corn, and a 'truck patch.' The last is a rude garden for growing cabbage, beans, corn for roasting-ears, cucumbers and potatoes. A log cabin, and, occasionally, a stable and corner-rib, and a field of a dozen acres, the timber girdled or 'deadened,' and fenced, are enough for his occupancy. It is quite immaterial whether he ever becomes the owner of the soil. He is the occupant for the time being, pays no rent, and feels as independent as the 'lord of the manor.' With a horse, cow, and one or two breeders of swine, he strikes into the woods with his family, and becomes the founder of a new county, or perhaps State. He builds his cabin, gathers around him a few other families, of similar taste and habits, and occupies till the range is somewhat subdued, and hunting a little precarious, or, which is more frequently the case, till neighbors crowd around, roads, bridges and fields annoy him, and he lacks elbow-room. The preëmption law enables him to dispose of his cabin and cornfield, to the next class of emigrants, and, to employ his own figures, he 'breaks for the high timber,' 'clears out for the New Purchase,' or migrates to Arkansas or Texas, to work the same process over.

"The next class of emigrants purchase the lands, add 'field to field,' clear out the roads, throw rough bridges over the streams, put up hewn log-houses, with glass windows, and brick or stone chimneys, occasionally plant orchards, build mills, school-houses, court-houses, &c., and exhibit the picture and forms of plain, frugal, civilized life.

"Another wave rolls on. The men of capital and enterprise come. The 'settler' is ready to sell out, and take the advantage of the rise of property,—push farther into the interior, and become himself a man of capital and enterprise in time. The small village rises to a spacious town or city,—substantial edifices of brick, extensive fields, orchards, gardens—colleges and churches are seen. Broadclothes, silks, leghorns, crapes, and all the refinements, luxuries, elegancies, frivolities and fashions are in vogue. Thus wave after wave is rolling westward,—the real *el Dorado* is still farther on."—pp. 114—16.

After an amusing description of the habits of the pioneer or frontier class, Mr. Peck adds:

"In morals and the essential principles of religion, this class of people are by no means so defective as many imagine. The writer has repeatedly been in settlements and districts beyond the pale of civil and criminal law, where the people are a 'law unto themselves,' where courts, lawyers, sheriffs and constables existed not, and yet has seen as much quiet and order, and more honesty in paying just debts, than where legal restraints operated in all their force. The turpitude of vice and the majesty of virtue, were as apparent as in older settlements. Industry in laboring or hunting, bravery in war, candor, honesty and hospitality were rewarded with the confidence and honor of the people. Regulating parties would exist, and thieves, rogues and counterfeiters were sure to receive a striped jacket, 'worked nineteen to the dozen,' and, by this mode of operation, induced to 'clear out;' but truth, uprightness, honesty and sincerity are always respected. Many of the frontier class are *illiterate*, but they are by no means *ignorant*. They are a shrewd, observing, thinking people. They may not have learned the black marks in books, but they have studied *men and things*, and have a quick insight into human nature. They are not inattentive to religion, though their opportunities for religious instruction are few, compared with old countries. They have prejudices and fears about many of the organized benevolent societies of the present age, yet there are no people more readily disposed to attend religious meetings, and whose hearts are more readily affected with the gospel than the backwoods people; and as large a proportion are orderly professors of religion as in any part of the Union. Ministers of the gospel and missionaries, who can suit themselves to the circumstances and habits of frontier people,—who, like Paul, can 'become all things to all men,'—find pleasant and interesting fields of labor on all our frontiers. But let such persons show fastidiousness, affect superior intelligence and virtue, catechise the people for their plainness and simplicity of manners, and draw invidious comparisons, and they are sure to be 'used up,' or left without hearers, to deplore the 'dark clouds' of ignorance and prejudice in the West."—pp. 125—6.

3. *Select Hymns, adapted to the Devotional Exercises of the Baptist Denomination.* By JAMES H. LINSLEY and GUSTAVUS F. DAVIS. Hartford: Canfield & Robins. pp. 460. 1836.

This selection is made, in general, with judgment and good taste. It is designed, not for the regular services of the Sabbath, but for conferences, prayer and other devotional meetings, for Sabbath school and for family worship. It omits, to a great extent, the hymns contained in Winchell's *Arrangement and Selection*, and may be considered as a supplement to that volume. It contains many excellent and popular hymns, of recent origin, which every one wishes to possess, but which have not before been collected in one volume. One

peculiar excellence of the book is the variety of hymns adapted to special occasions, such as baptisms, the Lord's supper, the monthly concert, family worship, Sabbath schools, meetings of temperance and peace societies, &c. On all these points, the common hymn books are very defective. We think that the compilers have performed a valuable service to Zion, and we hope, that the book will have a rapid and extensive circulation.

4. *The Way to Do Good, or the Christian Character mature; the Sequel to the Young Christian and Corner Stone.* By JACOB ABBOTT. Boston: William Peirce. pp. 348. 1836.

This volume possesses the characteristics which distinguish Mr. Abbott's writings. The style is pleasant, and the illustrations are abundant and striking. Mr. Abbott's peculiar talent is the power of illustrating common duties. He is less happy in presenting a lucid, careful and sound exhibition of scriptural doctrines. His works are adapted, we think, to produce an impression, that the sole value of truth consists in its right application to practice; that the end is of more importance than the means, and that, consequently, if a correct practice be secured, a strict adherence to abstract doctrines is not indispensable. Chapter 7, in this volume, on "the Church and Christian Union," is an example. The argument is, that the New Testament does not lay down any definite system of rules respecting forms, and offices, and ecclesiastical polity; that the Episcopalian, and Methodist, and Congregationalist, and Presbyterian are all right, and ought to practise their different forms in peace; and that Christian union cannot be obtained, unless each denomination shall "give up the essential importance of any particular modes of church government and worship," and "admit other denominations to the rank of sister branches of the true church."—p. 224. Mr. Abbott, at the same time, disclaims any intention to "undervalue the importance of *proper* and steady ceremonial regulations in every branch of the church."—p. 217. But what are "*proper*" regulations? Can any authority, but that of Christ, establish such regulations? Can men legislate for the organization of the church? What, then, are "*proper*" regulations, but those which the Saviour has prescribed? If each denomination is to adopt such forms and ceremonies as Jesus Christ has established, so far as it can ascertain them, then it must consider different regulations as *improper*, and, consequently, must disapprove them. It

should do this, with a kind spirit, feeling that others may have learned the Saviour's will more correctly; but it cannot "give up the essential importance" of any thing which it supposes the Saviour to have prescribed, without renouncing his authority. We regret to see among able and good men so many indications of a disposition to forsake the plain letter of the word of God, for what they deem to be its spirit. This course is dangerous, for it, in effect, substitutes the fickle and discordant notions of men for the unerring will of God. We believe, that the only way to promote true union is, to do right ourselves, and to persuade others, as far and as fast as we can, to do right. We must maintain a Christian spirit, but we must also maintain Christian truth.

Mr. Abbott has some admirable remarks on the best ways of doing good. The chapters on the proper method of benefiting the poor, of promoting public morals, of relieving the sick, and of managing children, are full of excellent remarks. Here the author's talents find appropriate themes, and he treats them with great skill.

It has struck us, that the title does not exactly correspond with the book. The phrase "Christian character mature," would lead the reader to expect some remarks on the character of the mature Christian, on his views, feelings, trials, habits of devotion, of reading the Scriptures, of private prayer, &c. Little or nothing is said on these points, and the impression made by the book may be, that Christianity consists in active efforts to do good to man. Mr. Abbott apologizes, in his Preface, for omitting to treat the topics alluded to; but we wish, that he had introduced even a short chapter on the subject of the Christian's direct communion with God. It is the tendency of our age, to make religion consist in bustle and activity, and to withdraw the Christian from his closet. Perhaps, too, the title, *Ways* or *Methods* of doing Good, would have less pretension, than the phrase, *The Way* to do Good.

These hints are offered, with great respect for the author, and a high estimation of this book and its predecessors. Notwithstanding some defects, they have, without doubt, been extensively useful.

5. *Lectures on Eloquence and Style.* By EBENEZER PORTER, D. D., late President of the Theological Institution, Andover. Revised for Publication by Rev. LYMAN MATTHEWS, Pastor of the South Church, Braintree, Mass. Andover. pp. 186. 1836.

Dr. Porter has done more than any other man in this coun-

try, to promote Sacred Rhetoric. By his personal instructions, and by his books, he has fostered a taste for this much neglected science, and has furnished the best collection of rules, which now exists. He possessed a well-informed mind, a discriminating and accurate taste, and that sound good sense, which is more useful than genius. There is, it is true, very little that is new in his books. Every principle which he lays down, may be found in Aristotle, or Quintilian, or Campbell, or some other of the numerous writers on rhetoric. But these principles are judiciously selected, and adapted to the pulpit. This constitutes the peculiar value of Dr. Porter's lectures, and it entitles them to a careful perusal by all candidates for the ministry. The volume of Lectures on Homiletics was a valuable contribution to the cause of sacred learning, and the little work before us contains many excellent suggestions on Eloquence and Style. The lectures on the vocal organs, and the rules for preserving and strengthening them, are worthy of earnest attention.

The rules for strengthening the voice are,—“1st. On common occasions, whenever you use your voice, *use as much voice as propriety will permit.*”—“2d. Read aloud every day.”—“3d. Let your position be erect, when you read; I mean, let it be *standing*, not sitting.” These rules are expanded and illustrated. The means of preserving the voice are,—1st. A careful attention to preserve the general health of the system. 2dly. Refraining from all improper exertion of the voice, such as speaking on too high a key, speaking too loudly, speaking in a bad state of the air, in crowded apartments, and speaking when the lungs are disordered, by colds or otherwise.—3d. Avoiding certain habits, such as bad attitudes of writing, late preparation for the pulpit, full meals before preaching, use of stimulating liquors, and sudden exposure of the lungs, when heated, to currents of cold air. We must refer our readers to the book itself, for many valuable suggestions on all these points. The following Note to Lecture 10 deserves to be quoted here:

“After these Lectures on the Vocal Organs were written, I observed a literary notice of a work by an English physician, published in 1829, in which the writer professes to exhibit a ‘definite plan for removing that peculiar affection of the throat to which clergymen and other public speakers are liable.’ Having procured the work from London, and read with attention the part of it relating to this subject, I subjoin here a brief view of its chief remarks. The author speaks of this affection as one that has, of late years, greatly distressed many of the English clergy and Dissenting ministers. ‘The cause of this malady,’ he says, ‘is evidently a local debility, induced

by too great use of the windpipe in speaking.' His indications of treatment are twofold,—to restore the general health, when impaired; and to soothe and invigorate the diseased parts.

"His general remedies I shall not notice, being much the same which I suppose any intelligent physician would prescribe.

"His remedies for the local malady are,

"1. Rest. The cause of the irritation, namely, public speaking, must be discontinued, or there is no reasonable hope of relief.

"2. Friction; and that continued, at least twice daily, for ten or fifteen minutes; the brush or hand being dipped in cold water.

"3. Avoid blood-letting, except in cases of *active* inflammation. Even leeches and cupping, applied to the throat, in this complaint, are improper, where there is only a chronic kind of inflammatory action.

"4. Occasional blisters on the throat or back of the neck, may be useful.

"The author differs, probably, from most physicians, in the third direction; but my own experience accords with his opinion. In the others, he is doubtless right. Rest, friction, cold ablu-tion, gargling with cold water, will, probably, in most cases, be sufficient, when the complaint is slight. If it is at all serious, the external application of *mustard* has been more efficacious with me, than all other remedies."

The arrangement of Dr. Porter's Lectures, in the volume on Homiletics, and in the present work, is confused and awkward. Lectures on Style, on the use of words and the structure of sentences, ought to precede Lectures on the structure of sermons; and these ought to precede Lectures on the delivery of sermons. The plan, as sketched by Dr. Porter himself, on page 10 of this volume, is a judicious one, but it has not been regarded, in publishing his works. The volume on Homiletics is unskillfully arranged, and it makes a less favorable impression on a judicious reader than it ought to make. There is not a scientific and natural consecution of topics; and several things are inserted, for the mere purpose, as it would appear, of filling up the book. The publishers of Dr. Porter's works would promote his reputation, and the usefulness of his publications, by digesting all his Lectures into one regular series, in accordance with his own plan, referred to above. This volume, and the one which preceded it, might then, by the omission of extraneous matter, be compressed into one volume of about the size of his Analysis, and would form a sequel to that useful work. We take the opportunity, here, to suggest, that we have often heard complaints of the high price of the books published at Andover, in consequence of their being issued in too bulky and expensive a style. Most of these books are purchased by ministers and students, who need many books, and who

have little money. If the cheap style of publishing books, which is adopted in Germany and France, were common here, the interests of literature would be promoted. We respectfully commend this hint to the attention of authors and publishers.

EDITOR.

ARTICLE XIII.

MISCELLANEOUS INTELLIGENCE.

NEW PUBLICATIONS.

LECTURES on Future Punishment, delivered at the Baptist Meeting-House, in Cherryfield, Maine, by Rev. Wilson C. Rider.

Physical Theory of Another Life, by the Author of *Natural History of Enthusiasm*.

The Physiology of Digestion, considered with relation to the Principles of Dietetics. By Andrew Combe, M. D.

Thoughts on the Religious State of the Country, with Reasons for preferring Episcopacy. By Rev. Calvin Colton.

Thoughts on Theology. By Rev. Lyman Beecher, D. D.

The Old World and the New. By Rev. Orville Dewey.

Popular Infidelity. By Rev. Herman Hooker.

IN PRESS.

Works of the late President Appleton, embracing his whole course of Theological Lectures, his Baccalaureate Addresses and a selection from his Sermons, with a Memoir of his Life and Character. In two volumes, octavo.

Greek and English Lexicon. By Professor E. Robinson, D. D. 2d edition.

Hengstenberg's Christology, vol. i., translated by Rev. Reuel Keith, D. D.

Lectures on Political Economy. By Rev. Francis Wayland, D. D.

The Philosophy of Benevolence. By Rev. Pharellus Church, of Rochester, N. Y.

Memoir of Rev. William Carey, D. D., forty years Missionary in India. By the Rev. Eustace Carey. Introductory Essay by Rev. Francis Wayland, D. D., President of Brown University.

Mammon, or Covetousness the Sin of the Christian Church. By Rev. John Harris, of Epsom, England; Author of the *Great Teacher*.

IN PREPARATION.

Sacred Hermeneutics. By Professor Stuart.

Eichhorn on the Apocalypse. Translated by Rev. A. Kaufman, Jr.

Rosenmueller on the Psalms, Pentateuch, Isaiah, Ezekiel, &c. Translated and edited by Professor C. E. Stowe, of Lane Seminary, Cincinnati.

A Translation of Gesenius's Hebrew Grammar. By the Rev. Professor Conant, of Hamilton Institution.

LITERARY INTELLIGENCE.

Messrs. Perkins & Marvin, of Boston, have in press, "The Greek Testament, with English Notes, critical, philological and exegetical. By the Rev. S. T. Bloomfield, D. D., F. S. A., Vicar of Bisbroke, Rutland, England."—It will occupy two large volumes.

Proposals have been issued, for publishing by subscription, "A Grammar of the Arabic Language, together with an Arabic Chrestomathy and Glossary. By Isaac Nordheimer, Phil. Doct. of the University of Munich, and extraord. Prof. of the Arabic and other Oriental Languages in the University of the city of New-York."—The Grammar and Chrestomathy will contain about 400 pages, in a fair type and on good paper. The price to subscribers will not exceed \$4.

Mr. Dabney proposes to publish an edition of Tyndale's New Testament, with various readings, from Wickliffe's version and other early translations into the English language.—This book will be useful and interesting, if executed as we trust it will be. The early translations are valuable, not merely for the light which they shed on the sacred text, and for their connexion with our standard version, but also as illustrations of the progress of the English language.

It is said, that the celebrated German historian, Von Raumer, has made arrangements with Mr. Sparks, to translate and prepare an edition of the *Life and Writings of Washington*, for the German press. It is to be published by Brockhaus, of Leipsic, one of the most eminent publishers in Europe. Von Raumer will add notes to the work, and other illustrations, which will adapt it to German readers.

Mr. F. P. Leverett, of Boston, is preparing for publication, an abridgment of the Latin Lexicon of Facciolati and Forcellini, adapted to the use of students in our seminaries of learning.

Rev. Mr. Frey proposes to publish a monthly pamphlet, called "The Jewish Intelligencer," to be devoted to topics connected with the history, condition and wants of the Jews, and accounts of the efforts made for their benefit. Each number will contain three sheets, with a cover, so as to make a handsome volume, each year, of 600 pages octavo. The price will be \$1 50 per annum, to be paid on the delivery of the first number.—Mr. Frey is well qualified to make the work useful and interesting.

Mr. Frey has recently published the second volume of his book, called "Joseph and Benjamin, a series of Letters on the controversy between Jews and Christians, comprising the most important doctrines of the Christian religion."—The first volume was published about a year since, and it has already passed through four large editions.

ACADEMICAL.

We are glad to learn, that the Rev. Benjamin F. Farnsworth, formerly principal of the New-Hampton Institution, has been elected President of the Georgetown College, Kentucky.

The Rev. Adiel Sherwood, of Georgia, has become the General Agent of the Columbian College; and the Trustees have issued a Circular, in which they say:

"The Trustees of this Institution, after a careful examination into its pecuniary concerns, take pleasure in assuring its numerous friends, that they were never in so prosperous a condition. If those pledged to furnish aid come up speedily to its assistance, the College will soon be relieved of its embarrassments. About one third of the debts as reported by the Rev. Mr. Clopton,

have been paid;—about \$19,500 now stand against the concern; but, to meet this, \$17,200 are pledged by responsible persons. There have been some failures, but they leave only about \$2,300 unprovided for; this, we have no doubt, will soon be raised by agents."

The Commencement at Waterville College, Maine, was held August 2.—Fourteen gentlemen received the degree of A. B., and seven that of A. M.—Rev. Dr. Babcock having resigned the presidency, on account of ill health, Rev. R. E. Pattison, pastor of the First Baptist Church in Providence, was elected President.

BENEVOLENT SOCIETIES.

American Baptist Board of Foreign Missions.—The Board held its annual meeting at Hartford, Conn., April 27. The following is a summary of the annual Report:

"The number of missions conducted by the Board, is twenty-three, two of which have been commenced since the last annual meeting; and the number of stations, thirty-four, of which ten have been located within the year. The number of missionaries and assistant missionaries, laboring at these stations, or on their way to them, is one hundred and thirty-two, exclusive of about thirty native assistants in the printing department. Fifty-three of these are preachers, and six are printers. Thirty-two missionaries and assistants have entered on the service of the Board, and three have left; one native assistant has been dismissed; three missionaries and three native assistants have died. There are, also, three domestic agencies and one foreign agency. The number of churches is twenty-one; of schools reported to the Board, twenty-eight; of baptisms, on profession of faith, two hundred and thirty-two.

"Five presses have been in operation, and three, including a lithographic press and a power-press, have been added during the year; fonts of type, in English, Karen, Burman and Taling, have been procured; fonts of Chinese, Siamese and Shan have been ordered, and are in a course of preparation; and more than twenty-three hundred reams of printing paper, with a proportionate supply of other printing materials, have been sent out.

"The revision of the Bible in Burmese had been nearly finished, and the printing of the third and last volume commenced, in June, 1835. The whole Bible was undoubtedly completed before the close of the year, and is now in circulation among the people. The Taling New Testament was prepared, also, in June, as far as the end of the 2d Corinthians, the Karen dictionary enlarged, the Karen Testament commenced, and several Burman, Taling and Karen tracts printed, the gospel by Matthew translated and printed in Siamese, and, partly, in Shawanoe, and the gospel by John, with extracts from Matthew and Mark, in Creek. Translations have, also, been made, the past year, into Cherokee and Ojibwa, and works prepared and printed in several other Indian languages. The number of pages printed since the close of 1833, of tracts and translations of Scripture, prepared by missionaries of the Board, in fourteen languages, is more than 7,000,000. The Shawanoe Sun, a monthly periodical, has, also, been printed in Shawanoe and English, and about 1200 additional copies of the Missionary Magazine have been put into circulation. Preparations are in progress for the establishment of a new mission, and five mission families have been received under the patronage of the Board, to enter on their labors the current year."

The amount received by the Treasurer, during the year, from all sources, was \$59,770 15. The expenditures exceeded the receipts more than \$20,000.

American Baptist Home Mission Society.—The Society held its annual meeting in Philadelphia, June 7. The Society have under their direction one hundred and fifteen missionaries and agents, in fourteen States, two Territories and two Provinces. The Treasurer's Report, embracing a period of nearly fourteen months, stated the receipts to be \$16,910 15, and the expenditures \$15,918 98. Principal officers of the Society, Hon. Herman Lincoln, President; Rev. Jonathan Going, D. D., and Rev. Luther Crawford, Corresponding Secretaries, William R. Martin, Esq., Treasurer.

American Bible Society.—The 20th anniversary of the Society was held May 12. The receipts, during the year, were \$104,899 45, and the expenditures, \$107,910 93. There were distributed, during the year, 221,694 copies of the Bible or of the New Testament, making the whole number issued since the formation of the Society, 1,989,430. The sum of \$45,000 was appropriated, the last year, for the printing and circulating of the Scriptures in foreign countries. At the meeting of the Society for the choice of officers, says a New-York paper, "Rev. Mr. Cone, pastor of the Oliver Street Baptist Church, rose and said, it was known to all, that the Board had passed certain resolutions on the subject of translations, concerning which there had been a serious division of sentiment. For the purpose of having an expression of the sense of the Society, respecting those resolutions, it would be gratifying to him, if some brother would move that those resolutions be approved. No one appearing to make the motion, Mr. C. said, he was constrained to move, himself, that they be disapproved. This motion was seconded. Dr. Milnor stated, with great courtesy, that these resolutions had been passed by the Board, and extensive appropriations made under them to various missionary bodies, all of which have been thankfully accepted, and the principles fully approved, except by the Baptist brethren, whose views of truth and duty were such, that they could not conscientiously comply. Mr. Cone replied, that such was exactly the state of the case. The question was then put and lost, only a few voices being heard in the affirmative."—Mr. Cone has since resigned the office of Corresponding Secretary of the Society, which he had held for several years.

American Tract Society.—The anniversary was held May 11. Receipts, \$105,000. New publications, 55, making the whole number of the Society's publications, 827. Printed, during the year, 101,293,584 pages; total printed since the formation of the Society, 711,853,750 pages. Circulated, during the year, 72,480,229 pages; total, since the Society was formed, 614,790,076.—The Society has printed, during the year, besides tracts, 247,972 volumes. The whole number of auxiliaries is 1180. The sum of \$35,000 was appropriated, during the year, for the distribution of tracts in foreign countries.

American Sunday School Union.—The anniversary was held in Philadelphia, May 24. Receipts, \$72,524 10. Number of new publications, during the year, 47. The total number of volumes, cards, &c., printed, 1,004,852, equal to nearly 73,000,000 pages.

American and Foreign Bible Society.—A Society, with this title, was formed by a number of Baptist ministers and others, at the Oliver Street Baptist meeting-house, New-York, May 12. The first and second articles of the Constitution are:

ARTICLE I. The designation of this Society shall be, the AMERICAN AND FOREIGN BIBLE SOCIETY, the single object of which shall be, to promote a wider circulation of the Holy Scriptures, in the most faithful versions that can be procured.

ARTICLE II. This Society shall add its efforts to those employed by other Societies in circulating the Scriptures, according to its ability, in all lands, whether Christian, Mahomedan, or Pagan.

The Rev. Spencer H. Cone was elected President; Rev. Charles G. Sommers, Corresponding Secretary; and William Colgate, Esq., Treasurer. The following resolution was adopted:

Resolved, That the first annual meeting of the Society be held in Philadelphia, the last Wednesday in April, 1837, and that the doings of this meeting and of the Society be submitted to such brethren from different parts of the United States as may then and there meet in Convention, for the purpose of securing the combined and concentrated action of the denomination in the Bible cause.

In connexion with the preceding account of the formation of the American and Foreign Bible Society, we republish the following notice, issued by the Committee appointed at the meeting in Hartford, to make arrangements for a Convention at Philadelphia, in April next:

"The undersigned, as the Committee above-mentioned, have to announce to the public, along with the doings of the Conference at Hartford, that the American Bible Society, at their anniversary on the 12th of May last, approved of the doings of their Managers, which cut off all reasonable hope of further aid in publishing translations made on the principles which we have ever felt bound to adopt, in giving to the heathen the Holy Scriptures. In accordance with our instructions, we, therefore, call on individuals, churches, associations and other bodies, either formed or to be formed, to take immediate measures for raising funds, now greatly needed for the Bengalee New Testament, the Oriassa Scriptures and the Chinese versions, as well as the Burman, Siamese and Karen translations, and for securing a full representation, at the proposed Convention, in Philadelphia, on the last Wednesday in April, 1837.

"And whereas, at a large meeting of delegates and friends of Bible distribution, held in the Oliver Street Baptist meeting-house, in New-York, May 12th and 13th, a Society was formed for this object, denominated the 'American and Foreign Bible Society,' the first meeting of which is to be held at the time and place of the proposed Convention, with a view of conforming its organization to the wishes of the delegates who shall be there assembled; we avail ourselves of the present occasion, to direct the attention of all interested, to this incipient organization, as an important measure for the accomplishment of the objects contemplated in our appointment. And we earnestly entreat those who desire to aid in the diffusion of the Word of Life, to forward, as promptly as may be, their contributions for this object, either to the Treasurer of this Society, in New-York, or to that of the Baptist Board of Foreign Missions, at Boston.

WM. T. BRANTLY, SPENCER H. CONE, RUFUS BABCOCK, Jr., JONATHAN GOING, JOHN L. DAGG,	}	Committee.
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"Philadelphia, May 27th, 1836."

[From the American Baptist.]

VERSIONS OF THE BIBLE, MADE BY BAPTIST MISSIONARIES.

During the discussion of the *Bible Question*, many doubts were expressed, even by our own brethren, as to the character of versions of the Scriptures made by Baptist missionaries in Asia. This induced me to write to England, for authentic information on the subject, and the following extracts from letters now on file, at the Baptist Missionary Rooms, London, will effectually remove those doubts from the ingenuous minds which have hitherto entertained them.

SPENCER H. CONE.

"October 13, 1812.

To Rev. Joseph Hughes, Secretary of British and Foreign Bible Society.

"In a letter which I lately received from Dr. Carey, he mentions having received one from you, inquiring in what way certain words were rendered in their translations. He wished me to inform you, that they had rendered *baptizo* by a word that signifies 'to immerse;' and *episcopos* by a word that signifies 'an overseer.'

ANDREW FULLER."

Extract of a Letter from Dr. Marshman, to Rev. Andrew Fuller, Secretary of the Baptist Missionary Society, dated "November 23, 1812.

"No Eastern version has left *baptizo* and *episcopos* untranslated. Not the Tamul, nor the Cingalese, nor the Persian, nor even the Chinese version, made formerly by the Jesuits, which Dr. Morrison carried with him from England. Even that renders, 'He was baptized,' 'He received washing,' or 'a washing,' which Morrison has not altered, in the copy of the Acts, which he has edited and published."

QUARTERLY LIST.

DEATHS.

BELA JACOBS, Pastor of the Baptist Church, East Cambridge, Mass., was killed by being thrown from a chaise, Sabbath morning, May 22, aged 52.
WALTER WARREN, at Clarksville, Missouri, April 6.
WILLIAM RAWLINS, in Franklin county, Ten., May 2, in the 74th year of his age.
WILLIAM B. KELLY, at ———, June 9.
JOHN H. WALKER, near Monroe, Geo., June 19, aged 74.
WILLIAM E. ASHTON, at Philadelphia, July 26.

ORDINATIONS.

LEVI L. HILL, at New-Baltimore, Greene co., N. Y., May 11.
JAMES M. STICKNEY, at Lyons Farms, N. J., May 7.
ALFRED COMPTON, at Goshen Baptist Church, Chester county, Penn., May 14.
ALVAN FELCH, at New-Gloucester, Ma., May 25.
ALFRED OSGOOD, at Greenville, Green county, N. Y., May 21.
WILLIAM H. H. DWYER, at Windham, Lancaster county, Penn., May 6.
HUMPHREY H. WHIFFLE, at Amity, Allegany county, N. Y., Feb. 19.
WRIGHT LANCASTER, at Hartford, Pulaski county, Geo., June 8.
JOHN D. MOODY, at the May River Baptist Church, in the District of Beaufort, S. C., May 15.
GEORGE J. CARLETON, as Pastor of the Baptist Church, Andover, Mass., June 15.
——— HODGE, at Conway, N. H., June 12.
DANIEL C. WAIT, at Homer, Cortland county, N. Y., June 3.
SILAS MORSE, at Portage, N. Y., Jan. 19.
GEORGE W. WARREN, at Sparta, N. Y., May 26.
JAMES SALMON, at Angelica village, N. Y., about June 10.
JAMES NICKERSON, and THOMAS HOUSTON, at Cascadovia, N. Y., June 23.
WILLIAM M. DOOLITTLE, at Greenville, Green county, N. Y., July 13.
THOMAS F. KENTCHIN, at New-Britain, Bucks county, Penn., June 26.

ABRAHAM MARTEN, at Oxford, Butler county, Ohio, June 25.
MICAH A. LANE, in Wilkes county, Geo., June 17.
A. P. BRADLEY, at Mound Bluff Baptist Church, Mississippi, early in April.
CHRISTIAN BRINCKERHOOF, at Harpersfield, Delaware county, N. Y., June 22.
WILLIAM H. SPENCER, at Wantage, N. J., July 13.
THOMAS ERWIN, at Stillwater Church, Ohio, July 6.
SALMON HATCH, in Evans, Erie county, N. Y., July 16.
HIRAM LECROY, at Double Spring Baptist Church, S. C., July 1.
DAVID COLLINS, at Cobleskill and Fulton, N. Y., July 13.
JOHN KELLY, at Norwalk, Ohio, June 26.
WILLIAM RITT, and MARTIN BALL, at Bethesda Church, Laurens District, S. C., July 23.

CONSTITUTION OF CHURCHES.

At Graham's Station, Meigs county, Ohio, April 10.
At East Randolph, Mass., May 10.
At Plaistow, N. H., about June 1.
At Conway, N. H., June 12.
In Brown county, Ohio, in May last.
At Chelsea, Mass., June 26.
At Fort Plain and Canajoharie, N. Y., July 2.
At Constantia, N. Y., June 26.
At Hawkerville, Ken., about 1st of July.
At Colechester, Conn., August 4.
At Portland, Maine, the Free Street Baptist Church, August 11.

DEDICATIONS.

At Troy, Penn., June 2.
At East Machias, Maine, June 1.
At Ballingomingo Creek, 13 miles from Philadelphia, July 30.
At Norwalk, Ohio, June 26.
At Colechester, Conn., August 4.
At Harpswell Neck, Maine, August 4.
At West Gardiner, Maine, July 20.
At Portland, Maine, the house of the Free Street Baptist Church, August 11.

ERRATUM.—On page 364, third line from bottom, for "state" read "stab."

THE CHRISTIAN REVIEW.

No. IV.

DECEMBER, 1836.

ARTICLE I.

QUALIFICATIONS OF WITNESSES.

OUGHT ANY MAN TO BE EXCLUDED FROM BEARING WITNESS, ON
THE GROUND OF RELIGIOUS BELIEF ?

THE question which stands at the head of this article is one of great interest and importance, and of no little delicacy. Its interest and importance grow out of the fact, that the sound administration of justice, and, consequently, the rights and liabilities of every citizen, are involved therein ; and, inasmuch as there are existing rules of law, the propriety of which is connected with this subject, the discussion of it is a matter of obvious delicacy. Besides all this, the question is completely enveloped and surrounded by the irritated nervous system of popular prejudice,—so that you cannot but wound, while you merely wish to discuss.

The debates of last winter, in the Legislature of Massachusetts, clearly showed, that no individual, however pure his character, and however sound his principles, could take, what we deem to be, the broad ground of right, without exposing himself to the charge of immorality.

We, therefore, feel some degree of fear, in approaching this subject, lest our motives and our principles be suspected. But still, relying upon a "*mens sibi conscia recti*,"—a full trust in our own motives,—and feeling deeply impressed with a sense

of duty, we propose, in this article, to investigate the question, and advocate what we consider sound doctrine.

In pursuing this investigation, we shall first present a short history of what the rule of law involving this subject has been, and then proceed to show what it is, both in fact and in principle. It must be constantly borne in mind, that, in the trial of cases, *the only legitimate object of testimony is the discovery of truth*, and that every method of examining into evidence, which is calculated to defeat this object, is a mischief, although it may be honestly intended for other good purposes.

I. *How the law has been.*

By the ancient English rule of law, no person, except a member of the national established church, was a competent witness. All others were forbidden to testify. Neither pagan, nor Mahomedan, nor Jew, no excommunicated person, nor Dissenter, could, at one time, come into a court of England, as a witness, in any case whatsoever, except when needed for government purposes.

This all-sweeping enactment of exclusiveness reminds one of the time, when the haughty Roman was taught to regard every stranger as an enemy, and when the same word was used to signify, indiscriminately, a foreigner and a foe.

The harsh spirit of the old rule was gradually softened down and ameliorated. The Jews were, after a long period, and reluctant deliberation, allowed to be used as witnesses; and the reason assigned by the judges for their admission was, that they believed a part, at least, of the Holy Scriptures.

Formerly, as now, the witness was examined under oath. That is to say, he swore to tell the truth, so far as known to him, under pain of eternal punishment by the God of the Bible. The witness either laid his hand on the Bible, while taking the oath, or kissed the book after the oath had been administered.

This mode of seeking testimony, and this mode of administering the oath, were deemed indispensable, and truth procured in any other way was not admitted. Of course, the testimony of pagan and Mahomedan, neither of whom venerated the Bible more than any other book, could not, consistently, be received. Such are the mischiefs of preferring forms to substance.

As English commerce increased, and the relations of England with foreign countries became more intimate, it was found,

that necessity would compel the use of unchristian witnesses. It was also found, that the Christian form of administering an oath was not considered the most obligatory, by these disbelievers in Christianity. So, at last, the Mahomedan was admitted and sworn upon the Koran, and the disciple of Confucius upon an earthen dish, and other infidels in such form as they deemed most obligatory.

But the relaxation of ancient rigor in regard to English citizens did not keep even pace with the increasing moderation shown towards foreigners. Towards Dissenters from the established church, and especially Quakers, the law still looked with unbending sternness; and infidelity was still considered a high crime against society.

All Dissenters were expelled as witnesses from court, whenever government did not require their testimony; but if that was deemed needful, for political or party purposes, they were *compelled* to swear and to testify, or go to prison.

Quakers entertained a conscientious horror of an oath; but their scruples were ridiculed and disregarded, and they were forced to choose between sacrificing their conscience, or losing their freedom within the walls of a jail.

Abuses like these roused the indignation of the thoughtful and humane, and, ultimately, provoked such men as John Locke and Lord Somers, to exert their influence to reform public opinion, and alter the law. By their benevolent efforts the law was changed, so far as to allow Quakers to testify upon affirmation, in civil cases. To this day, however, a Quaker cannot, in England, be a witness in a criminal case. If a Quaker mother be the sole witness of the dishonor of her daughter, her testimony cannot there be admitted to convict the ravisher. If a Quaker father be the sole witness of the murder of his child, the villain is allowed to go unhung. The same rule applies not only to Quakers, but to any one else who objects to taking an oath. A Turk, a Chinese, or a Tartar may, but a conscientious English Christian non-juror may not, be used as a witness in criminal cases. This, truly, is a charity which begins not at home.

Let us now see,—

II. *What the American law now is upon this point.*

The comprehensive illiberality of the old English common law has not been copied, in its broad extent, by the Americans. But the relics of that ancient rule are still to be found, even among us.

It is the law of many, if not of most, of our States, as declared by judicial authority, that *no person can be received as a witness, who does not believe in the existence of a Supreme Being, and in the doctrine of punishment for sin, here or hereafter.*

In applying this rule, our courts never stop to inquire into the private character of the person offered as a witness, nor into his reputation for truth-speaking, nor into the amount or importance of his knowledge of the facts, nor into his motives to speak the truth. He may be an exemplary man, a good citizen, a kind neighbor, a devotee of truth, without prejudice, or motive to misstate, and fully possessed of the most essential testimony,—yet is he rejected, if he come within the exclusion of the rule. So, also, he may be a monster of iniquity, profligate, rank in his corruptions, and notoriously mendacious,—and yet, he is admitted as a competent witness, because he pretends to believe that of which his life proves him to be an open and perpetual contemner.

The warmest advocates of Christianity,—amongst whom we claim at least a humble rank,—cannot fail to see, that, however well adapted this rule of law may be, to manifest the respect of the court for our holy religion, it is not consistent with the fundamental principle of the law of evidence before stated, to wit, that the sole object of testimony is to elicit and develop the truth, or the facts in the case.

Here, once for all, we take our stand, and proclaim ourselves the unflinching friends of pure religion,—the untiring enemies of infidelity,—and protest against any suspicion of our sincerity on the ground of the doctrine which we maintain in regard to the law of evidence.

Laying down, then, as our corner-stone, the position, that, *in the investigation of a case, every person should be admitted as a witness, who is possessed of facts relevant and material thereto, whatever may be his creed, and that every circumstance affecting his credibility should also be put into the case,*—we are prepared to declare the existing rule of law false, unsound, unjust and hostile to the free spirit of our national and state constitutions.

However strongly we state this proposition, it is the sober result of long and frequent meditation.

1st. In the first place, *the law errs in the choice of its sanction*, in the selection of motives to act on the minds of witnesses.

All human tribunals are not only finite, but exceedingly limited in the extent of their jurisdiction, as well as in the compass of their powers. Beyond this narrow limit, they strive in vain to pass, and all their efforts to do so are both foolish and wrongful.

In an oath, imprecating God's vengeance on the perjurer, the law endeavors to hold up pains and penalties, which are far beyond and above its direction and control,—to threaten almighty wrath and eternal punishment,—punishment, which cannot be inflicted, except by the court of Heaven. That oath, therefore, transgresses the legitimate boundary of earthly jurisdiction, and trenches on the authority of the high chancery of Jehovah.

There ought, in the administration of human laws, to be no such thing as *an oath*, properly so called. Setting aside the morality or immorality of judicial or official swearing, about which good men cherish many doubts, we confine our view exclusively to the question of right and expediency in a political and legal view.

So far as witnesses are concerned, a solemn promise to speak truth, or suffer the legal penalties of perjury, would answer all the legitimate purposes of an oath, because it would subject the witness to all the punishment which can be inflicted by the court.

Suppose that the required oath should bind the witness to utter the truth, under penalty of a whole life of remorse, of the stings of conscience by day, and the visions of a disturbed soul by night; or under the multiplied curses of a papal bull of excommunication,—curses, affecting him in all the members and functions of his body, in all the acts and imaginations of his mind, and in all the relations and connexions of his life! Who would not consider such an oath both profane and ridiculous? Who would not perceive, that, in its administration, our courts profanely usurped the powers of the Deity? Yet more profane is the common practice, by which the veil of eternity, is drawn aside, and its mysteries laid bare, by judicial impiety; when “fools rush in where angels fear to tread.”

It is no wonder, that thousands of respectable men cherish conscientious scruples upon the question of taking oaths. Yet the old law compelled the witness to swear,—compelled him to anticipate the possible sentence of the day of judgment, by damning himself, if he sinned, and thus solemnly to abandon and renounce all the benefits of subsequent repentance.

Our law does not compel men to take oaths upon themselves, but it goes far towards it (in Massachusetts), by refusing to believe the unsupported declaration of a witness, that he has such scruples.

If a man can prove, that he considers it wrong to swear, he is allowed to affirm. Now if an affirmation is as efficacious as an oath, in any case, why not adopt it universally? An affirmation is a solemn promise, made under the pains and penalties of perjury, without any appeal to the Deity. This promise is found to be as certain a method of binding a witness, as any other. Its adoption shows, that the old and exceptionable practice, to which many object, and by which many are banished from courts, is not essential to the due administration of justice, and may, therefore, be safely abandoned.

An affirmation comes fully and wholly within the compass of human possibility. Its penalties can be enforced by the court. It does not usurp alien authority. But oaths, while they can do nothing more than this, pretend to carry the precepts and power of the court into another world, and audaciously attempt to trample on the holy ground of heavenly jurisdiction.

The manner in which our courts apply their rule to various denominations of Christians, furnishes full proof, that an affirmation would, even on their own principles, be a sufficient obligation upon a witness. Both *Universalists*, who believe, that sin is punished only in this life, and *Restorationists*, who suppose, that the souls of the damned, instead of being sent into everlasting punishment, are

“ confined too fast in fires,
Till the foul crimes, done in their days of nature,
Are burned and purged away,”

both are admitted to testify under oath;—thus substituting *temporal* for *eternal* penalties;—for, of these denominations, the first reject futurity, and the second exclude eternity from their notions of punishment, so that the penalties of their oaths are nothing more, in extent and effect, than those of an affirmation.

2d. These observations lead us to the discovery of another great error in the legal principle spoken of, to wit, *in assuming that witnesses are most strongly impelled by motives drawn from the spiritual world.*

In a vast majority of cases this is not true. From the day of those unbelieving Jews, who demanded of Christ “a sign,”

—a sensible proof of his authority,—nay, from all antiquity, down to the present hour, mankind have been vastly more governed by the objects of their senses, and the motives derived therefrom, than by any thing else. Short-sighted, unimaginative, unspiritual, they have fixed their thoughts upon corresponding objects; they have been “of the earth, earthy,” and, though intended to worship the Creator,

“Cœlumque tueri,
Erectosque ad sidera tollere vultus,”

they have grovelled and loved to grovel everlastingly.

As it is generally, so is it, also, in the particular matter of speaking truth upon a public examination. There are, indeed, men, whose consciences are deeply impressed with the solemnity of an oath, and who think of their Maker, while calling upon his name. But these individuals are comparatively few, and, to gain their testimony, the imprecation of divine justice is not necessary,—for they would speak the truth at all times. But the mass of witnesses are of the grosser sort; chiefly, if not wholly, governed by terrestrial influences and earthly considerations. Creatures of sense, under the hourly operation of substantive causes, afraid of the penalties of the law, afraid of disgrace amongst their associates, and proud of maintaining a fair name, they only think of perjury as exposing them to danger, disgrace and bodily discomfort. They care vastly more for what is present, tangible, real, than for all that is spiritual, invisible and remote. To refine with such persons upon the duties growing out of an oath, is to cast pearls before swine. They fully understand the discomforts of a prison, the inconveniences of paying a fine, the disgrace of being caught in a lie, the benefit and pleasure of a good name; but farther than these their minds seldom travel. Called upon to testify, they promise to speak the truth, and, whether they adjure the Almighty, or call down the penalties of the law, whether they swear or affirm, is all the same to them; for, in neither case, do they reflect upon the religion of the act.

Now, it is clear to our minds, that, under such a state of facts, a witness's religious belief is wholly immaterial to the discovery of what he knows,—because he looks only at the uplifted sword and scourge of the law. Jew, Greek, Catholic, atheist, pagan and Christian, stand upon the same footing.

The essence of an oath is the promise; and he, who ac-

knowledges and feels the obligatoriness of a promise, whether from religious or other motives and causes, is a trust-worthy witness. No one will deny, that the oath or promise of a witness would be just as binding as it now is upon him, were there no future state and no Supreme Being. The sacredness of truth does not grow out of any commandment of God. It exists in the nature of things. Were it possible for just such a world as this of ours to come into being, without God's agency, the inhabitants thereof would be as firmly bound to speak the truth as we are ; for that duty is coëxistent with the power of communicating ideas to fellow-beings, and exists from eternity.

Every reflecting individual knows and venerates truth as the great ligament of human society ; the anchor whereto the ship of state, with all its precious cargo of science, and friendship, and love, and safety, is fixed ; the very condition precedent of our social compact. From the depths and inner temple of his own heart, and from all the world around him, man, in his sober mind, discovers the infinite beauty and value of truth, and worships them, if he worship nothing else. Whether he be a Howard or a Hume,—whether he think there is no God, or find in every page of nature a speaking Deity,—these considerations, drawn from the depths of his own nature, and from the constitution of society, are equally weighty and equally regarded.

We are, then, safe, in saying, that the mass of mankind know and feel not the difference between an oath and an affirmation,—but are more moved by temporal than by spiritual motives ; that the conscientious and reflecting do not require the administration of oaths, because they feel bound to declare the truth in all they say, and that, therefore, the existing legal rule is useless and inefficient.

From all these remarks, we deduce, and again lay down, our second proposition,—that it is utter folly to wander through time and eternity, in search of every motive, which may, by possibility, influence a witness,—when a simple affirmation supplies to most men the strongest inducements for them to speak the truth.

3d. This law of evidence is wrong and oppressive, because it undertakes to bring within its jurisdiction matters of private reflection and opinion. This is a wide departure from the rightful precincts of human legislation.

The law should confine itself to acts, as scrupulously as a wizard confines his steps within the magic ring. With thoughts it has no concern. "No man," says the adage, "can be hanged for his thoughts;" but this venerable maxim becomes doubtful, at the moment when the law ventures into the shadowy region of imaginations, conceits and suppositions. While it can rightfully restrain from, or punish for, an evil deed, it can no more, of right, restrain or punish erroneous thoughts or opinions, than it can impede the arrowy flight of imagination through the universe. In attempting to do this, it makes war upon shadows and spirits, that elude its grasp, as the ghost of Creusa slid from the arms of Æneas,

"frustra comprehensa manus effugit imago,
Par levibus ventis, volucrique simillima somno!"

In some of our courts, the witness may be inquired of, and compelled, perhaps for the first time in his life, to make public proclamation of his belief or disbelief; so that for opinions never before expressed, and now wrung out by inquisitorial scrutiny, he is made to suffer.

The legal right of search should never be so far extended as to place a window in the human breast, through which to pry into the workings of man's conscience, the secrets of his intellectual movements. If the law can go to such extreme lengths, it may go yet further, and place the results of its scrutiny upon record, and publish them, *pro salute animæ publicæ*. Such a doctrine befits the judgment-seat of a Spanish court of inquisition, but it is hostile to freedom, and should not be admitted into the legal tribunals of America. We feel, that this point need not be further argued with those who cherish the name and the doctrines of Roger Williams.

4th. *The law, by the rule in question, mistakes not only the proper sphere of its operation, but the actual extent of its capabilities*;—for it asserts, as far as a rule of law can assert any thing, that opinion and belief are within the influence of legislative action; that the law can force men to believe, and frighten them to doubt.

Such a doctrine is at open war with the most obvious principles of mental philosophy. Men are not to be driven nor beaten into conviction or disbelief. They cannot be persuaded, at the point of the bayonet, nor argued with, by the instrumentality of legal compulsion. Belief is the result of evidence,

of reflection, argument, insight.* But a rule of law is no fact; a rod of legal terror is no argument; and penalties are not proofs. Opinion is a creature of the understanding. The law appeals to a very different part of our nature, to our passions and appetites, to our hopes and our fears.

Men may be forced, by legislative severity, to pretended belief and false convictions,—to genuine, never! Coleridge tells us, that in his boyish days, a sound flogging from his school-master expelled from his fancy a host of crude, half-formed notions of infidelity. But, however well such a course of treatment may answer, to purge boyish brains, its operation upon adults has always served to harden them in their old convictions.

The prevalence of infidelity cannot be checked by law,—nor can the imposition of legal disqualifications convert an infidel to the true faith. But the unjust and futile attempt to put down any form of religious belief or disbelief, may, and does, always, tend, by awakening sympathy for the victim of oppression, to spread abroad the evil so wrongfully opposed. The tyranny of law is as odious as that of an individual despot; and the arbitrary maxim of “*Stet pro ratione voluntas*,”—the substitution of authority for reason,—whether in monarchies or in republics, is equally mischievous, and always intolerable.

5th. What has been said in regard to the exclusion, by law, of a witness, on the ground of religion, is enough to satisfy us, that *such a law is an infringement on religious liberty*, a violation of the freedom of conscience.

The law affixes a penalty,—and a very severe and odious penalty,—upon certain opinions in regard to religious matters, and it must, therefore, by the advocates of toleration and religious liberty, be regarded with abhorrence. As a denomination, the Baptists have ever stood foremost in the cause of unfettered conscience. From the days of Roger Williams, the great father of toleration, down to the time of our lately deceased and venerable Baldwin, we have struggled, through good report and evil report, in this noble cause, and, by us, that cause can never be abandoned.

* We do not mean to assert, that a full understanding of every proposition is a condition precedent of belief. Many Scripture doctrines we believe, on the authority of God's word, although we cannot comprehend them. In these cases, we believe, upon the testimony of a witness whose knowledge is infinite, and who cannot lie. Thus evidence, in some way, always forms an element of conviction.

The law now complained of originated in religious intolerance,—the intolerance of a proud ecclesiastical establishment,—by which every measure of coercion and restraint, legal or illegal, was eagerly seized, and directed against all who dared to differ therefrom in opinion. For ages, every witness was driven from the courts, except he conformed, in all things, to mother church. As recently as the reign of queen Elizabeth, a great judge (Lord Coke) declared all non-conformists criminals, and subjects of the devil, between whom and Christians there was endless war and contention.

The original intent of the law was not to facilitate the development of truth, or the disclosure of facts in the case, but to prevent heresy and dissent from the established creed; to restrain men from cherishing and promulgating the doctrines of non-conformity. In the prosecution of this design, the value of testimony was forgotten, and no care was bestowed upon the best methods of bringing evidence before the legal tribunals. On the contrary, the courts preferred to administer the law in the dark,—to obscure the real merits of every case,—to set aside the most important evidence,—to let fraud, and vice, and crime go unpunished, rather than allow Dissenters an equal participation with others in the enjoyment of the most obvious rights.

The present operation of the same law, in its modified form, is similar in its results; and, although the courts, which enforce the rule, pretend (honestly, perhaps) to cherish no preference for one form of Christianity over another, they do, nevertheless, virtually declare, that all men are bound in law to believe in some creed thereof; and they do actually subvert justice in a thousand cases, by thus excluding the most important and unexceptionable testimony.

Shall Baptists unite in sustaining a law, which originated in papal intolerance, and was nurtured in the bigoted bosom of a national church; which bears on its front the stamp of a slavish and tyrannical age, and whose operation is unfavorable to the course of justice!

We, as a denomination, are not directly acted upon by this law. But are we never to denounce a violation of fundamental right, of our own cherished principles, or attempt the reform of an unjust law, except when we are ourselves under the lash? Is self to determine the time or the amount of our labors for right and truth? God forbid! The remembrance of our past sufferings is enough to awaken all our sympathies for those whom the laws unjustly offend. We ought to have learned

wisdom and benevolence from the things we have endured. Our hatred of oppression, rendered immortal by the sufferings of our sires, should not slumber over the woes of our neighbors, but, as a living and active principle, as a soul-stirring passion, should ever impel us forward in the good cause of religious freedom,—the more strongly, because, while others are the sufferers, and we their advocates, no one can question the uprightness of our motives, or the propriety of our conduct.

We are responsible for the mischiefs of the unjust law, for we are the electors of our law-makers, and some of us are legislators. Although no statute has ever sanctioned the legal rule of which we complain (in Massachusetts), although that rule depends solely upon the will of the judges, yet the Legislature may declare it false and oppressive, and prohibit its future application. Until all religious tests be abolished, and men of every creed be allowed to bear witness to such facts as are within their knowledge, we, as the advocates of justice and of freedom, have yet a duty to perform.

6th. *This rule of evidence, in its operation, is unequal and oppressive.* It creates differences and distinctions in society, not recognised by the constitution, conferring upon one class exclusive privileges, and, from another, taking away inalienable rights. It allows nominal Christians, who, perhaps, are real villains, to come into court, and give their testimony to courts and juries, while it sometimes banishes, as utterly unworthy of belief, men of sound minds, of exemplary lives, and of spotless reputation, because of abstract opinions; thus making the law a shield of privilege and protection to the unworthy; while, to the virtuous and deserving, it becomes, like the Gorgon shield of Minerva, clothed with danger and terror.

The hypocritical scoundrel may resort to the law and obtain redress for all his wrongs; but the frank and honest skeptic, whose doubts, perhaps, are the results of partially completed and candid inquiry, may be most deeply injured in life, limb, or estate, in person or in family, and all his applications to the law for aid be vain, unless he can produce other testimony than his own. His person may be assailed, his relatives may be murdered, his property seized, but he cannot be sworn, he cannot be affirmed, he cannot testify. The trespasser escapes,—the thief may laugh his prosecutor to scorn,—and the murderer may go unhung. Such is the awfully unjust tendency of this rule of law.

It is no reply to all this, for any one to say, that such dread-

ful cases seldom occur. They do occur occasionally, and their infrequency is no palliation of the errors of the law. Did such a case occur but once in a century, the principle is the same,—its enormous injustice is eternal. Cases may occur, and the rule is provided for their occurrence.

But were the answer thus made, it would be untrue, for not a year passes by, without the rejection of vital testimony in conformity with this law of hardship. It is but a few months since a gross case of fraud was dismissed unheard, and, of course, unpunished, from a court in Boston, because the person defrauded did not believe according to law ;—while the worthy judge who thus administered the law, the very next day admitted as a witness, an individual, who, in the graphic language of a counsellor employed in both cases, was “a thorough-bred English, Old Bailey, Botany Bay villain.” The judge was not in fault, but, surely, there was fault somewhere.

Let us, for a moment, suppose, that our law should declare, that disbelievers in Christianity are fair plunder, lawful objects of abuse and extortion, undeserving of legal protection, and beyond the protection of the courts ;—what would be the effect of such a legislative enactment? Would not the public voice be loud and long, in denouncing its injustice, and the folly and wickedness of its makers? Most assuredly. The whole body politic would be in an instant ferment, and the excitement would end only in the law’s repeal.

Yet, precisely similar to this, is the present rule of evidence. It holds up to the villain the promise of impunity for all the injustice which he may practice upon unbelievers. It says to the rogue, you may safely cheat the infidel merchant, or rob the infidel traveller ; to the ruffian, you may beat, and maim, and stab your unchristian neighbor, or insult his wife, or dishonor his family, or gratify upon him or them all your malignant passions and brutal appetites,—provided you are careful that no other witness be present,—for you shall never be convicted upon his testimony : you, to be sure, are a scoundrel, but you profess the lawful creed, and he, it is allowed, is an honest man and a good citizen, but then his opinions are not exactly correct, and he must suffer accordingly. Thus does it arm one class against another, and rob that other of all chance of redress. Thus does it offer a bounty upon crime, and provide victims for rapacity and cruelty. Ancient intolerance excluded all Dissenters from the hopes of paradise. Modern Christianity excludes unbelievers from the pale of society and the protection of law.

7th. It has already been said, that, in some courts, an individual offered as a witness, and objected to on the ground of his religion, may be examined upon that point, and forced to state the nature of his doctrines.

In all such cases, *the law holds out strong inducements to mendacity and perjury*. It says to the witness, if you believe thus and thus, your testimony may be admitted; otherwise you will not be heard; but, on the contrary, you shall be branded as unworthy of credit, and disgraced, by being expelled from court. Having made these promises and threats, the judge then gravely proceeds to inquire, "What is your religious belief?"

In such an event, the witness perceives that, by giving an honest answer, he shall be punished with legal degradation, and that, by answering falsely, he will escape disgrace, and be considered a credible witness. If his feelings are at all interested in the case, if his interests are involved, the temptation to lie in regard to his creed, is greatly strengthened. He knows that his testimony is important; he feels that it ought to be heard; he is aware, that he cannot be contradicted in the matter of belief,—the needful falsehood will do no harm,—and why should he not tell it? Thus might such a witness reason with himself, and thus must such an one be tempted. If he give way to the temptation, and lie, the law receives his testimony; but if his principles be stanch, and he speak the words of truth and soberness, then does the law declare him unworthy of credit.

Or suppose, that the witness is fully acquainted with all the facts in the case, but is desirous of concealing his knowledge. He may desire such concealment from a hundred different motives. His own safety or interests, or the interests and safety of one of the parties to the suit, may depend upon his escaping from the duty of testifying. At the trial, therefore, or at some previous period, he takes care to make a (false) profession of infidelity, for the express purpose of being driven from the witness's stand. And thus the truth is both violated and suppressed, and the criminal is suffered to escape the penalty of the outraged law.

8th. A more full exposition of the errors and absurdities of this unfortunate rule of law will vindicate our attack upon its principles.

Let us now look at the application of the rule. A witness is brought forward by one party, and by the other party to the suit is objected to, as not believing what the law requires. In what manner shall the objection be proved? It must be done in one of two ways, viz.:

1st. By interrogating the person himself in regard to his belief; or,

2d. By inquiry of others as to what they know in regard thereto.

Let us examine both of these methods.

By the first, the witness is subjected to a preliminary examination, put upon his *voir dire*, or oath, to answer truly.

What a contradiction is this! Put a man upon oath, and take his testimony in a preliminary examination, admit his answers to be true, and then, because they prove him to entertain certain opinions, refuse to hear or believe another word he utters! You begin, by admitting his veracity, but at the first truth he speaks, you turn about and spurn him, denounce him, and brand him as a liar! Now, he is a credible man; in the next moment, by reason of his declaring the truth, he is discredited. You believe him as you inhale, and doubt him as you exhale, your breath; and you doubt him, upon the truth of his own statement! You propound to him the most delicate and trying question, and because he returns a veracious answer, in defiance of temptations, growing out of threatened disgrace, foreseen reproach, legal disability, and the facility of falsehood and concealment, you declare him unfit to answer the simplest question, in cases where he has no earthly inducements to falsify.

Besides the folly and contradictions of such a course as this, it is liable to the further objection, of being at variance with a fundamental principle of the law of evidence and of humanity. That principle declares, that no person shall be called upon, as a witness, to criminate, disgrace, degrade or disparage himself; and if there be, in the whole code of law, a just and wholesome, a humane and noble, a clear and inflexible rule or principle, this is that very one. And yet, it is most grossly and constantly violated by that other rule against which we are arguing.

The second method of ascertaining what is a man's belief, is by inquiry of other witnesses;—in other words, by collecting, at second hand, his own former declarations.

One well-settled rule of law, founded on common sense, provides, that, in all cases, the best accessible testimony in regard to any fact, shall be required for its proof. Now, let us ask, which is the better proof of my present belief, my own *viva voce* assertions at this moment, or my neighbor's imperfect recollections of what I have heretofore said about my opinions

at that time? The answer is obvious. In fact, no one but the witness can state what his present belief is. His former declarations, even if clearly understood and correctly related by others, refer, of course, to a former period. Since then, new reflection or new evidence may have completely revolutionized his belief. But there are a thousand chances, that what he formerly said was very erroneously understood, and has been very imperfectly recollected by the witnesses,—so that they come before the court the mere shadow of a shade of an object, that may have long passed away. The imperfections of language, the diversities of understanding, and the treachery of memory, render it wholly impossible to know what weight of evidence belongs to the narrative of other men's opinions; and the constant changes which take place in every one's opinions, and which may, in a few days or hours, totally alter his creed, make it impossible to regard even a correct transcript of the past as a true portrait of the present, in regard to that creed.

The Romans regarded the early Christians as atheists, denying all divinities, and, by their laws, punished them as deniers of God. But there was never made a greater mistake than this, in regard to human opinion, nor does history furnish a more striking proof of the danger of condemning our fellow-beings unheard.

So much for the first error of this second method.

Here, also, we find repeated the blunder of admitting as true a part of the witness's story, and, upon that truth, denying the veracity of every other of his declarations. For here, his former assertions, as related by others, are believed, while all that he may now say is rejected, unheard, as false; and this is done, although he is presumed to remain unchanged in the opinions formerly expressed. Truly, this rule of law reminds one of the fabled Centaurs,—half horse, half man,—so incongruous are its provisions, so diverse the nature of its action. It admits, as true, the loose and careless statements made by a witness, without reflection, or in jest, or interrogatively, or *causa argumenti*, and not as the mature results of deliberation and investigation, made long since, and now repeated by third persons,—but it refuses to admit the declarations of the same man, uttered under all the solemnities of an oath, in a court of justice, and with all the careful deliberation of one who states his genuine convictions in the choicest words.

Such are the practical errors and absurdities necessarily resulting from this law of evidence.

Another imperfection of the existing law will appear from the following considerations :

If infidel sentiments ought to exclude the holder of them from being a witness in one case, they ought to do so in all cases. Nor is the inadmissibility of such a person rightly affected by the circumstance of his having concealed, or made known, his creed. He is an infidel, although he may never have disclosed the fact ; he is no more than an infidel, although he may have proclaimed it on the housetops. In some of our States, out of regard to the principles which we have already stated, the courts do not permit the witness himself to be inquired of touching his religious faith.

Now let us suppose a case to occur in one of those States, where the last named rule of law prevails, in which an infidel, not known, but suspected to be such, is offered for a witness. According to the rule complained of, he ought not to be allowed to give evidence, he ought not to be believed. But as he cannot be examined in regard to his sentiments, as nobody has ever heard him speak of his belief, he is, therefore, of necessity, admitted to testify, and his evidence, if it be not rendered suspicious by something besides his religion, is received as truth. Thus does the law in one case reject, and in another case admit, precisely the same class of men as witnesses. "*Ut mihi sic non omnibus.*"

A rule of law, whose operation is thus inevitably unequal and inconsistent, is, of course, founded on practical error.

The remedy for this legal imperfection is obvious and simple. When any man is offered as a witness in our courts, let the matter of his religious notions be regarded, not as a ground of admission or of exclusion, but as invalidating or substantiating his credibility, and go, as an important fact, with his testimony, to the jury, who are the rightful judges as to the value and effect of the evidence brought before them. If this were the course pursued, then there could be no legal or rational objection to inquiring of the witness himself as to his religious opinions ; but those opinions, like other facts calculated to affect the value of his testimony, might very properly be drawn from his own statements.

This change of legal practice would practically render the form of oath or promise immaterial ; for he who regards an oath as obligatory upon his conscience, regards, also, a solemn

promise as binding him in like manner; while he who does not acknowledge the force of an oath, denies, also, the validity of any other form of promise, so far as the judgments of God are concerned.

This modification of the law would leave every jury to decide for itself, whether an atheist, who has no fear of God before his eyes, is as likely to utter the truth, as the sincere believer, who knows, that for all these things he must be brought to judgment before the Lord. In short, it would admit the infidel to an equality of right with a notorious liar, whose testimony is received, and whose bad reputation for veracity is also put into the case, as a material fact.

If the law were thus modified, what evils would or could follow? If atheists were allowed to testify, the jury knowing them to be atheists, what mischiefs would result therefrom?

We cannot see that such an alteration of the law would work out any inevitable evils.

Men, as a general rule, will speak the truth, rather than falsehood, where their own interests are not affected, whatever be their religion. They naturally prefer truth to untruth. If there ever be an exception to this rule, if there ever be an individual, who prefers to lie, as a matter of taste, that exception, that individual, being a moral monster, becomes at once notorious, and it is as impossible to prevent him from being an object of general wonder and curiosity, as it would be to prevent people from marvelling at physical monstrosities, like the living skeleton, or the Siamese twins, or the fire king.

In the vast majority of cases, if there be any circumstances calculated to bias the witness and lead him aside from truth, those circumstances are developed in the process of trial, and brought to bear, with all due weight, upon his testimony. If the temptation to falsehood be very strong, whether it arise from relationship, pecuniary interest, evil passions, or any other source, the jury can allow it full influence upon their confidence in the testimony.

Very few instances can occur, in which a witness is desirous of testifying falsely, without any discovery to the jury of that disposition. The very manner of the man becomes a language, more eloquent than words. He may seem reluctant to disclose what he knows, and thus prove, that he is anxious to suppress the facts. He may testify with downright eagerness and a zealous forwardness, which show, that his passions have taken

sides in the case. Rarely, very rarely, does it happen, that an important witness can lean to the one hand or the other, unobserved; and still more rarely can such a witness perjure himself, without detection by the cross-examining counsel.

There may, now and then, occur an instance, in which the disposition to falsify, and the act of falsifying, may both escape the observation of a court and jury; and in which the only safeguard against perjury is, that belief in the judgments of God upon sin, which an oath implies. But, for such uncommon occurrences, it is impossible to provide; and to provide for them by the adoption of a rule, which is every day shutting the mouths of important, veracious and disinterested witnesses, is doing an absolute evil, to prevent one that is contingent and improbable.

Again,—it should be borne in mind, especially by those who value the right of a jury trial as of fundamental consequence, that if the religious belief of a witness do indeed affect the value of his testimony, the jury themselves will be as quick to discern that fact as any one else; and that if, in the opinion of jurors, the fact be otherwise, it is wrong to adopt the rule of exclusion.

Are jurors fit to estimate the value of testimony? Are they competent to judge who shall be believed, and how far? Is it safe, to confide to their verdict, the property, the reputation and the life of the parties to suits and prosecutions? In short, is the right to a trial by jury of any value? If so, then why bestow upon them an imperfect power and opportunity of hearing and judging the facts? Why not leave to their arbitrament the whole of the evidence?

That the proposed change would more fully meet the ends of justice in all cases, is clear; for jurors could vary the rule, according to the circumstances of the case, awarding to each witness, and each fact, its due value and importance. But the rule itself is now inflexible,—condemning all as of equal worthlessness, who do not happen to conform to its requirements.

The safety of such an alteration appears from the operation of similar rules. If it be right and safe to allow a person of known bad character, a common and notorious liar, to testify, and to permit a jury to place such confidence as they choose in his statements, and if no serious mischiefs are found to follow from this course, why should not the same course be pursued in relation to infidels or atheists? Most manifestly, there is

less danger to be feared from the admission of respectable individuals of this description, than from the admission of open and infamous liars. And yet does the law persist in straining at the gnat, while the camel is swallowed without an effort.

The truth is, that he who maintains the propriety of that law which forbids a man of certain opinions to testify, at the same time virtually asserts, that juries are incompetent to estimate aright the testimony of such a man, and that, to prevent them from making the mistake of giving undue credit to such a witness, they shall, by rule of law, be forbidden to hear him speak.

It is also true, that the advocate of this law substantially declares, that it is safer to admit the testimony of a common liar, who labors under great inducements to commit perjury, than to suffer an individual of fair fame, established veracity, and wholly disinterested and unbiassed, to bear witness, under any circumstances whatever. Now we feel sure, that no American jury would, in terms, support such unreasonable doctrine as this. And yet such is the essential principle of the law.

We think it clear, that atheism does not, of itself, incline men to gratuitous, unprovoked falsehood. The most it can do is, to remove restraint from those who are tempted by other causes, so that the temptation to untruth is more likely to overcome its subject. There must, then, exist something more than mere infidelity, before we are warranted in suspecting a witness,—but when that other something is discovered to exist, then we may, with justice, feel less confidence in atheistic testimony. In such cases, our juries are fully competent to exercise a sound discretion, in weighing the credibility of the offered testimony.

Every man, who has studied the historical works of Hume and Gibbon, both of whom were infidels, is aware, that, upon all subjects apart from theological opinions, those works are of standard authority and value. We need not seek further than Hume's *History of England* and Gibbon's *Decline and Fall of the Roman Empire*, for proof, that the testimony of disinterested infidels is of great value, and entitled to high consideration.

9th. By some of the wiser provisions of law, the duties and functions of judge and of jury are kept as distinct as possible; and by the constitution of the United States, as well as of the

several States, the right of a jury trial is secured to the party accused, in all important cases.

Both of these principles are violated by the exclusive operation of the legal rule now under discussion; for that rule authorizes the judge to trespass upon the duties of the jury, and to take away the constitutional right of the individual accused of illegal opinions.

The jury have exclusive cognizance of facts,—of their nature, weight and influence. When, therefore, a question is raised upon the religious opinions of a witness, upon the fact of what he believes, the fact should go to the jury, and they should determine whether it be proved, and of what influence it is, or ought to be, in the case. But the practice is otherwise. The judge investigates the facts, and decides upon them, without regard to the jurors.

Were the law restored to its true and rightful condition, no man, offered as a witness, would be refused, on the ground of character or of opinion. If he possessed a knowledge of important facts, he would be admitted; and if there were circumstances which weakened the value of his testimony, those facts would also be given in evidence, as relevant to the case, and thus the jury would be made, what it is intended to be, the judge of the facts, in every trial. Thus, for example, if an infidel were tendered as a witness, he would be fully examined in regard to his knowledge of the case, and then the jury might be informed, that he was an infidel, and left to weigh his testimony in the light of that fact. In this manner, the boasted right of a jury trial would be of some value.

The constitution of Massachusetts, in accordance with the frame of government in most of the other States, provides, positively, that “no subject shall be despoiled or deprived of his property, immunities or privileges, put out of the protection of the law, &c., but by the judgment of his peers, or the law of the land.”

By the phrase, “the judgment of his peers,” is meant the verdict of a jury; and the manifest intent of the constitution is, to secure the right to a jury trial in all important cases. The other phrase, “the law of the land,” refers to certain cases in which men may be arrested before trial; or to petty offences and trifling questions, which are decided without going to juries;—in all which cases, the party is served with a formal process of law, and with opportunity for preparation. But

by no fair construction can this informal method of disfranchising a witness be included in that phrase; for that method is at variance with both the spirit and letter of every chapter of the constitution.

Is not, then, the witness, who is thus set aside, "despoiled of his immunities and privileges?" Is not the right of testifying in a court of justice, "a privilege?" Is not the enjoyment of a well-earned good name, of a fair reputation, of legal protection, "an immunity?" And when a person is thus exposed to legal abuse, and to the uncurbed malignity of all who choose to take advantage of his legal inability to testify, is he not "put out of the protection of the law?" To all these questions, there is but one answer, and that is now upon the lip of every friend of freedom.

We say, then, that the exclusion of witnesses from the privilege, or rather the right, of testifying, on account of religious opinions, is both illegal and unconstitutional, for the reasons above assigned.

10th. But we further declare it unconstitutional, as converting a witness into a criminal, and then proceeding at once, without notice, and without any formal description of his offence, to trial and sentence.

"No subject," says our Bill of Rights, "shall be held to answer for any crime or offence, until the same is fully and plainly, substantially and formally, described to him."

This is a glorious constitutional proposition,—but it is grievously belied in the exclusion of infidels from the rights of witnesses.

They are charged, and instantly held to answer for, the crime of infidelity, for the offence of unbelief, and never do they receive any description, either full or plain, either substantial or formal, of the crime or offence for which they must answer.

Will it be said, that infidelity is not, in legal contemplation, a crime or offence? Our reply is, So much the greater the wrong and injury inflicted by the law. But if it be not an offence, what can be? If that which is so suddenly, so severely, so sharply punished, be not a crime or offence, pray what is it? Is it a misfortune? Then should it be pitied, and not punished. What punishment could be more unequivocal, than the seizure of so precious a right, the imposition of so grievous a disability, the infliction of open disgrace, by the brand of the court?

The odiousness of this violation of the constitution is aggravated by the fact, that the offence is so covert and indirect as to escape the common observation. Infractions of right, thus artfully veiled, are infinitely more dangerous to liberty, than bold and bare-faced usurpations, which rouse the public indignation at once, and are punished by immediate public action. Prudence and courage may defend us from the open assault of a highway robber; but neither bravery nor foresight avails much against the covert attack of a lurking assassin.

If it be said, that, although, perhaps, it may be proper to call infidelity a crime or an offence, within the meaning of the constitution, yet the witness cannot, properly, be regarded as called upon, or "held to answer" thereto, within the intent of that instrument,—we reply, that a quibble or evasion of this sort is worthy of those who defend this sin against the constitution. But the intent of that great charter is luminously clear. Its liberal spirit is not to be cramped with old-school legal technicalities. That spirit is manifestly outraged, whenever and wherever any individual, be he party or witness to a suit, or however otherwise in the power of a court, is assailed by the tribunal, is subjected to inquisitorial examination, and is rendered amenable to judicial censure and legal penalties, without having been furnished with a description, "full and plain, substantial and formal," of the offence for which he is made to answer. A witness, charged with infidelity, is, in fact, put upon trial before the court, for an offence; the issue is infidel or not infidel; the judge tries it; the judge decides it, and the witness, thus held to answer, is so held without previous notice, without the advice of counsel, and without the constitutional privilege of a jury. There is no writ, no service, no declaration, no plea, no advice, no defence, no jury, and no record of the court. But there is an offence, there is a criminal, there is a holding to answer, and there is a judgment, from which there is no appeal. Such is the efficacy of constitutional safeguards of liberty and right.

If, in view of all these arguments, any one continues to support the existing rule of evidence, by which witnesses are excluded from testifying because of their opinions on matters of religion, we despair of changing his convictions by any array of reason or of facts.

Let it be borne in mind, that we do not pretend to claim for the unfortunate subjects of this rule any given degree of credit

or belief. All that is asked for is, that they be heard with a full knowledge of every fact affecting their characters, or the value of their evidence, and be allowed, like others, to pass with the jury for what they are really worth.

The most notorious liar, the most corrupt reprobate that goes unhung, is allowed to testify upon these terms, and, surely, it is not unreasonable to ask the same allowance for other men, whose only fault is in a matter of opinion.

J. A. B.

ARTICLE II.

MEMOIR OF DR. JACKSON.

A Memoir of JAMES JACKSON, JR., M. D. With Extracts from his Letters to his Father, and Medical Cases collected by him. By JAMES JACKSON, M. D., Professor of the Theory and Practice of Physic in Harvard University, and Physician of the Massachusetts General Hospital. Boston. 1835. 8vo. pp. 444.

THIS book contains a Memoir of one, whose early loss was deplored by many members of that profession, on which he had just entered, as well as by a large circle of friends, and by fond parents, who were justly expecting much from the more mature life of him whose youth gave so full a promise. The Memoir is prepared by his father, and printed for distribution among his private friends and those members of the profession to whom he became known, both in this and foreign countries. To us, not among the least of its attractions, is the evidence which it contains, of tender and judicious paternal confidence, so worthily bestowed, and of filial respect and gratitude, so deeply cherished. It is an interesting exhibition, on which we love to dwell, and while we do so, our sorrow for the loss of one so amiable and gifted is renewed and deepened, and our sympathy with one so disappointed in his most cherished hopes, and yet so resigned, is rendered more intense. Yet we rejoice, that he has been able to maintain so much calmness under such an affliction, as to devote the necessary time and labor to

the preparation of this volume, sad task though it be for a father to prepare a monument for a son,—the more so, that the materials are so beautiful and interesting. Yet it is a useful work, and many will rejoice in its execution. The purpose which, we doubt not, urged its accomplishment,—that others might be stimulated and encouraged in the pursuit of a similar career,—will be attained. None can read this Memoir, we feel assured, without some desire for similar excellence, and some new resolution to increased industry and devotedness to the course of duty; especially among the young men in that profession, of which Dr. Jackson, Jr., promised to be so distinguished an ornament.

But, as to many of our readers, these pages must be inaccessible, we cannot render a more acceptable service, than in giving them some extracts from the Memoir itself. The following short paragraph contains the dates of the chief events of his life :

“He was born on the 15th of January, 1810, was graduated at the University in Cambridge, in 1828, and then engaged in the study of medicine. This he did under my direction, and as my pupil. He continued as such, till the April of 1831, and, during this time, he attended the medical lectures of the University, and saw the practice of the Massachusetts General Hospital. In the spring of 1831, he went to Paris, where he arrived in May, and remained till July, 1833, except during a visit of six months to Great Britain and Ireland, in the spring and summer of 1832. He reached home, at the end of the summer of 1833, and was graduated as doctor of medicine, in our University, in February, 1834.”—pp. 4—5.

A portion of the first part of the Memoir is occupied with details of his early life, which, though interesting,—as all details which develop the early action of mind and character always are,—we will omit, and pass to make an extract from a letter written in reply to one from his father, when he was in New-York, waiting his embarkation for Europe, after he had been sailing upon the Hudson, and visiting the Trenton Falls :

“New-York, April 15th, 1831.

“MY DEAR FATHER :—My heart beats, and my eyes fill, and my hopes are brightened, and my resolutions are strengthened, as I advance in reading your kind letter of affection and advice. Be assured, I will not neglect the opportunities I am about to enjoy. My constant prayer is to God, that he will give me strength, moral and mental, to improve them to the utmost. I have, already, some time since, said to you, that, were it not that I may, with every reason, expect to be in your society, and under your guidance again, on my return, I would, on no account, visit Europe. I feel and know, that

my opportunities for improvement during any two years, which I shall be absent, would be much greater at home than I can obtain abroad: but both have their peculiar advantages, and, trusting in the mercy and providence of God, who has already poured upon me so many blessings, I feel a confident hope, that I may enjoy both, without foregoing either.

"You next speak, my dear father, of the temptations abroad to young men. I, too, can and do think, and have oftentimes thought of them, till I tremble. I feel myself to be weak,—weaker than I should be. I am not phlegmatic; I have not yet learned to be master of myself. I am yet too often, much too often, the slave of circumstances. I feel this to be the toil and study of my life,—to become master of myself. I am learning, each day, more and more, that it is the education of the immortal part, which should and must demand man's most serious and untiring attention. I begin to feel, too, that it is his highest happiness to cultivate it. I see the difficulties, with which I must contend, and I feel deeply conscious of my moral weakness; but, again, I feel a sort of confidence, in remembering, that the Creator has given to man strength to resist all moral evil, and in hoping and praying, that he will enable me to exert it. The future, with all,—especially with a young man,—is uncertain; but for all that is important, it is in our hands;—an awful responsibility, indeed, but yet ennobling and encouraging. One thought is most cheering;—we may depend upon it with security;—in the right conduct of the future, we have the certain aid and assistance of an all-powerful and benevolent Father, who will point us to the right way, and safely conduct us over it, however rugged, if we will but open our eyes to see, and our hearts to accept, instead of blindly refusing His kind offers. My dear father, this is no affectation, no unmeaning rhapsody. My mind, for some time, has been becoming more and more convinced of the *essential importance* of these subjects, and I promise you, the last week has not been spent in vain. Not only has my mind been improving, my heart, too, is better for what I have seen. It is good for me to have been the spectator of these majestic works of the Deity, in the creation around us. My heart has been warmed with a sense of his benevolence, and my mind opened anew, and more strongly, to a conviction of his power and greatness.

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"One duty yet remains,—a cheerful and a pleasant one,—and yet one which I can perform but too inadequately;—it is to express my gratitude to you. To express to you all that I feel, would be impossible: perhaps, too, it would be unnecessary, as you must know it already. It might have been expressed more fully, and most becomingly, in the actions of my past life; but it has not been. No mode is now left me, but my words and my future conduct. No words that I can use, can ever exhibit to you my real feelings; and for my conduct I fear, yet hope. The duties of a parent to his child, which your approving conscience must tell you, in more audible tones than I can utter, have been, by you, most strictly exercised,—call for a correspondent gratitude from the child, none the less, because they are the *duties* of his parent. But in my case, there is something more than this. Though I love to dwell upon the relation which

exists between us, and the circumstances, and scenes, and events, which have arisen out of that relation, yet I have sometimes taken another view of the subject. I have considered the relation of parent and child as adventitious or accidental. I have looked upon you and myself as two beings whom God has placed upon this earth, and whom accident has brought together. I have then thought how much I was indebted to you, for all the principles, and knowledge, and powers, that I possess; but, my dear father, I will stop. You see what is in my mind. I have been writing to you, till I am getting too much excited; but it is a holy excitement, and will do me good. My prayer is to God, that we may meet again in this world; but I know it is uncertain. My prayer and efforts, too, are, and shall be, that my life may be so spent, as to meet you in another world, if not in this, which may God, in his infinite mercy, grant."—pp. 11—17.

Sentiments and feelings like these require no comment. They show what the writer was, as a man and a son. No father, surely, can read them, and not feel how severe must have been the loss to him who was the father of such a son.

A few further extracts will show what he was, as a student of medicine, and what he promised to become, as a physician. The account given of his early studies, and the amount and character of the books read, show that he entered upon his professional studies with ardor, and pursued them with great industry and success. Before the second year of his medical studies was completed, he wrote a dissertation on inflammation of the lungs, which gained him the Boylston medical prize.

On his arrival in Paris, his conduct must have realized all his parent's fondest hopes, so much was his ardor and industry, if possible, increased by the means of improvement afforded him, and the new views of his science which were there opened to his mind; while so great was his zeal for knowledge, and so strong the principles by which he was governed, that he was secured from the contaminations with which that city of science and vice, of noble intellectual attainment and debased moral character, abounds. Here he devoted himself to his studies, with a single-heartedness worthy of all praise, and a success which gained him admirers and friends among those of whose friendship he might be justly proud. His instructors became his personal friends and companions, and were led to regard his career, when he should return to his native city, the sphere of his future expected labors, with no ordinary anticipations. Without any special introduction to them, he soon became attached to M. Andral and M. Louis, by the latter of whom, especially, he seems to have been regarded with no

feeble attachment, and from whom both he and his father received many testimonials of esteem, which must have been highly gratifying to them, and are, indeed, so to us, as showing, that in the pursuits of science, the natural boundaries of country are forgotten, and thus a bond of union is forming between nations which petty considerations never can destroy.

That the attachment and esteem of this accomplished French pathologist was reciprocated, on the part of his young American friend, we may, perhaps, be allowed to show, by making the following extract of a letter to his father, on the eve of his departure from Paris :

"Paris, July 13, 1833.

"MY DEAR FATHER:—In two hours, I am out of Paris. I will not attempt to describe the agony it gives me, to quit Louis. He is my second father, and God knows that is a name I, of all men, cannot use lightly. I may not persuade you to look upon him with my eyes, exactly, as a scientific man; but in your heart he must have the share of a brother, for he almost shares my affection with you. From one, on whom I had no claims, but those which my mind, and life, and habits gave me, I have experienced a care and affection, which I could never dare expect from any but my dear father, and which I shall ever feel to be the most honorable and truly worthy prize of my life. To meet with satisfaction in the eyes of such a man, and to hold a place in his heart, as I do, I allow, I am proud of. But, my dear father, I cannot write. I am sitting, expecting to see Louis for the last time in my life, and it is only upon the occasion of quitting yourself, whom I have ever felt to be a part of me, that I have suffered as I do at the present. The ties of relationship are strong,—strongest when that relationship is close and dependent; especially, if it be mingled with the strongest and warmest sympathies. But when one's mind's friends, the hearts that not nature but our own characters have given us, the friend, who, not father to our bodies, has yet been, and is ever to be, the source, fountain and direction of the dearest thoughts of our minds, that friend and that relationship is also dear. It is that friendship I must now quit, probably for ever; it is that relationship in the person I must now break, though in the mind and the heart, it can never be broken. Till now, I knew not how I loved my French master. I know well I shall rarely be called to such trials: they can occur but few times in life. Thank God, that, with me, grief is as short as it is poignant, and that, in a few days, nought will occupy my mind, but the anticipation of the joys of home. Once more in the arms of my beloved family, and under the wing of my dear father, and I can imagine no higher joy." —pp. 37, 38.

Dr. Jackson, Jr., was in Paris, at the time of the irruption of the cholera into that city, and here he determined to remain, that he might study that disease, with the aid of his excellent

instructors. His father says, in the Memoir, "The moment was a fearful one, most assuredly. The mortality in Paris rose to eight hundred a day, within three weeks from the first appearance of disease. It was in the Hotel Dieu (Hospital), that my son first saw the victims of it, in any number; and the emphatic words, in which he described it, were nearly the same as were often used by others. 'The disease is death,' he said, 'truly, at Hotel Dieu, where I have seen fifty and more in a ward, it is almost like walking through an autopsy room; in many, nothing but the act of respiration shows that life still exists. It is truly awful.'"

"He pursued the plan of his master Louis, in taking down, with minuteness and fidelity, the cases which came under his observation, and the results ascertained by dissection, in the fatal cases. This labor occupied his whole time. He almost lived in the hospital. At the end of a month, he took his papers to London, and there arranged them. He made a copy of sixty of the most perfect of them, of which thirty were favorable and thirty fatal in their termination. From these he made the deductions which they afforded, and this required an exact analysis of each case. To this analysis he added a few reflections, which he thought to be fully authorized by the facts, but restrained himself from engaging in any speculations on the subject. This was a restraint to which, at his age, he would not have submitted, had he not been fully imbued with the rigid philosophical principles of his master Louis."

The manuscript, when finished, was forwarded to his father, and by him published in this country. It is a standard work on that disease, comparing to advantage, for the purpose in view of which it was prepared, the pathology of cholera, with any other work that has issued from the press.

We will pass over the remaining portion of the time he spent abroad, by saying, that he visited England, Scotland and Ireland, and gleaned from the various stores of science in those countries much of the materials of knowledge for future use. Every where he met with and secured the esteem of the wisest and best of men, and seems to have been uncommonly successful in deriving advantage from his intercourse with others who were eminent in science.

After having reached his home in safety, and having been graduated as doctor of medicine in the University of Cambridge, he had but just taken rooms for himself, and sent his advertisement to the public papers, when he was seized with illness, and returned to his father's house to breathe out the short re-

maining term of life, among those who had watched over and loved him from infancy. "He was thus brought to the starting-place of active life, and, under circumstances the most flattering and the most grateful, when he was arrested in his course." He had accomplished much in a short career on earth, and he had fully shown, that he was capable of doing much more, if time had been allotted him. But it was not so. His labors are ended, and he has passed from among us. Not so, however, the influence of his example, which will live and act on many minds and hearts, nerving them in the pursuit of truth and duty. For this, among other purposes, it was undoubtedly written, and we cannot but hope, as we have already expressed, that on the young members of that profession to which he belonged, the example may not be unheeded; that all who are engaged in the study of this important science, may be animated with the desire of something higher than merely to qualify themselves for gaining a subsistence by the practice of the art, and will aim at the lasting benefit of mankind, by extending the boundaries of the science, and establishing, on the basis of rigid induction from numerous and carefully observed and recorded facts, some laws relative to pathology and practice, which are yet unrevealed to the industry and for the benefit of man. In so doing, will the reward be great and lasting, as the pursuit will be ennobling and satisfactory. The profession will be exalted in the estimation of mankind, and its effect on the health and happiness of the race be far greater and happier.

We hope the time is not far distant, when this, and, indeed, all other pursuits, will be followed under higher and holier impulses than it has been, by many, hitherto pursued; when the benefit of mankind will be a kindling motive in the investigation of truth, under the belief, that the all-wise and all-good Creator has made us capable of investigating, discovering and applying all those laws which are necessary for our comfort, health and happiness on earth, as well as for preparing our immortal part for the happy pursuits of heaven. It is a noiseless and often unnoticed and frequently unrequited labor, that is pursued in the daily discharge of the daily recurring duties of life, and in promoting, to the utmost of our power, the happiness of all about us. But, in the estimation of true wisdom, the most prominent is not always the most useful, nor, indeed, the most happy station; nor is that which yields the most freely of fame, the most to be desired.

The life of a physician seldom presents materials for a biography of a character to interest the mass of readers. His sphere of labor and achievement is a limited one, though arduous and responsible. His is the duty of attending the call of the poor and needy, the sick and the suffering, the distressed and the dying; to soothe the unquiet, to allay the agony and to cheer the despondency of those upon whom the strong hand of disease is laid; to see the sinewy strength of manly vigor brought low; the wasting away of youthful beauty and bloom; the loss to friends of the loved and the good, and the departure to that land, "from whose bourne no traveller returns," of the thoughtless and the wicked, as well as of the good and the great. The sufferer looks to him as the instrument of relief, and the anxious friend will fly to him for hope, even when all ground of hope is gone, and lean upon him for support in the trying hour, as upon a strong stay. The subject of study is man's physical well-being, as affected by the thousand agencies above, around, beneath and within him, and it is pursued in the silence of retirement, by the bed-side of the sick, and in the operations, during health, of the mental, moral and organic systems, requiring his whole powers, his whole time, untiring industry and unslumbering observation.

Consequently, for him, the paths of ambition are not open; and when his life is ended, he passes away, unknown, except to the necessarily limited circle of his immediate labors and acquaintance. His period of exertion has passed away in endeavors to save and prolong human life, not to destroy it; in mitigating, not increasing and extending human misery. No eulogy is pronounced over his remains, and no nation's monument is erected to his memory, and no biography can be written, of startling incidents and stirring adventure.

Yet there is a biography, more interesting and more useful by far,—that of the *character*, as developed in the discharge of the common duties of life,—that of the mind and the heart.

That one so young as the subject of this Memoir, cut down just at the starting-point in active life, should have left so much to interest, and make his loss the more severely felt, is a proof, that he was of no common order; one of whom an eminent and a useful career might be safely anticipated; and the sadness which gathered on every brow among his professional acquaintances, shows how generally this was anticipated. All felt, that the profession, that the community, as well as his personal friends, had sustained a severe loss.

It is an interesting feature in the character of Dr. Jackson, Jr., as exhibited to us in some of the letters which this volume contains, that he was early mindful of his spiritual and moral culture, not forgetting that he was connected with a higher destiny, and had superior interests than those of earth alone.

“An undevout astronomer is mad.”

Not less so, surely, is an irreligious physician, called as he is to study, from his very entrance on his profession, the noblest specimen of God's handy work, and called, too, so often to scenes, where the power and influence of religion are so manifestly the only ones which can at all answer the necessities of man's nature, sustain him in suffering, and cheer him in the prospect of dissolution.

The peculiar duties, also, which it is the province of the physician to discharge, *require* that he should be a religious man, deeply acquainted with his own heart, his own moral and spiritual wants and enjoyments, not only that he may observe and regulate the influence of such agents in the prevention and modification of disease, but that he may minister to such necessities in others. It surely cannot be an unworthy duty in him whose calling is to serve in the outer temple, which is hastening to decay, occasionally, at least, to offer some incense in the inner and more noble one, which is enduring and divine. He should and does know, when, in the course of a disorder, it may be best, that the truths which concern the patient's religious welfare should be presented before his mind; when the cheering hopes and soothing consolations of the gospel may be listened to and trusted in, by him to whom the exertion of thought has become too great for the enfeebled frame.

It is a scene of no small interest, when assembled around the bed-side of the dying, where friends are absorbed in emotions of sorrow for their own loss, and stand in mute silence watching the ebbing sands of a fast closing life, the physician, spiritual and pious, believing in the immortality of that spirit which is struggling to be free, points this trembling voyager on an untried sea, to the haven of eternal rest; this unsteady traveller over the river of death, to the firm Rock of ages. Witnessing the departure of such an one, whose mental operations he has watched, while assuaging his sufferings, what fellow-mortal, more than he, has power to direct above the fluttering hopes, to cheer the drooping heart, and to illuminate that path which appears dark to the vision growing dim in death?

Although the profession of medicine has ever possessed many of its most eminent lights, who were true believers, still infidelity has been a standing reproach of the body. But this has passed away, we trust, for ever, and a better day has dawned. That profession, which, in the words of one of its greatest and best cultivators, "favors the practice of all the *religious*, moral and social duties," is destined, henceforth, to be found favoring the belief and the practice of the religion of revelation, the morality of the gospel of Jesus Christ, and, consequently, the highest well-being of the human race. That influence, which, though unobtrusive, is strong; the influence in the family circle, of sympathy and counsel in the hour of affliction and sorrow, when the heart is softened, and the feelings susceptible, and the mind open to conviction, will be on the side of holiness and truth.

J. W. V.

ARTICLE III.

FAITH AND WORKS.

ON THE STATEMENT OF PAUL AND THAT OF JAMES CONCERNING FAITH.

MUCH perplexity has often been felt, in contemplating the two passages, Rom. 3: 28, *Therefore, we conclude, that a man is justified by faith without the deeds of the law*, and James 2: 24, *Ye see, then, how that by works a man is justified, and not by faith only*.

To view these citations through a proper medium, a due regard must be paid to the context and to the various considerations in which the subject is involved.

It is well known, that the apostle Paul was a learned Hebrew of the Pharisean sect, and that, while he sustained this connexion, he was a high-toned legalist, and a persecutor of the Christian faith. He no sooner became a convert to this faith, than he changed his views, his associates, his manner of life, and earnestly endeavored to establish that belief, for the destruction of which he had employed his mightiest efforts.

He saw his brethren whelmed in the delusion from which he, by the grace of God, had emerged. In his endeavors to remove this delusion, and exhibit the nature of evangelical faith, he travelled extensively ; he wrote fourteen epistles to different churches and individuals ; he performed the most perilous missions in Europe and Asia, and, willing, not only to be bound, but to die, for the sake of the Lord Jesus, he cheerfully sealed his testimony with his blood. Evangelical faith was, in his view, of the highest importance. He unfolds its nature, discourses upon its value, and shows, that without faith, it is impossible to please God. In his address to the Hebrews, he defines it, as it is expressed in the English version, "the substance of things hoped for, the evidence of things not seen ;" or, as it might be more clearly expressed, *confidence in respect to things hoped for, firm belief in respect to things not seen*. It is that by which we receive the atonement and lay hold on the hope set before us.

In Gal. 5 : 5, 6, Paul gives us to see what sort of faith he means, where he treats of it as connected with justification. "We," says he, "through the Spirit, wait for the hope of righteousness by faith. For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision, but *faith which worketh by love*." It is, then, according to the teaching of Paul himself, *the faith which worketh by love*, and this only, that *availeth any thing*. To understand, fully, his statement in the passage under consideration (Rom. 3 : 28), we must commence with the 23d verse, in which he says, "For all have sinned ;" all have transgressed the law, the rule of duty, (whatever that rule may have been), under which they were placed. None, therefore, can plead the deeds of the law, or their works, as the ground of their justification. "For all have sinned, and come short of the glory of God ;" and if any are justified, they must be "justified *freely* by his grace, through the redemption that is in Christ Jesus ; whom God hath set forth to be a propitiation, through faith in his blood ;"—that is, most clearly, through such a faith as relies, not on their own merit, but solely, on divine grace, through Christ and him crucified, and, at the same time, *worketh by love*. "Where is boasting, then ? It is excluded. By what law (or principle) ? Of works ? Nay, but by the law of faith. Wherefore we conclude, that a man is justified by faith, without the deeds of the law," As much as to say, Therefore we conclude, that

without, or independently, of the deeds of the law, that is, gratuitously, or through grace, a man is justified; it being understood, as a matter of course, that the faith spoken of is that which looks to the blood of Christ, and "worketh by love."

Now let us turn to the apostle James. Soon after the crucifixion of our Lord, this apostle, it is probable, had a leading part in the care of the church at Jerusalem. From the year 34, till his martyrdom, in the year 62, his influence over the Christian church was extensive and salutary. At the time when he wrote the epistle which bears his name, and, especially that part of it to which the present discussion relates, he had in view the deluded professors of religion who substitute a mere profession of faith, a form of godliness, for its reality and power, and thus wrest the Scriptures to their own destruction. This will be manifest, if we consult the whole paragraph,—
"What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace; be ye warmed and filled, notwithstanding ye give them not those things which are needful to the body, what doth it profit? Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith and I have works. Show me thy faith without thy works, and I will show thee my faith by my works. Thou believest there is one God; thou doest well: the devils also believe and tremble. But wilt thou know, O vain man, that faith without works is dead? Was not Abraham, our father, justified by works, when he had offered up Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the Scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness; and he was called the friend of God. Ye see, then, how that by works [as when Abraham's faith wrought with his works] a man is justified, and not by faith only [that is, by a mere unproductive dead faith, that yields no fruit of righteousness]. For as the body without the spirit is dead, so faith without works is dead also."

It must now be manifest, that Paul speaks of that genuine faith which "worketh by love;" James, of a merely speculative faith, or a spurious one that is *dead*. Paul speaks of deeds of the law, or works, viewed as claiming justification on the ground of perfection and merit. James speaks of works, view-

ed as the fruit of a living faith, and as the evidence of character. In a word, Paul addresses a lesson to such as rely on their own merit, for salvation ; James, to such as rely on a faith that does not prompt to a holy life, but turns the grace of God into lasciviousness.

As, therefore, the words *faith* and *works* are used by the one apostle in a different sense from that in which they are by the other, there is, clearly, no contradiction in the statements. Both Paul and James commend and enforce that faith which works by love. From their statements, it is evident, that a spurious or dead faith is an index of spiritual death ; that, however high and fair its pretensions may be, it is adapted only to decoy, to captivate the unwary, and lead them on to endless ruin ; that genuine faith looks, humbly and gratefully, to the Lamb of God ; that it works by love ; that it is productive of good fruits ; that it has a lodgment in the heart, and influences it to regard nothing which comes in competition with the decisions and commands of God. These statements, rightly understood, concur with the whole current of Scripture, and teach us, most impressively, that it is no light thing to be a true believer in Jesus Christ ; that its value can be estimated only in view of its eternal consequences.

Here the solemn interrogation naturally addresses itself to every conscience, Is my faith that which "worketh by love?" Does it produce the proper effect in my heart and my life? Will it bear the scrutiny of an omniscient God? Fair professions and speculative theology are, in these decisions, of no importance. "Wherefore, let him that thinketh he standeth, take heed lest he fall."

ARTICLE IV.

THE RELIGIOUS BELIEF OF THE BAPTISTS.

[THERE has recently been published, in Paris, a neat French pamphlet, entitled, *CROYANCE RELIGIEUSE DES BAPTISTES*, justifiée par quelques uns des principaux Passages de l'E'criture qui s'y rapportent et en sont le Fondement. Par MM. SHELDON, WILLARD et WILLMARTH, Ministres du Saint E'van-

gile. *E'prouvez toutes choses ; retenez ce qui est bon.* 1 *Thess.* 5: 21. That is,—THE RELIGIOUS BELIEF OF THE BAPTISTS explained, with a reference to some of the leading Scriptural evidence in its favor. By MESSRS. SHELDON, WILLARD and WILLMARTH, Ministers of the holy Gospel. *Prove all things ; hold fast that which is good.*

This essay, although intended only to remove erroneous impressions, and make known the truth in France, cannot fail of being interesting and useful in our own country. It is one of the first attempts, in modern times, to give, on the continent of Europe, a just and lucid representation of a numerous body of Christians, who would gladly honor the Saviour, by keeping all his commandments, by speaking the truth in love, and by rendering themselves yet more and more worthy of the love and confidence of all his disciples. We have, therefore, thought it desirable to present to our readers the following translation of the essay.]

All who admit that the Bible is a revelation of the divine will, must acknowledge the duty of studying it, and of conforming their views and practices to what it teaches. No doctrines nor usages can justly claim to be received as religious, further than they are found to accord with the inspired and only infallible standard. Or if these maxims should not be assented to, in their full extent, by *all* who call themselves Christians, yet no *Protestant*, it is presumed, will question their authority. Assuming, then, these principles, as not liable to be disputed by those, in general, into whose hands this tract may fall, we hasten to specify another, which, though capable of being defended on separate grounds, may be regarded as resulting, in part, from those just stated ; since without it they could not have their legitimate measure of practical influence. This further principle is, that whenever any persons have been led, by the guidance of the Scriptures, to embrace certain views not generally received by other Christians, they have an undoubted right to assert them, and, by all fair means, to seek to spread them. These are maxims, upon which all the great Reformers acted, and which have since been recognised as valid by those who have followed in their steps ; and they equally justify any smaller attempts at reformation in the doctrines or practices of the church. Christianity is a religion which it is the duty of its disciples to spread ; and this attribute of the religion as a

whole is, in like manner, an attribute of whatever forms a part of it. Not a single doctrine or precept can be proved to belong to this religion, as taught in the New Testament, which it is not incumbent on its friends to press upon the attention of others.

But, in laboring to diffuse whatever is believed to be a constituent part of Christianity, as taught by Christ and his apostles, it is not necessary to resort to any methods which the most genuine Christian love will not warrant. Truth should be taught only in the spirit of truth; and error should be exposed with that tenderness and respect for the person who holds it, which may be best adapted to reclaim him from it. Care, also, must be taken not to attach any such undue importance to those particular views, of which others are supposed to have lost sight, as would elevate them out of their proper place, and disturb the balance which is found to exist between the whole system of truths, as stated in the Bible. The writer who comes forward in defence of certain views of divine truth different from those which are most generally received, must found his claims to attention upon the strength of his arguments, upon his candor, and upon those proofs of a love for truth, and of an earnest desire for its prevalence, which, without any protestations on his part, may be discovered in his performance.

Let it not be supposed, from the preceding observations, that we are about to propagate religious opinions different, in the main, from those which are at present embraced and taught by zealous and evangelical Protestants in France. We believe, that the principal doctrines of Christianity are correctly and ably exhibited by many in this kingdom, both from the pulpit and from the press; and we rejoice in all the good which attends these efforts. The Baptists of America, in sending a few individuals of their number to this country, have been influenced solely by a desire of extending still further the triumph of the gospel. Perceiving that the field for evangelical labor was wide, and much of it unoccupied, they believed that the providence of God was inviting them to cultivate some portion of it. They desire to avail themselves of those generous sentiments, which have generally been cherished between the Americans and the French, as a means of gaining from some of the French a serious attention to the blessings which real Christianity has to confer on them. They wish, in dependence on the divine blessing, to present the gospel to those to whom

they can gain access, as they believe it is presented in the New Testament ; that is, as coming directly from God, and deriving from him its whole character and authority. With other evangelical Christians, who are worthily engaged in the work of French evangelization, they are ready to coöperate, to any extent which will not involve a departure from what they believe to be the mind of Christ.

Having made these preliminary remarks, we proceed, for the purpose of making known our real views, and of correcting any erroneous ideas which may be entertained of them, to exhibit a concise statement of those points of belief, which are peculiar to the Baptists. We say their *peculiar* points of belief, because it is to these that we shall mostly confine ourselves ; although it will, occasionally, be convenient to make a brief mention of doctrines, which they embrace *in common* with other evangelical Protestants.

It will be permitted us, for the reason here assigned, to state, in this place, in what estimation they hold the sacred Scriptures. The Baptists of the United States are behind no body of Christians whatever, in respect for the inspired volume. They believe, that the canonical books of the Old Testament and of the New are a faithful record of the will of God, as he has progressively revealed it to Jews and to Christians, and the supreme and only authority in all religious matters. Accordingly, they think it is the duty of all persons, who possess the Bible, to prize it as a most inestimable treasure, to study it with the greatest seriousness and docility, and to submit themselves to be guided by it, absolutely, upon every question of belief and practice. In their judgment, the will of God, whenever made known, is authoritative ; and conformity to it is required by the highest of all considerations, the desire of his favor, and the dread of his frown. In agreement with these principles, they would consider it criminal in themselves, or in others, to accept, knowingly, of the slightest deviation from the mind of Christ, for the sake of conforming their faith and their worship to the model of any community of Christians, however numerous, or learned, or pious, or estimable, that community might be in other respects.

It is by acting on these views of the authority of the Scriptures, professed alike, we believe, by all evangelical Protestants, that the Baptists have been led to embrace their distinguishing sentiments. These have respect, principally, to *the ordinances*

of the gospel, and to the constitution and government of the church.

Christianity, unlike Judaism, has but few external rites. The worship which it prescribes is spiritual, consisting principally in those interior emotions, which, at all times and places, and without regard to outward circumstances, may be offered immediately to the Searcher of hearts. But if the gospel enjoins fewer acts of external worship than did the law, it has, by no means, abolished altogether the principle of manifesting pious dispositions through the medium of certain instituted forms. It appears suitable, that God, in establishing for men a spiritual religion, should, at the same time, ordain some observances which might serve as tests of human obedience, and be the distinguishing marks of his true disciples. Even supposing the institutions, appointed for this purpose, to have no intrinsic significance,—to possess, in themselves, no special fitness to recall or impress any truths of practical interest,—yet the fact, that God has commanded them, is a reason why they should be scrupulously observed, without the smallest change. Much more is there reason for guarding such appointments against innovations, when they are, in themselves, highly significant, and adapted, as well as intended, to convey to the mind the most important lessons of divine truth. These remarks apply, as will soon appear, with peculiar force, to baptism and the supper, as interpreted by the Baptists. It will be necessary to exhibit their views of these ordinances separately.

In regard to *baptism*, they differ from other denominations of Christians, in two respects,—*the physical action and the qualified subject*. In relation to the former, they maintain, that *immersion*, in distinction from the sprinkling or pouring of water, or any other application of it, is the only valid baptism. In proof of this, they appeal, first and principally, to the import of the Greek words, which are employed to denote the ordinance. The word βαπτίζω (*baptizo*) and its cognates had, doubtless, as used by the New Testament writers, a definite meaning; and this meaning it is not difficult to discover. Precisely the same exercise of the understanding, which enables the scholar, with the Greek Testament in his hand, to fix the import of the original words which are rendered *repentance* and *faith*, in the common versions, enables him, with equal certainty, to determine the sense of the untranslated but transferred word, βαπτίζω. The philological difficulty is not greater

in this latter case, than in the former. Indeed, we may venture to express a doubt, whether any competent Greek scholar, examining this matter simply as a question of criticism, and without any reference to the controversies which it has raised in the church, would ever feel the least hesitation in affirming, that the original words convey the idea of immersion. But that action, whatever it is, which is the import of the original words here used, is *baptism*, is *the ordinance which Christ instituted*. And if there can be no doubt, that that action is immersion, there can, consequently, be no doubt, that immersion, and that only, is baptism.

But, independently of the force of the Greek words, or if there were some reason to doubt in regard to the meaning of these, this doubt, in the view of the Baptists, would be removed, and the proper action, in regard to the ordinance, would be satisfactorily determined, by a reference to the circumstances which accompanied its administration, as recorded in the New Testament. These circumstances all tally exactly with the idea of immersion, but not so naturally, at least in many instances, with the hypothesis of pouring or sprinkling. John is said to have baptized *in the river Jordan* (Mark 1 : 5), and in *Enon* near to *Salim*, *because there was much water there* (John 2 : 23) ; in Acts 8 : 38, 39, we read of a *descent into the water*, and of an *ascent out of it* ; and in the epistles of Paul, we find this ordinance spoken of under the name of a *burial*, (Rom. 6 : 3—5, and Col. 2 : 12). Still, these passages, explicit as they are, form no part of the direct and primary proof on which the Baptists rely in support of the exclusive validity of immersion. In the absence of any proof on the side of those who differ from them, they might, if they had no better evidence, appeal to the passages here cited, as furnishing a very high measure of probability ; but when the argument drawn from the obvious meaning of the original words is so decisive, they need not the corroboration which is afforded by these circumstances of the primitive baptisms.

Nor does the Baptist denomination stand altogether alone, when it maintains, that the plain and proper import of the original words denoting the ordinance in question, is immersion. It would be easy to quote the explicit declarations of many eminently learned and pious men of other communions, who candidly acknowledge the same thing. The reason, therefore, why the Baptists cling so steadily to immersion, in opposition

to all other practices, is easily discovered. It is because they believe, that the ordinance, so far as its outward action is concerned, consists in immersion, and in that only. With their views, if they should do otherwise than they do, they would incur the guilt of lending their influence, not merely to corrupt, but to annul, an ordinance which Christ has established. They conceive it their duty to withstand the principle of innovation in religion, at all points. If, yielding to a pretended expediency, they should consent to change *this* institution of Christ, they might, for the same reason, change or abolish the ordinance which commemorates the Saviour's death, and extend the same process to every doctrine of the Scriptures. In this way, they might pass rapidly down the whole inclined plane of error, into the veriest rationalism, without meeting the slightest obstacle from any thing in their views of divine truth, if expediency should suggest the utility of waiving them. The candid reader will easily see, that, for opposing a principle which is fraught with such consequences, the Baptists have a reason infinitely higher than that which is sometimes ungenerously imputed to them,—mere sectarian feeling.

In regard to *the proper subjects* of baptism, the views of the Baptists may be expressed in very few words. In their opinion, the Holy Scriptures furnish neither precept nor example for applying this ordinance to unconscious infants, or to any other persons than professed believers in the Lord Jesus. Consequently, they reject the doctrine of infant baptism, believing it to have been unknown in the apostolical age, and exclusively an innovation of subsequent times, when the passion for ceremonies and human additions was suffered to obscure and disfigure, more or less, almost every thing which belonged to the simplicity of primitive Christianity. Is it said to them, that the Christian church is, with some slight variations, a continuation of the Jewish, and that baptism in the former, has taken the place of circumcision in the latter? After all that has been said, in defence of this position, they still insist, that it is a mere hypothesis, not only unsupported by any proof, but opposed by strong evidence in favor of the contrary. Are they referred to the baptism of the households? They ask to be shown, that there were infants in these households, and that these infants were baptized. In fine, are they reminded of *the natural fitness* of applying this ordinance to the offspring of pious parents, and of *the benefits* which, in such cases, it is supposed

to confer? The Baptists reply, Convince us, in the first place, that Christ or his apostles enjoined or practised this rite, and we shall no longer doubt either its fitness or its advantages; but till then, we can regard it neither as fit nor as beneficial to observe what we must consider an uncommanded ceremony:

For confining baptism to professed believers, the Baptists rely on the commission which the Saviour, after his resurrection, gave to his disciples (Matt. 28: 18—20, and Mark 16: 15, 16), and on the uniform practice of the apostles and primitive teachers, so far as can be gathered from the Acts and the Epistles.

To these views of baptism, all sincere and enlightened Baptists attach a much higher than any merely speculative value. It is on account of their practical influence, of the impressive facts, to which they sustain a near relation, that they most highly prize them. As this is a matter of very high importance, though, unhappily, very generally overlooked by those who differ from us, we ask the special attention of our readers to this part of our statement.

The question which we propose to answer is this: What is the special design of baptism? A very frequent answer to this, among Pedobaptists, is, that it is intended to be an emblem of that purity of heart which is connected with believing in Christ. This reply, in the judgment of Baptists, contains a truth (Acts 22: 16, &c.); but *not*, by any means, *the whole truth*, in regard to the design of this ordinance. This is not to be collected, perhaps, from any single passage of Scripture; it must, rather, be derived from an attentive examination and comparison of *all* the passages in which baptism is spoken of in the New Testament. From the commission of our Saviour before referred to, together with such passages as Acts 10: 48, and Gal. 3: 27, it may be perceived, that it was by baptism, (whether administered in the name of the whole Trinity, or only in that of the Saviour, makes no difference to us), that the primitive Christians made a solemn and open profession of Christianity. It was an intelligent and voluntary act, by which they signified their desire to renounce their former habits of life, and to devote themselves, thenceforth, to the service of him who had loved them and died for them. As the ordinance consisted in an immersion of the whole body, and was administered to believers, as a closely connected consequence of their conversion, it was alike suited and intended (Rom. 6: 3—5;

and Col. 2: 12) to point them to the overwhelming sufferings and death of Christ, their only source of hope, and to impress upon them the necessity of dying unto sin, as Christ died to save them from it. In connexion with this reference to the great central fact of Christianity, the death of Christ, the passages just named, together with 1 Cor. 15: 29, further teach, that baptism was an emblem of the resurrection of Christ from the dead, and, along with this, of the future happy resurrection of the believer. Whoever duly reflects upon the intimate relation which the Scriptures establish between the resurrection of Christ and the assured resurrection of his disciples, and upon the great importance of both these doctrines, will not wonder, that the Founder of Christianity saw fit to exhibit them, in a manner thus palpable to the senses, in the initiatory ordinance of his religion. Every one will see, that this view of the ordinance in question invests it with a peculiar significance, which it does not and cannot have, as practised by Pedobaptists. As the Baptists explain the design of the ordinance, it points to the most impressive facts, and allies itself to the most interesting doctrines of the gospel, and thus supplies the believer with the most powerful motives to a pious life. The intelligent and candid reader will not fail to remark, how naturally all this falls in with and strengthens the opinion, that the only true baptism is immersion.

We will next state the views of the Baptists, in reference to the other ordinance of the gospel, *the Lord's Supper*. It is a principle, which is embraced alike by most bodies of evangelical Christians, that baptism ought, in all cases, to precede communion. It is a natural and necessary consequence from this, according to the views of the Baptists, as above explained, that baptized, that is to say, *immersed*, believers are the only proper communicants. Accordingly, the denomination, whose views we are relating, are in the habit of inviting to their communion none but those, who, in addition to a declaration of faith in Christ, have received what they consider Christian baptism. There have not been wanting persons to exclaim against this procedure as illiberal and exclusive, stigmatizing it as a violation of Christian charity, and repugnant to the spirit of the gospel. But no reproach can be more unmerited. The true spirit of Christianity can never be inconsistent with the conscientious and strict observance of its positive institutions; nor can there be any illiberality towards others, in sub-

mitting to be guided by the Scriptures. Instead of complaining of the Baptists, for acting in conformity with their belief, entertained from conviction, it might be of more service to make an appeal to the Scriptures, to see whether this belief is well supported. This would be fair and manly; and if it can be shown there, that their views are incapable of sustaining such a scrutiny, we trust that they will not be so blinded by prejudice, nor so insensible to the force of evidence, as to refuse to abandon them.

In confining their communion to such as have been baptized, they can be said to violate the obligation of brotherly love, only on the supposition, that baptized, by which we mean *immersed*, believers are *not* the only proper communicants;—a proposition which should be proved before it is asserted, by such as would not wish to beg the question. Now it is plain to the Baptists, that, in the apostolical times, baptism did, in all cases, precede communion. Nor do they believe, that there is any such opposition between the obligation of brotherly love and the duty of being baptized before coming to the Lord's table, that, in adhering, strictly, to one of these, they violate, in the slightest degree, the other. That it is a duty to love all true Christians, so far as they bear the image of the Saviour, they readily acknowledge. It is not in their own churches alone, that they see the proofs of piety and of zeal for the eternal interests of men. They implore the blessing of heaven upon all enterprises, by whomsoever undertaken, for the extension of the gospel, and the rescue of condemned sinners from their perilous condition.

In the estimation of the Baptists, joint communion at the Lord's table was never intended to be the only, nor, perhaps, the most important mode of manifesting love among Christians. They look upon the Supper, in accordance with the language of Christ in instituting it, as strictly a *commemorative* ordinance, in which the attention of each communicant is turned, not to his fellow Christians, but to the Saviour, and to the love which he manifested in giving his life to be a propitiatory sacrifice for sinners. It is true, that those who, in partaking of the appointed emblems, are suitably impressed with the love of Christ, will not fail to cherish a fervent love for each other. Still, there can be no doubt, that the *immediate* object of the Supper is to fill the soul of the disciple with affecting and adoring views of Christ. There are other, and often, more

unequivocal modes of manifesting love to the people of God. This may be done in a thousand ways in the general intercourse of life, and more effectually still, in that more intimate intercourse which has place among Christians themselves. In visiting the disciples when sick, in giving alms to such as are needy, in praying with and for them, and in sympathizing with the faithful in their spiritual joys or sorrows, Christian love may be manifested as *really*, to say the least, as in communion with them at the Lord's table.

Still, we do not mean to say, that *no* valuable exemplification of Christian love is given, in jointly celebrating the Lord's death; and that the difference of practice between the Baptists and other Christians, in regard to this ordinance, is *no* evil. In common with all enlightened and serious Christians, we acknowledge the value of union between the followers of the same Saviour; and we pray earnestly for the approach of that time when a union shall be effected. But while the Baptists admit, that the separation which exists is, in some respects, an evil, they most confidently assert, that it is an evil for which they are not responsible. The wrong can, in this case, with no shadow of propriety, be charged on those who are striving to maintain, in their purity, the ordinances as Christ established them. Without wishing to cast blame upon any particular community of Christians, it may be said, that those in general, who, from whatever cause, have modified and changed the positive institutions of the gospel, and all others, who have retained and practised them in their altered form, have contributed to lay the foundation of the evil in question. This view of the origin of the division clearly indicates, that the true and only effectual way of healing it is, by renouncing unscriptural practices, and returning to the guidance of the New Testament. The majesty of truth will not allow of any dishonorable compromise, for the sake of union. There may be thousands of conscientious Christians, who are not aware, that their practice of the ordinances is erroneous; but this will not justify others, who believe it to be so, in countenancing their errors. There is, undoubtedly, reason why their errors should be exposed with great gentleness and kindness; why all asperity of language and manner should be avoided; for, by the supposition, they are Christians, and ought, therefore, to be treated with peculiar indulgence.

It remains for us, to declare the views of the Baptists on one other subject, the proper constitution and government of the church.

Probably, whoever searches the New Testament for very full and definite instructions on the form of *ecclesiastical polity*, will search in vain. But it accords as well with the nature of the case, as with the little that the Scriptures teach on this subject, to suppose, that the plan of organization, in the primitive churches, was very simple. The circumstances of a small body of believers would not require any complicated system of government. As Christianity spread, and the churches became larger and more numerous, the few plain regulations which had been useful, would naturally receive the requisite extension. It needed not, we may suppose, much interference on the part of the apostles, to induce the churches, wherever gathered, to adopt nearly the same usages. Thus, there may be conceived to have grown up, under the eyes of the apostles, the rudiments of a form of ecclesiastical polity, essentially uniform in all the Christian societies. In the opinion of the Baptists, this form, so far as it can be determined, as it is that in which Christianity originally developed itself, and was widely propagated in the first age, should be regarded as most accordant with the genius of the gospel, and, consequently, as entitled to a decided preference over every other. The following particulars, in reference to it, seem to them to be sufficiently ascertained from the Scriptures :

1. The community called a church is composed, not of persons taken indiscriminately from the mass of the people at any particular place, but of persons of one specific character, namely, believers, who, by baptism, have professed themselves disciples of the Saviour. It is not pretended, that no unconverted persons ever gain admission into such a society. Improper individuals doubtless may, and sometimes do, gain admission ; but it is only when they are judged to afford *presumptive* evidence of being believers.

2. The object for which a church is formed is, to conduct the worship of God, and to practise the duties which Christ has enjoined, for the purpose of advancing themselves in holiness, and extending the blessings of Christianity to others. The members of a church, thus united, are most advantageously placed, under the friendly influence of all and of each, to grow up to the full maturity of Christian character.

3. Each church is so far an independent body, that it may regulate its own internal concerns, tax itself for the support of religious instruction and worship, admit and exclude members,

in agreement with the rules of Scripture, and elect its own officers.

4. The only officers required in a church are, its pastor or pastors and its deacons. The pastor, in addition to his duties as the religious teacher of the flock, is to exercise a general and superintending care over all its religious interests.

If, among the particulars now enumerated, there should be any one which wants *express* scriptural evidence, it will still, we believe, be found, on examination, to admit of strong inferential confirmation, and to accord well with other known usages. The Baptists do not, however, maintain, that the Scriptures are so explicit on every subordinate point of ecclesiastical polity, as to leave no room for the exercise of discretion. A leading principle, for which they contend, and which, as it seems to them, has in too many churches been lost sight of, is, that the voice of the lay part of the church, instead of being stifled and unheard, is entitled to be listened to with respectful consideration. Inspired apostles, it would seem (Acts 15: 22, 23), did not exclude the people from participating in their deliberations. Nor does Christianity any where teach, that the laity should be held in subjection to any species of hierarchy. Both the usefulness of ministers, and the spiritual welfare of the churches, demand, that the relation between the clergy and the people should be one of mutual confidence and respect. That it was thus in the apostolical age, will hardly admit of a doubt. And in the view of the Baptists, the surest means of rendering it so in the present, or any other age, is to give to the people the same measure of influence in the churches which the apostles allowed them. It is rather in accordance with the general principle referred to in the preceding remarks, than from the authority of any particular precept, that the Baptist churches in America exercise the right of electing their own ministers, and of licensing to preach any persons, who, deeming themselves called to that work, are judged to possess suitable talents and qualifications. The power of ordaining these licentiates is placed, by the consent of the churches, in a council of ministers.

The doctrine of the independence of the churches, as held by the Baptists, and now explained, has not the effect, in practice, of insulating each particular church, and of destroying all friendly relation and intercourse with other kindred societies. On the contrary, this wider intercourse is carefully cherished

by voluntary associations of the churches themselves within certain convenient local limits, while there exists a still larger union for each particular State, and, lastly, a General Convention for the whole nation.

It will be readily inferred, from the preceding statements, that the Baptists do not approve of any species of national religious establishment. They believe, that they see, in the history of all such establishments, the fullest proofs, that Christianity needs not their aid. Without denying the eminent piety or the valuable labors of many distinguished men who have been the ornaments of national churches, the testimony of history justifies us in saying, that it is not in these communities that true piety has most flourished. The Baptists, therefore, would leave religion to itself and to its own energies, asking from the civil government nothing but protection. If it cannot be sufficiently recommended by the arguments of its defenders and the lives of its professors, no support which human governments can render it will avail, and none ought to save it from neglect.

The Baptists have ever been the firm friends and supporters of religious liberty. The right which they claim for themselves, of professing their own religion, they cheerfully concede to all others. To punish men for religious opinions, peaceably asserted, without injury to civil society, they consider as persecution. In this view, the rights of conscience, within the limits now specified, are sacred; and every violation of them is a usurpation of the prerogative of Jehovah. They consider themselves taught by the Scriptures to respect magistrates, and to yield obedience to the laws of the country in which they live. In compliance with an apostolical injunction, they esteem it a duty to offer prayers "for all men, for kings, and for all that are in authority, that we may lead a quiet and peaceable life, in all godliness and honesty."

We have thus given a statement of the views of the American Baptists, so far as they differ, in any considerable degree, from the opinions of other evangelical Christians. In connexion with these, we have introduced, as before intimated, some occasional references to doctrines in regard to which not much diversity of judgment is found among Christians in general. Of this kind, are the declarations concerning the supreme authority of the Scriptures, and the general idea that baptism should precede communion at the Lord's table. We add, also,

in this place, that the views which we have expressed on the subject of church government, are, with some little modifications, perhaps, the same which are received by most independent churches. We state this, that we may not seem to represent as *peculiar* to the Baptists what is not, in the strict sense of the word.

It has been our aim, throughout these pages, to state our views frankly and explicitly. To defend them at length, by replying to all the objections which have been urged against them, has been no part of our object. We have thought it sufficient to refer the reader to the sources from which our views are drawn, and thus to incite him to examine and judge for himself of the nature and strength of the evidence by which they are supported. We trust, that those, who, from partial or prejudiced representations, have been led to entertain wrong ideas of us, will be willing to see their misconceptions corrected; and that the serious inquirer after divine truth, in reference to the ordinances of Christ, will, in some degree, be assisted by what we have now written, to discover his duty.

For the information of such as may be unacquainted with the views of the Baptist denomination, on those important points of doctrine, not comprised in the foregoing statement, we subjoin the following epitome of their belief. It was drawn up by the Rev. Irah Chase, Professor of Biblical Theology, at Newton, in the State of Massachusetts. It agrees, in substance, with the articles of faith which are adopted by the Baptist churches generally, in the United States,

SUMMARY OF CHRISTIAN BELIEF.

We believe, that the Holy Bible was written by men divinely inspired; that it is the only sufficient and perfect rule of faith and practice; and that, among others, it teaches the following important truths;

I. That there is only one living and true God, infinite in every natural and moral excellence; and that He has revealed himself as the Father, and the Son (or the Word), and the Holy Ghost,—the same in respect to divine essence, whatever distinction there may be in some respects,—and supremely worthy to be loved and revered, obeyed, confided in, and praised. See Deut. 6: 4. Is. 44: 24. Deut. 32: 4. Ps. 36: 5. 34: 8. John 10: 15, 30. 1: 1—13. Rom. 9: 5. 1 Tim.

3: 16. Rev. 1: 8. John 14: 26. 15: 26. Acts 5: 3, 4. 1 Cor. 3: 16. 12: 11. Matt. 28: 19. Ps. 34: 8.

II. That man was created holy, but, by wilfully violating the law of his Maker, he fell from that state: by nature, there is in us no holiness; we are all inclined to evil; and, in that all have sinned, all are "children of wrath," justly exposed to death and other evils, temporal, spiritual and eternal. See Gen. 1: 27, 28, 31. Eccl. 7: 29. Gen. 2: 16, 17. 3: 1—6. Rom. 5: 12. Eph. 2: 3. Ezek. 18: 19, 20. Rom. 7: 18. Jer. 17: 9, 10. 1 John 1: 8.

III. That the only way of deliverance from this state of guilt and condemnation, is through the sacrifice of Jesus Christ, the eternal Word, who miraculously assumed our nature, or became incarnate, and "whom God hath set forth to be a propitiation through faith in his blood," having "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." See John 1: 14. Luke 1: 26—35. Acts 14: 12. Rom. 3: 20—26. John 3: 16.

IV. That all who truly obey the gospel, "were chosen in Christ before the foundation of the world," by Him who sees "the end from the beginning;" and that, in consequence, not of their own merit, but of God's own purpose and grace, they are regenerated by the Holy Spirit, without whose influence none would ever repent and believe, as every one ought to do. See Eph. 1: 4. Is. 46: 10. John 3: 6—8. 1: 12, 13. 1 Pet. 1: 2. John 16: 9. 3: 18, 19. Acts 17: 30. Rev. 22: 17.

V. That nothing can separate true believers from the love of God; but they will be "kept by the power of God, through faith, unto salvation," the sure and final proof of their being true believers consisting in the continuance of their attachment and obedience to Christ, till the close of life. See 1 Pet. 1: 5. John 10: 27—29. 1 John 2: 19. Matt. 24: 13.

VI. That the only proper subjects of baptism and the Lord's Supper, are professed believers; that baptism is really and validly administered only by immersion; and that it is, by scriptural example, a prerequisite to communion at the Lord's table. See Matt. 3: 6—12. 28: 19, 20. Acts 8: 12, 37. Rom. 6: 1—13. Col. 2: 12. 1 Pet. 3: 21. 2: 9. Acts 2: 37—42.

VII. That, according to the example of the apostles and earliest disciples, sanctioned by the repeated presence of Christ himself, after his resurrection, the first day of the week is to be observed as the Lord's day or Christian Sabbath. See Mark 2: 28. John 20: 19, 26. 1 Cor. 16: 1, 2. Acts 20: 7. Rev. 1: 10.

VIII. That there will be a resurrection of the just and the unjust; and that the Lord Jesus Christ will come to judge both the living and the dead; when those who shall have continued or died impenitent and unreconciled to God, will be sentenced to endless punishment, according to the desert of their sins; and those who shall have truly repented and turned to God, relying solely on the merits of him who suffered "the just for the unjust," will be completely delivered from the dominion of sin, and be admitted into the holy and heavenly mansions with fulness of joy: so shall they be for ever with the Lord. See John 5: 28, 29. Acts 17: 30, 31. John 8: 21, 24. Matt. 25: 46. John 14: 2, 3. 1 Thess. 4: 14—17. Rev. 20: 12, 13. Rom. 2: 4—16. 2 Cor. 5: 10. 2 Pet. 3: 7—14.

[It might have been added, that, when a church is constituted, or when persons become members of a church already constituted, it is customary to make some such covenant or promise as the following:

"As we trust, that we have been brought by divine grace to receive the Lord Jesus Christ, and to give up ourselves to him, so we do now, relying on his gracious aid, solemnly covenant with each other, and promise, that we will walk together in brotherly love, as becomes the members of a Christian church; that we will exercise an affectionate care and watchfulness over each other, and faithfully admonish and entreat one another, as occasion may require; that we will not forsake the assembling of ourselves together, nor neglect to pray for ourselves and for others; that we will endeavor to bring up such as may, at any time, be under our care, in the nurture and admonition of the Lord, and by a pure and lovely example, to win our kindred and acquaintances to the Saviour, to holiness, and to eternal life; that we will rejoice at each other's happiness, and endeavor, with tenderness and sympathy, to bear each other's burdens and sorrows; that we will live circumspectly in the world, 'denying ungodliness and worldly

lusts,' setting a worthy example, and remembering, that, as we have been voluntarily buried by baptism, and have been raised up from the emblematical grave, so there is on us a special obligation, henceforth, to lead a new and holy life; that we will strive together for the support of a faithful, evangelical ministry among us; that, according to our ability and opportunities, we will, as faithful stewards of the Lord, do good to all men, especially in helping to extend the gospel, in its purity and power, to the whole human family; and that, through life, amidst evil report and good report, we will, humbly and earnestly, seek to live to the glory of Him who hath called us out of darkness into his marvellous light."']

ARTICLE V.

MEMOIR OF CAREY.

Memoir of WILLIAM CAREY, D. D., late Missionary to Bengal, Professor of Oriental Languages in the College of Fort William, Calcutta. By EUSTACE CAREY. *With an Introductory Essay, by FRANCIS WAYLAND, D. D., President of Brown University.* BOSTON. Gould, Kendall & Lincoln. 12mo. pp. 422. 1836.

WHEN our Saviour had occasion to pronounce the eulogy of his deceased harbinger, he condensed his encomium into a brief metaphorical definition: "HE WAS A BURNING AND A SHINING LIGHT." The most ambitious of posthumous reputation could not desire a more creditable testimony. Such commendation, from such a source, is honor worth having,—honor for which any man could afford to work hard, suffer much, and die a martyr.

The same unerring judge of character declared, on another occasion, respecting the same individual, that, among mortals, a greater than he had never arisen. In purity of motive, integrity of principle, simplicity of habit, steadiness of purpose, concentration of energy, entireness of devotion to one great and worthy end, severe fidelity in the execution of known duty,

he was unsurpassed, if not unequalled. His was the only greatness which a moral being may righteously covet or admire,—a greatness, whose constituent elements are goodness and usefulness. In the noblest enterprise which ever engaged the activities of the wise and the good, he was a vigorous and successful pioneer; and as he came into fierce collision with prejudice and power, the severer the friction to which he was subjected, the more intensely did he *burn*, the more brilliantly did he shine.

Looking back upon the countless myriads of free agents, who have finished their course upon the earth, how rarely do we find such lights erected along the lengthened line of ages,—almost as rarely as light-houses upon a barbarous coast. But, few and widely scattered as they are, occasionally one greets the eye, exalted to an unusual elevation, and flinging its beneficent radiance over a broad horizon. To such a light does the volume before us direct our gratified vision,—a light "*burning and shining*," for more than forty years, amid the deep gloom of Asiatic heathenism,—a light, in whose beams ten thousand have already rejoiced, and for which millions more will be for ever grateful.

As an adventurous pioneer in a new, and hazardous, and unpopular expedition, WILLIAM CAREY, late of Serampore, has attracted unusual attention, and though he sedulously shunned all notoriety, and instinctively as well as piously shrunk from all adulation,* yet no one of the current century has risen higher in the estimation of the intelligent and philanthropic,—no one has acquired equal credit for rekindling, by the excitement of consistent example, and the power of personal effort, the almost smothered fires of ecclesiastical benevolence. His history is identified with the origin and progress of an enterprise, upon which the world once disdained to waste its contempt,† but which now commands almost universal respect, gradually winning over to itself the confidence and patronage of its former maligners, and awakening more deeply the sympathies, and absorbing more largely the resources of Christendom. That history, as the enterprise shall go on achieving its

* When a friend referred to the terms of commendation in which Mr. Wilberforce mentioned him in the House of Commons, during the debate upon the renewal of the East India Company's charter, in 1813, he replied, "I wish people would let me die before they praise me."

† Vide *Edinburgh Review*, Vol. XII., pp. 158—180.

hallowed triumphs, will become more and more interesting, and the future philosopher, as he shall trace effects to their causes, will find the labors of William Carey the spring-head of a thousand salutary influences, all tending to the grandest of moral results,—the restoration of our marred and alien planet to its pristine holiness.

As our object, in this article, is not to pass judgment upon the “unpretending narrative,” which this Memoir supplies, “of the events which could be gleaned from the various sources that exist, of the life of a remarkable man,” we will simply copy the opinion of Dr. Wayland, and proceed with our main design :

“The work is done with modesty and good sense, and is written with piety, candor and simplicity. The author rarely indulges his imagination, and seldom diverges from the plain path of beaten narrative. Whatever he says, may be relied on with confidence, and will be perused with interest. We would gladly have had more, but we are thankful that we have so much.”—*Introductory Essay*, p. xiv.

Mr. Carey was born at Paulerspury, in Northamptonshire, England, August 17, 1761. His early childhood was distinguished by an unusual fondness for books, and an unquenchable thirst for education, which his parents, on account of their restricted means (*res angusta domi*), were unable to gratify. The companions of his youth were of the most unsuitable kind, and his own declaration is, that their influence contributed greatly to debase his mind, and lead him “into the depths of that gross conduct which prevails among the lower classes in the most neglected villages.” At the age of fourteen years, he was put to service as an apprenticed shoemaker, in Hackleton, and in that retired employment he passed the period of youth, and the early years of manhood. But the circumstances of his outward condition could not restrain the irrepressible aspirings of his mind. He found some leisure for reading, and what he read became the material of thought during the protracted hours of manual toil. In this way, was he unconsciously the subject of that very discipline, both physical and mental, which most effectually qualified him for the peculiar station which he subsequently occupied.

At about the age of eighteen, he became the subject of permanent religious impressions, and joined a Pedobaptist church at Hackleton. Soon after this, in compliance with the

urgent wishes of his friends, he commenced preaching in places destitute of a stated Dissenting ministry. His first sermon was preached at Barton, and there, for three years and a half, he continued to labor, according to his ability, preaching to the people on Lord's day, and working at his trade during the week. Having heard a sermon at what he calls "the *rhantism* of an infant," his attention was directed to the subject of baptism, and, after careful inquiry, he came to the conclusion, that he was unbaptized, and, upon application, was immersed by the Rev. Mr. Ryland, Jr., at Northampton. His first settlement, as pastor of a Baptist church, was at Moulton, where he labored successfully, though in the midst of many oppressive discouragements. Afterwards he removed to Leicester, and took charge of the church, of which that distinguished servant of God, the Rev. Robert Hall, was subsequently pastor.

After Mr. Carey became interested in the blessings of the gospel, and had enrolled himself as a pupil of the Great Teacher, his desire for intellectual improvement increased to a three-fold intensity. He now estimated the mind by a new scale of measurement, and felt more deeply the obligation to cultivate its powers as rapidly and as extensively as possible. No man ever availed himself more dextrously of all practicable means towards supplying an insatiable demand for useful knowledge. Thus it is, that Christianity is the patroness of learning. Exhibiting truly the importance of the human soul, she impels to the adoption of measures for the development and discipline of the faculties which God has made immortal. Hence, we generally find, that just in proportion to the measure of a man's faith in revealed religion, may be graduated his estimate of the importance of mental improvement.

Mr. Carey was devoutly anxious to understand the inspired volume, and began, while yet bending at his daily task, to acquaint himself with the languages in which the Old and New Testaments were originally written. Lexicons and grammars thus became his companions, and never was that companionship interrupted, until broken up by the united forces of age and disease.

While residing at Moulton, he was prompted by his love of knowledge, to inquire into the condition of the pagan world; and, by reading accounts from travellers, voyagers, and mercantile agents, he came into possession of the appalling facts, and his spirit was stirred in him. So deeply did he become

interested for the welfare of the heathen, that he determined to make an effort for their benefit, and such an effort as, should it not be successful, the failure should demonstrate all human agency to be unavailing. Others, as well as he, believed, that Christianity is the religion for the world, and that, ultimately, it should prevail over the whole earth, dissipating its heavy death-shades, and clothing it afresh in moral loveliness; but no one, like himself, appreciated the obligation to *do something* for the accomplishment of the desired and expected result. From the sacred predictions, which he believed, and in whose fulfilment he founded his hope of the world's renovation, he ascertained his duty; and no sooner was it ascertained, than he entered heartily upon its execution. By conversation, by sermons, and by epistolary correspondence, he endeavored to awaken similar convictions in the bosoms of his associates, and, though the process was slower than he wished, yet he was ultimately successful.* An essay which he wrote and published, entitled "An Inquiry into the Obligations of Christians to use Means for the Conversion of the Heathen," containing a pungent and fervid appeal to Christian consciences, was efficient in promoting the desired consummation.

At the Nottingham Association, in June, 1792, Mr. Carey preached his celebrated sermon from Isaiah 54: 2, 3: "*Enlarge the place of thy tent,*" &c. It was in this discourse, that he illustrated and enforced, as consonant with the spirit of the text, the two propositions,—1. Expect great things from God; 2. Attempt great things for God. Such was the impression, that the ministers resolved, that at the next Kettering ministers' meeting, the plan of a society should be brought forward and deliberately considered,

Accordingly, in October, 1792, he had the pleasure of seeing an association organized for the express purpose of extend-

* So early as 1784, a few of these devout servants of God, assembled at Nottingham, resolved to set apart an hour on the first Monday evening in every month, "for extraordinary prayer for the revival of religion, and for the extending of Christ's kingdom in the world." Thus commenced the united missionary prayer meeting, usually called the "Monthly Concert," now prevalent through every part of Christendom. Whether the idea was original with these Baptist ministers, or whether they derived it from a suggestion in Jonathan Edwards's sermon at the funeral of David Brainerd (see Life of Brainerd, Dwight's edition, p. 502), is a matter of trivial importance. One thing is certain, that in this matter, as well as many others, the Baptists were the first to act, if not to think.

ing the light and love of Christianity among the pagan nations. The first subscription amounted to less than *sixty dollars*; now, its annual income exceeds *sixty thousand*. Mr. Carey was one of the committee to devise plans of action, raise the necessary means, and proceed to "make at least an attempt to carry the gospel somewhere into the heathen world." Scarcely had the committee begun to deliberate, not knowing yet in what direction to turn their little rill of benevolence, when providence marked out a channel, and plainly designated their duty. Within a month from the time of their appointment, they heard, that Dr. John Thomas, late a surgeon in the East India service, was in London, soliciting a fund for the support of a Baptist preacher at Calcutta. He had witnessed the degradation of the Hindu, and wept over his condition and destiny, and when the proposition was made to him to return and labor under the patronage of the Society, he acceded without hesitation. Mr. Carey was appointed to accompany him; and, after a series of trials and embarrassments, they sailed for Bengal, in June, 1793, bearing with them the plighted assurance of their brethren, that they should be faithfully sustained and speedily reinforced.

Arrived at Calcutta, they found themselves alone in a crowded mart, unknown, unprotected, surrounded and offended by all that was gross and indecent in the prevalent superstition, with none to sympathize, none to countenance, none to counsel. Through the mismanagement of their finances, by Dr. Thomas, their resources were cut off, and they were soon reduced to the necessity of secular effort for daily maintenance. Dr. Thomas availed himself of his knowledge of medicine, and resumed practice. Mr. Carey, with his family, retired from the city, and devoted himself to agriculture. Subsequently they accepted appointments as superintendents of indigo factories, and removed to the neighborhood of Malda. Mr. Carey's residence was at Mudnabatty, near the river Tanquam, in the district of Dinagepore. Mr. Udney, the proprietor of the works, allowed him two hundred rupees* per month, with a commission for all the indigo he should make. While in this service, Mr. Carey diligently employed all his leisure in the acquisition of the language, and in imparting to the ignorant natives such instructions as he could make intelligible.

* A rupee is about a half dollar.

His brethren in England were seriously concerned, lest he had abandoned his original object for the sake of worldly gain. But the fact was far otherwise. He was compelled to resort to some secular business for mere subsistence ; but he discontinued his engagements as soon as the door was opened for him to engage exclusively in his missionary work.

In 1800, he removed to Serampore, to join Messrs. Marshman and Ward, who had just arrived from Europe, and who afterwards became his active and efficient coadjutors. Mr. Ward was a printer, and his attention was directed to service in that department, by an incidental remark which Mr. Carey made to him in London, when on the point of embarkation. Serampore was now made the seat of the mission, and operations were commenced in systematic form for the diffusion of Christian light among the natives.

Such was the progress made by Mr. Carey in acquaintance with the language, that in 1801 he was appointed Bengali teacher in the College of Fort William, at Calcutta. Afterwards he was elevated to the Professorship of Oriental Languages, which office he held till the institution was abolished, in 1831. To himself and his enterprise this appointment was peculiarly auspicious. Aside from the liberal pecuniary emolument, which he consecrated entire to missionary objects, he greatly advanced his knowledge of the languages and literature of the country, acquired credit among the more intelligent classes, and largely extended the sphere of his beneficent influence.

Under date of November, 1801, Mr. Carey writes as follows :

"Hitherto the Lord hath helped me. I have lived to see the Bible translated into Bengali, and the whole New Testament printed. The first volume of the Old Testament will also soon appear. I have lived to see two of my sons converted, and one of them join the church of Christ. I have lived to baptize five native Hindus, and to see a sixth baptized ; and to see them walk worthy of the vocation for twelve months since they first made a profession of faith in our Lord Jesus Christ. I have lived to see the temporal concerns of the mission in a state far beyond my expectation, so that we have now two good houses contiguous to each other, with two thousand pounds, a flourishing school, the favor of both the Danish* and English governments, and, in short, the mission almost in a state of ability to maintain itself. Having seen all this, I sometimes am almost ready

* Serampore belonged to the government of Denmark.

to say, 'Lord, now lettest thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation.' Moreover, I have outlived four of my brethren, Mr. Grant, Mr. Fountain, Mr. Brunsdon, and, last of all, Mr. Thomas, who died October 13th last. I know not why so fruitless a tree is preserved; but the Lord is too wise to err."—pp. 306, 307.

Mr. Carey felt that the success with which the Lord favored the mission, was an ample reward for all his sacrifices and sufferings. It fully equalled his most sanguine expectations. Under date of September 7, 1803, he wrote Mr. Fuller:

"The Lord still smiles upon us. I some time ago baptized three natives and my son William. Our number of baptized natives is now twenty-five, and the whole number of church members thirty-nine."—p. 310.

From the time of his appointment as an instructor in the College of Fort William, he proceeded to the compilation of grammars and dictionaries,—works which required immense research, and an amazing amount of patient, flesh-wearing application. The Bengali language had never been reduced to order, until he and his industrious pundits took it in hand; and now, says a Calcutta editor, it is so rich, expressive and refined, that scholarship in it is eagerly sought both by natives and foreigners.* Mr. Carey prepared grammars of the Sanscrit, the foundation language of nearly all the dialects of Hither India, in a quarto volume of more than a thousand pages; of the Bengali, in three large closely printed quartos; also of the Mahratta, Telinga, Punjabi and Kurnata. His Bengali and English dictionary extends to three quarto volumes, comprehending above two thousand pages, and about eighty thousand words.

The amount of labor performed by Dr. Carey was almost inconceivable. In addition to his duties in the College, he generally preached three times a week. He translated many voluminous works for the government and for the Asiatic Society, and superintended their publication, besides many other works connected with the missionary operations, such as tracts and school-books. May 17, 1815, he says:

"At the present time, my labor is greater than at any former period. We have now translations of the Bible going forward in twenty-seven languages, all of which are in press, except two or three. The labor of correcting and revising all of them lies on me."—p. 359.

* Bengal Hurkaru.

Dr. Carey was either the originator or the active promoter of every design for the physical and moral improvement of India. In the purest sense of the word, he was a philanthropist. He labored industriously to introduce among the natives the arts and habits of civilized and refined society, and spared no effort to suppress the prevalent vices, and cultivate the unaccustomed virtues. Under date of October 23, 1820, he writes to Dr. Ryland :

"I have, for some time back, had much at heart the forming of an agricultural society in India. Some months ago I had conversation with Lady Hastings upon the subject, who encouraged me to make an attempt;—in consequence of which, I published the enclosed prospectus, and circulated it throughout India. The result is, that, on the 14th of September, an agricultural society was formed, which consists already of about fifty members.* By desire of the society, I wrote Lord Hastings, requesting him to become its patron, to which he acceded. Several of the most opulent natives have joined it; and I hope it will, ultimately, be of great benefit to the country, and contribute to prepare its inhabitants for the time when 'they shall beat their swords into ploughshares and their spears into pruning-hooks.'"
—p. 364.

His zealous exertions to get the pilgrim tax abolished, entitle him to the gratitude of every friend of humanity; and for his unwearied assiduity in procuring the prohibition of suttees and infanticide, he deserves a place by the side of Clarkson and Wilberforce. Every enterprise that could contribute to the advantage of the people, found in him an active and conscientious patron; and long before his course was finished, he had the felicity to see the various forms of agency which he had either originated or strengthened, working out their legitimate results in the improvement of society. And if the spirits of those who rest from their labors are ever permitted to return and watch the progress of their favorite enterprises, and thence derive accessions to their exalted enjoyments, how large must be his income of blessedness, as he shall observe the majestic influence of the moral causes to which he gave the earliest impulse!—causes whose utility is already felt around the circumference of the globe, and which promise to clothe all lands with

"The beautiful tints of Eden's bloom."

When that scene, the consummation of his wishes, the end of his toils, and the answer of his devout petitions, shall open

* Of this Society Dr. Carey was afterwards elected President.

upon his gratified vision, what bosom, in all heaven, will throb like his, with benevolent triumph?

Several times previous to his final illness, the health of Dr. Carey was considered as seriously impaired, and painful apprehensions of a fatal issue were entertained; but by temperate habits, intelligent precautions, and that cheerfulness of mind which a rational piety always produces, his existence was prolonged, beyond all expectation, till June 9, 1834, when, full of years, labors and honors, he passed from his work to his reward.

The first item in his last will is as follows:—"I utterly disclaim all or any right or title to the premises at Serampore, called the Mission Premises, and every part and parcel thereof; and do hereby declare, that I never had, or supposed myself to have, any such right or title." Though for thirty years he was in the receipt of a large income, yet all that was not indispensable to his subsistence, he faithfully consecrated to missionary purposes, and, therefore, in accordance, with his desire, he had the privilege and dignity of dying poor. He directed that his body should be laid by the side of his second wife, Charlotte Emilia Carey, and that the following inscription, "and nothing more," might be cut upon the stone which commemorates *her* :

" William Carey, born August 17, 1761,
Died ———

" 'A wretched, poor and helpless worm,
On thy kind arms I fall.' "

The following are some of the more prominent characteristics of this interesting man :

1. *He had strong confidence in the success of his enterprise.* His perception of the object to be accomplished was definite and comprehensive; and, while he appreciated the difficulties to be surmounted, he knew that the system of religion which he would propagate was robust and long-lived, perfectly fitted to press its way through all obstacles, and achieve the desired triumph. Besides, he had the predictions and promises of Scripture, all unequivocally establishing his confidence, and hence, from the time that he pledged himself to the cause, he never hesitated as to the course of duty, or doubted as to the ultimate issue. He labored on, unflinching, for more than forty years in mere preliminary work, witnessing, on a comparatively limited scale, the *results* of his severe application, sus-

tained by the conviction, that he was doing right, and that his labor would not, could not, be unavailing. He never questioned,—bearing in his hand the Bible, how could he question,—that Christianity should extend her civilizing and saving influence over all Asia and all the world. Nor did he, in the darkest periods, doubt, that the time had fully come for a general effort to convert the heathen. He engaged in the service, as preëminently a “*work of faith*,” as well as “*labor of love*,” and though his was all fatigue-duty, severe and perilous, yet he knew, that the path which he was cutting would, sooner or later, be trodden by whole squadrons of the “sacramental host,” advancing to easy conquest.

2. *He entertained rational views of the appropriate means to be employed.* He judged that the Bible and the living preacher should be furnished, as indispensably preliminary to every thing else; and to the supply of these two forms of instrumentality, he and his associates wisely directed their efforts. In the apostolic age these two were divinely blended in one. The preacher was miraculously endowed with the ability to speak in various languages, and inspired to declare those truths which now constitute the written word. Education of the ministry and translations of the Scriptures were superseded by a special provision, such as the circumstances temporarily demanded. But ever since those circumstances changed, the work of translating the Bible, and educating her teachers, has devolved upon the church. This the judicious Carey understood, and to this point he bent his principal energy. Translation was his favorite department, and the man cannot be named, whose labors have poured upon the darkened eyes of so many millions the light of life. The Catholic missions in Asia have been conducted more than two centuries without the Bible. No Asiatic has yet received from papist hands a copy of the sacred Scriptures in his own language.* Ziegenbalg, Carey, Morrison and Judson have prepared them for at least two thirds of the population of the globe.

On almost every page of the Memoir, we find proof of the intense solicitude of Dr. Carey respecting the translation and distribution of the word of God. Just as he was leaving England, he said to Mr. Ward, “I am going out to India to

* Francis Xavier thought he might as well take a part of the New Testament with him, when he went as missionary to India; he conceived it might possibly be of some use.—*Works of Robert Hall*, Vol. III., p. 420.

translate the Scriptures, and you must follow after to print them."

"If my situation at Malda should be tolerable, I most certainly will publish the Bible in numbers."—p. 108.

"I am resolved to write to the Society, that my circumstances are such, that I do not need future help from them, and to devote a sum monthly for the printing of the Bengali Bible."—p. 111.

"We intend to order types from England, at our own expense, and print the Bible."—p. 142.

"I am indeed poor, and shall always be so, till the Bible is published in Bengali and Hindostani."—p. 171.

"I have, through the good hand of my God upon me, now nearly translated all the New Testament."—p. 185.

"The translation of the Scriptures I look upon to be one of the greatest desiderata in the world, and it has, accordingly, occupied a considerable part of my time and attention."—p. 196.

"My not writing many letters is not because I neglect my brethren, or wish them to cease writing to me. The truth is, that every letter I write is at the expense of a chapter of the Bible, which would have been translated in that time."—p. 318.

"We are now engaged in translating and printing the Bible in seven languages, and expect to begin it in six more, in a little time."—p. 322.

"We are now engaged in a large undertaking; namely, the translation of the Scriptures into all the languages of the East."—p. 323.

"The Bible is now translated into, and printed in, the following languages:—Sanskrit, Bengali, Mahratta, Orissa, Hindostani, Guzeratti, Chinese, Seek, Telinga, Kurnata, Burman and Persian."—p. 335.

"Could you see me driving on from morning till late at night, every day, you would be thankful for my health. I am sometimes weary, but I rejoice in the daily approaching prospect of giving the Bible to the various nations of the East. The call for the Scriptures is so great, that all our exertions, with ten presses constantly at work, cannot supply the demand."—p. 357.

"I am now (September 25, 1833) able to sit and to lie on my couch, and now and then to read a *proof-sheet of the Scriptures*."—p. 382.

Such was the master-passion of this holy man, and who will pretend, that his zeal was extravagant or misdirected?

3. *His course was one of noiseless industry.* While others of less excellence, were stalking full length before the world's gaze, proclaiming their own equivocal merits, and extorting popular commendation, he was quietly seated with his pundits and copyists, reducing to order the chaotic elements of copious languages, or threading his way through the labyrinth of Hindu archæology, or compiling his voluminous grammars and diction-

aries, or transferring from one tongue to another the sublime truths of the "divine communication." Undisturbed by the political commotions which were shaking the opposite half of the globe, he was steadily and zealously urging forward the conquests of the Prince of peace.

4. *Another of his admirable traits was perseverance.* He pressed his way through difficulties which few would have encountered without faltering. From his boyhood,* till the concluding scene, obstacles and perplexities were his familiar companions; and, had he not been a man of unusual moral courage, he would a thousand times have yielded to despondency, and abandoned his enterprise. The avaricious of his own countrymen, who had sagacity enough to perceive that his influence among the natives was adverse to their fraudulent devices, opposed him with a malignity but little removed from infernal. He incurred also the virulent hate of the licentious, the victims of whose vices he endeavored to enlighten and redeem. Instigated by men of perverse minds, the government several times interfered, and threatened to expel him and his companions from the country. In 1812, their immense printing establishment at Serampore was consumed by fire, and the products of many years' labor, both mental and manual, melted away in an hour. Death was repeatedly busy among his fellow-laborers, prostrating one after another of those whom he counted upon as sturdy and steadfast coöperators. Domestic afflictions also multiplied upon him, enough to dishearten any man who had not uncommon faith and firmness.† But, uncrushed, undismayed, he *persevered* in his course,

"Nulla dies sine linea,"

doing something every day, and thus, in forty years, effectuating an amount of labor, which, in its eternal results, no intellect can compute, no imagination conceive.

The history of Dr. Carey's life and labors abounds with

* Endeavoring once to climb a tree for a bird's nest, he failed and came to the ground. But notwithstanding the peril and the bruises he received, the first thing he did when he could leave home, was to climb that same tree, and take that identical nest.

† Dr. Carey was three times married. His first wife was opposed to the mission, and was, with difficulty, persuaded to accompany him. Subsequently she became insane, and was obliged to be closely confined. She was to him the source of unutterable sorrow. To other trials in his family, of a painful kind, he was often subjected.

instructive suggestions, which deserve a more lengthened consideration than we shall now be able to give them.

The sentiment, that God provides men for emergencies, here receives illustrious confirmation.

It is interesting to observe, in this particular, the plan of providence, preparing for some peculiar occasion a peculiar man, and then developing its purposes around him as the nucleus, and identifying him personally and relatively with the enterprise, which not only takes from him its hue and figure, but imparts to him its own qualities. Separate him from the undertaking, in any of its early stages, and it is nonentity. His history is, for the time being, its history.

When oppressed Israel was to be delivered from rigorous bondage, the man to superintend their emancipation was undergoing the needful discipline, first in Pharaoh's court, then in the wilderness of Midian. When a leader was needed, to conduct Israel back from Babylon, and restore him to his ancient home, and rebuild his demolished Zion, he was ready, qualified for the difficult service,—a man of consummate prudence, forecast and firmness,—never to be seduced by flattery, or terrified by menace. When a man of severe spirit and rigid muscle was wanted, to prepare the way of Messiah,—a man fitted to smooth the rough and straighten the crooked,—a man who would tell the truth to tyrants, and never flinch from any duty,—that individual was a pupil in the school of physical and mental austerity, amidst the ruggedness of Judean hills, where no effeminacy was tolerated, and where the lessons of a flexible and a despicable expediency were indignantly discarded. When, in the incipient stages of Christianity's propagation, a man of intelligence, address and weight of character,—a man, who could reason as well as declaim, and write as well as reason, was required to convey the unpopular doctrine into the refined, and luxurious, and philosophic cities of Asia and Europe, a benignant providence was preparing the champion at the feet of the learned Gamaliel. When the vitality of the church was almost extinct, and her fair form was crushed into shapelessness, by the incumbrances of a fanatical despotism, and a reformer,—“a man of iron,”—was needed, of giant strength and stern courage, to throw off this superincumbent mass, and administer relief to the collapsed sufferer, meanwhile exposing the malignity of her oppressors, and holding them up to the scorn of indignant humanity, that reformer was already

breathing the pure air of Saxony, and strengthening the habits essential to one who was destined to "*endure hardness as a good soldier of Jesus Christ.*" Who can question, that the same beneficent Being provided the discreet, the indefatigable, the persevering Wilberforce, for the purpose of abolishing a traffic which had long outraged humanity, bedewed a continent with tears, and stained the Atlantic with blood? Was not Washington the child of providence, designed to execute a noble purpose, and inherit the triple glory of the successful general, the profound statesman, and the unambitious sage?

These men were not made *by* the emergencies which have so lifted them up into deserved notoriety; but they were made *for* the emergencies, and, in due season, brought forth, begirt with all the qualities essential to successful endeavor.

William Carey was evidently the *one man* of all Christendom, peculiarly fitted for the new era and the new enterprise. Who has ever seen the individual that could have been his substitute? Had a pupil from the classic shades of Oxford or Cambridge ventured forth as the pioneer of such an expedition, he would have melted down at the first touch of discouragement, like a mushroom under a July sun. The habits of Carey, both mental and physical,—the former studious, the latter sedentary,—were of exactly the right sort. He was admirably fitted to *sit down* to the work of translating, proof-reading, revising, together with all the accompanying research and patient thinking necessary to secure the desired accuracy in his biblical versions. Dr. Marshman relates of him a fact, which shows his original power in the acquisition of language. While he was pastor at Leicester, his particular associates, Fuller, Sutcliff and Ryland, in their theological investigations and controversies, found it desirable to have recourse to the treatise of a certain Dutch divine. The work could not be obtained in English, and neither of the three worthies was willing to undertake the labor of learning Dutch, merely to obtain their object. Mr. Carey, understanding the case, immediately sat down to the language of Holland, as he had before to the languages of Rome, and Greece, and Palestine, and, in about three months, presented to his brethren, to their great astonishment, a translation of the work desired.* Manifestly he was

* Mr. Fuller himself says, in his brief sketch of the early life of Mr. Carey, "I have been told, that about this time, some person made him a present of

the man whom God had made for the purpose of supplying India with the word of life.

The peculiarity of the times, when Carey commenced his enterprise, furnishes materials for instructive reflection.

It was a period of terror and dismay in one kingdom of Europe, and that terror and dismay extended, by sympathy at least, over a considerable portion of both hemispheres. For several years, a clandestine, under-ground process had been going on, and so secret had been the operation, and so heedless the spirit of the times, that only a few had apprehended danger, and they, for proclaiming their apprehensions, were denounced as alarmists. In consequence of the general popularity of the French language, the literature of France had become extensively diffused, and, through this medium, the French philosophy, essentially explosive and disorganizing, had insinuated itself under the surface of society, in every civilized nation. Hence, when the mine was sprung, the effect was not confined to Paris, or to France, but ran, lightning-like, through half the world. Political and moral foundations were upheaved with earthquake violence, and, through the thousand fissures, there steamed up the exhalations of the pit, eclipsing all eyes, suffocating all lungs, relaxing all muscles. Those were "perilous times." The hearts of the stoutest quailed, and the faces of the brave gathered paleness. Statesmen trembled for the integrity of their fabrics, moralists watched with painful solicitude the strained and cracking bonds of social order, and the ministers of the altar humbled themselves in sackcloth. Political atheism was the absorbing topic, and, for a season, it appeared as if its march was resistless, and its triumph certain.

During that very concussion, when the moral paroxysms were the most violent, a few Baptist ministers* in England, not in the metropolis, but in retired villages, were meditating a plan for the propagation, in heathen lands, of the very religion which titled philosophers and legalized cut-throats had vowed to exterminate. Standing aloof from the excitements of the politi-

a folio volume in Dutch, and that, for the sake of reading it, he obtained a grammar, and learned that language. This I know, that soon afterwards a Dutch pamphlet was put into his hand, and he actually translated it, and made a present of the translation to me, which I have still by me."

* Ridiculed in the prints of the day, as "Baptist cobblers," and "Baptist cushion-thumpers."

cal world, and giving themselves meekly to their appropriate duties, their minds were engrossed with the wants and the woes of six hundred millions of the perishing, and sedately occupied in devising a scheme for the supply of the one and the melioration of the other. Thus they manifested the genuine spirit of their Master, and of primitive Christianity. They allowed the potsherds of the earth to strive,—they “*let the dead bury their dead*,”—but their convictions of duty took a loftier and wider range, and their strength was consecrated to a nobler service.

And how triumphantly do facts like this exhibit the indestructibleness of Christianity. While her antagonists were plotting her ruin, and boasting, that in fifty years, *Fruit* would be inscribed upon her tomb-stone, providence was arranging events, to show them the contemptible futility of their efforts. *Less than fifty years* have passed away, and what is the result? Why, Christianity has attended the obsequies of a whole generation of her maligners, and, having composedly laid the sod upon their graves, has gone forth with a lighter heart, and a quicker step, to multiply, over all the earth, her bloodless victories.

Contemporaneous with Carey, for a considerable period, there lived a man, whose character, shaped in ambition's mould, and whose deeds, registered in gore, were the wonder and the terror of the age. While Carey was upon the cordwainer's bench, laboring for a livelihood, yet thinking, praying, devising for human good, he was at the military school, acquiring the savage science of human butchery. How different the professions which they selected! How unlike their careers!

“*Homo homini quid præstat!*”

While Napoleon was aspiring to power, and, reckless of human happiness and life, was pressing his way over a stair-case of skulls, up to the imperial throne, Carey was cultivating the quiet and unostentatious graces, and aiming only to be good and useful. While the former, with giant strides, was mowing for himself, through neutral nations, a passage wide as the parallels of latitude, the latter was toiling, noiselessly and unobtrusively, for the intellectual and social and religious benefit of the present and of all coming generations. And when, for the peace of the world, the General had to be caged, like a ferocious tiger, on a desolate, wave-washed rock, far away from

country and kindred, the Missionary still proceeded with his pacific and life-dispensing enterprise. The history of the one now stands a monument of mad ambition, and mankind are breathing upon it their fiercest execrations; while the memory of the other, embalmed in humble hearts, is inheriting the tokens of a growing admiration from all the good in earth and heaven.

It is also sufficiently obvious, that one man can accomplish much good, when his efforts are judiciously directed.

No considerate observer will question, that Dr. Carey has rendered a service to the dearest interests of his race, which infinite duration alone can measure. He stands prominently forward, a sublime proof of the power of mind, when actuated by a great master principle, to push its way over mountainous obstacles, and through tangled difficulties, to the achievement of stupendous moral results. He might have remained in England, as did others, and advocated most strenuously the claims of his enterprise; but how much, at that crisis of its affairs, would he have accomplished, compared with the actual issue, as it has since been developed? His consecration of himself to the work carried home to every bosom a conviction of his sincerity, that was worth a thousand harangues, and thus, by the power of example, struck deep into other minds the impression of their own duty to follow, where he had so cleared the way. The particular results we need not enumerate. Passing over the benefits which India has already received from his effective labors, and omitting from our estimate the reflex influence, which his labors have thrown upon the churches in Europe and America, look down the long perspective of ages, which may intervene between this and the end of time, and trace the operation of the various instrumentalities which he set in motion, as they carry into execution the designs of Heaven, fulfilling all prophecy, and blessing the earth with salvation! Where is the man, since the days of the apostles, who has laid such trains of moral causes, promising consequences so beneficent, so measureless?

An analysis of this moral mechanism develops three essential elements:

1. *Carey had simplicity of object.* This object, we have seen, was to furnish the sacred Scriptures, in their several languages, to the nations of Eastern and Southern Asia. Toward this point he conscientiously and resolutely bent his entire

energy, and every year told off an amazing amount of effect. The importance of this object held his faculties in a state of excitement, which was too intense to be affected by lighter interests, and which extraneous considerations had little power to relax or divert. And only in this way can any man accomplish much, and accomplish it well. Let him, in early life, fix upon some department of useful action,—let him qualify himself for its duties,—let him fully appreciate its bearings and responsibilities,—let him concentrate about it, as the child of his adoption, his sympathies and energies,—let him devote to it his time and strength,—let him enlist others as counsellors and coadjutors, and rally around him all the available force of kindred spirits,—let him gird himself with the inspired promises, and, reverently seeking the benediction of his God, work on, day after day, and he will not go to his grave, without leaving his mark upon his generation. He who would do some great thing in this short life, must feel that he has one thing to do, and he must apply himself to it, early and late, with such a concentration of forces, as, to idle spectators, who live only to amuse themselves, shall look like insanity.*

2. *Carey identified himself with the enterprise, and with the principles on which it proceeded.* A man who aims to execute a philanthropic purpose, without first incorporating with his creed philanthropic *principle*, and with his emotions philanthropic *feeling*, may anticipate failure. Had Byron lived and fought for Greece a half a century, he never would have wrought out her deliverance. He had in his soul nothing of the spirit of rational freedom,—he recognised not the right of man to liberty as inalienable. Lafayette sympathized with our struggling and bleeding country, and his sympathy was effective, because chastened and sustained by principle. No man can be a successful advocate of temperance, further than as he stands on the one basis, that *a man has no right to poison himself or others*. He who would rationally plead the cause of individual as well as national liberty, must identify himself with the incontrovertible proposition,—“That all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness.” When Carey went forth to his task, amidst the unbroken wilderness of paganism, he

* John Foster, on “Decision of Character.”

believed, on high authority, that the heathen would not be saved without the gospel, and, under the impulsive influence of that sentiment, he "*wrought righteousness and stopped the mouths of lions.*" Sir William Jones went to India, and, in the true spirit of an antiquary, made profound researches, and evolved from the crude mass of Hindu language and literature, many things for the entertainment of the curious,—but who can tell of any great practical advantage to the human race, from his various and learned investigations? He had no high benevolent aim; he took home to his heart no quickening, invigorating principle. But Carey had an object that his judgment commended as worthy,—an object that incorporated itself with his affections,—an object that conscience grasped with all its power of approval,—an object toward which all his feelings and energies set, with a determination as invariable and as unalterable as the law that moves the planets in their courses.

3. *Carey was not parsimonious of personal effort.* He betrayed no disposition to shrink from hardship; and, though subjected to the enervating influence of tropical sultriness, he prosecuted his duties with a prolonged and energetic uniformity, never surpassed under similar circumstances.

And personal effort is an essential element of that moral mechanism to which God gives success. Christianity owes its early propagation to the fidelity with which a few individuals regarded their Master's behest. "*Go ye,*" was the authoritative mandate;—and in a few years they had gone through the known nations, and kindled up on every hill, and in every vale, the beacon-fires of evangelic holiness. When Luther nailed to the church at Wittenberg his ninety-five propositions, he did not leave them, ostrich-like, to a fortuitous issue, or indolently rely upon their unaided force, to silence the thunders of the Vatican, but he stripped himself for their defence, and folio after folio tells how manfully he supported them. Howard wrought himself into identity with a scheme of peculiar and perilous philanthropy, and the entire results, as they are continually appearing throughout the civilized world, may be traced back to his own intense and protracted exertions. Wesley and Whitefield denied themselves of the ease which held the mass of their contemporaries in listless inaction, and traversed land and sea, to sound in the ears of a torpid church and a more torpid world, the needed alarm.

Such are the "working-men," who prove the sincerity and depth of their philanthropy, by actions more than by words; by a manly consecration of themselves to hardship and hazard, rather than by pathetic or objurgatory appeals to others. They make little noise, and attract little of the popular gaze; but they do the good, and,—the architects of their own fame,—erect for themselves, in the gratitude of benefited posterity, memorials more durable than the granite pyramid.

The time is coming, when merit shall be graduated by a scale of admeasurement, which has hitherto been very sparingly applied,—when the qualities which now fix a man at the very acme of factitious exaltation, and secure him the hosannas of the capricious multitude, shall cease to be regarded as praiseworthy, and be assigned a place with all that is ignoble and valueless. The time is coming, indeed, when *intellectual* excellence shall be satisfied with a secondary reputation, and when even he who may be "able to bind to his will the elements that surround him,—making the winds and the waters the ministers of his pleasure,—rifling the caverns of the earth of their unsunned wealth,—tracing the stars as they circle away to their hiding-places,—exploring the unbounded realms of creation, till he stands, in speechless homage, at the footstool of creation's awful Founder,"—shall occupy an inferior gradation, and cheerfully accord to another the meed of superlative meritoriousness. MORAL WORTH shall yet command the plaudits of universal esteem; and he whose virtues shall approach the nearest to the great Original, shall be proclaimed and honored as the greatest. Goodness and usefulness shall yet constitute that perfection of character, around which a rectified public opinion shall concentrate its most magnificent halo, and along whose path shall be strown the emblems of acknowledged superiority.

When merit shall thus be estimated, how few of the myriads that have lived and died, will stand in advance of William Carey! How dwarfish, compared with his, will then be the reputation not only of a Cæsar or a Wellington, a Bruce or a Washington,—but of a Newton or a Johnson, a La Place or an Addison, a Frederick or a Franklin! His credit shall stand forward, in colossal magnitude, by the side of Elijah's and Paul's, Jerome's and Melancthon's, Swartz's and Brainerd's, while the names of those who now engross the admiration of the million, shall be forgotten, and the effects of their labors be

obliterated, like the traces of children on the sea-beat sand. Carey was a *good* man, and his goodness was gauged by the law of love. He was *useful*, and the amplitude of his usefulness can be spanned only by eternity.

ARTICLE VI.

COLTON ON EPISCOPACY.

Thoughts on the Religious State of the Country; with Reasons for preferring Episcopacy. By Rev. CALVIN COLTON. New-York. pp. 208. 1836.

MR. COLTON was a Presbyterian minister in this country, for several years. He now declares himself an Episcopalian, and this book is designed to give the reasons for his change of opinion. It is written in a kind spirit, and it contains many useful facts and instructive suggestions. The reasoning we, of course, do not consider as very conclusive.

He begins, by endeavoring to remove the imputation of inconsistency. In his work, recently published, entitled "*Four Years in Great Britain*," he has given some of the most striking facts which we have ever read, respecting the practical operations of Episcopacy in England. It must appear strange to the readers of his former book, that so soon after his return to this country, he has become a full believer in the divine right of Episcopacy. He tries to show, that in all which he said respecting the Established Church in England, he meant to display the evils of a union of church and state, and not to attack Episcopacy. It must be admitted, that the Episcopal church in America differs widely from the Established Church in England; and that any other church, if allied to the state, might become proud, corrupt and despotic.

We do not, however, think it important to know, what were Mr. Colton's former opinions. He has a right to change his views, if he pleases; and the public have no authority to scrutinize his conduct, any further than he, in accounting for his own opinions, impugns those of others. We, as Baptists, it is true, have no special concern with the comparative merits of

the Episcopal system and Presbyterianism. We do not think either of them to be scriptural, or in harmony with our republican institutions. But Mr. Colton includes, in his censures, the principles on which our own churches rest. He has himself spoken freely, and he will not be offended, if we examine some of his arguments.

One reason for his change of opinion is, that on his return from England, after having been absent four years, he found the Presbyterian and Congregational churches "lying under the blighting desolation of the new and extravagant measures, by which religious excitements had been attempted and managed, on the one hand, and of endless and bitter theological controversy, on the other."—p. 25.

Every intelligent and good man, it must be admitted, has mourned to witness certain fanatical movements, which professed to aim at the promotion of religion; and especially has he seen, with grief, the logomachy which has been maintained in New-England, about old and new divinity, and various other questions, as subtile, and as incapable of solution, as those which occupied the minds of the keen disputants in Milton's Pandemonium. The effect has been, to multiply schisms and malcontents, and to drive the contending parties to a hostile attitude. The sad dissensions in the Presbyterian church have strongly shown the imperfection of good men, and the injurious consequences of referring questions of doctrine and discipline to the decision of presbyteries and synods.

Mr. Colton, speaking of the Presbyterian system, says :

"I had seen it in all its forms, and in the practical operation of all its principles, in a pastoral life of ten years, and from the lowest to the highest court, comprehending the powers and practice of the church session, of presbytery, of synod and of the general assembly. I was intimately concerned in the revision of the statutes of the Presbyterian church, as a member of the General Assembly for two years, while that business was in hand. I have sat as moderator of different courts employed in public investigations and trials under these laws, in all, many weeks, not to say months, and, in some instances, several days in succession.

"Of course, all Presbyterians consider the business of these courts, from the lowest to the highest, necessary, and so have I been accustomed to consider them. But I think I may safely appeal to the experience of every Presbyterian clergyman, that, for the most part, the business of these courts is unedifying, uncomfortable,—and none more so than that of the General Assembly. Nor is it the experience of one particular year, as being attributable to adventitious circumstances, but of year after year, and it aggravates with the advance

of years. As if a church were a civil, and not a spiritual polity, it has seemed to me, that the principle of governing by the letter of the law has too much superseded a moral influence. Although professional counsel is prohibited, a lawyer seems as necessary to manage a case of discipline, and carry it through the different courts of the Presbyterian church, as in criminal processes before civil tribunals. It would, doubtless, be a great saving of time and of bad feeling, if lawyers were admitted, and no others were allowed to make an argument, or have to do with testimony, except as jurors. I have known a case of discipline, in the trial of which I sat as moderator, in the two lower courts, in all between two and three weeks, which went up to the General Assembly a third time, on account of some little informality of proceeding, having been twice remanded, burdening the records of every court, and occupying much of their precious time in each hearing, but which was, after all, so plain, that the wags of the town where the offender lived, and not without reason, sent me a message, as moderator of the presbytery, begging that we would not turn Mr. ——— out of the church into the world, for the world were afraid to have him in it! I mention it merely to show how law has become a sad evil in the Presbyterian church. In my experience, I have ever found it to be so; and yet, in the maintenance of the system, there seems to be no remedy. A case of discipline, originating in a private quarrel, which might be decided by the voice of a pastor, with an hour's consideration, with justice to the parties, and to the satisfaction of the public, is liable to annoy and vex the whole Presbyterian church of the United States, for a succession of years, merely because there is so much law."—pp. 28, 29.

The Episcopal church has certainly exhibited, on the whole, an edifying example of concord and mildness. But it has not been wholly free from the agitations which disturb other religious bodies. We have heard of excited feelings and eager contests, between the High and Low Church parties. The passions of men operate, in a similar way, under every form of civil or ecclesiastical government.

Another reason assigned by Mr. Colton for becoming an Episcopalian is, that, in his opinion, the ministry has not sufficient power in the Congregational and Presbyterian churches. He says:

"The grand objection which I have to make to these systems, so nearly alike, as ordinarily found in practice, is, that the pastoral office is robbed of its primitive, legitimate, essential, reasonable influence. It may happen, now and then, that a Presbyterian or Congregational pastor is too much of a man, not to acquire that influence essential to his greatest usefulness, in spite of this intermediate barrier; or it may as often happen, that a session, or the deacons, or the committee, may be enlightened and reasonable enough to yield a proper influence to their pastor, and not to embarrass his legitimate operations, and thus circumvent and impede his usefulness. But it is for things

in general, that we are to view such a question; it is the common results of a system, and not its exceptions, which are to be brought to the test of it.

"The common talk and known confessions of Presbyterian and Congregational clergymen throughout the country, on this point, especially in their own circles, with which I am too well acquainted to be an incompetent witness, place the matter beyond a question, so far as their own experience and their sense of it may be taken in evidence. These associates in the pastoral office,—for such is virtually their standing,—generally claim to be wise in counsel, and they claim to have their share. Of the work, of course, they do nothing. They may be honest and good men, and very pious; but in most churches, they are men of little intellectual culture; and the less they have, the more confident and unbending are they in their opinions. If a minister travels an inch beyond the circle of their vision in theology, or startles them with a new idea in his interpretation of Scripture, it is not unlikely that their suspicions of his orthodoxy will be awakened. If he does any thing out of the common course, he is an innovator. If, from the multiplicity of his cares and engagements, he is now and then obliged to preach an old sermon, or exchange more than is agreeable, or does not visit so much as might be expected, he is lazy. For these and other delinquencies, as adjudged by these associates, it becomes their conscientious duty to admonish him. He who is appointed to supervise the flock, is himself supervised. 'I have a charge to give you,' said a deacon to me once, the first time and the moment I was introduced to him, after I had preached one or two Sabbaths in the place,—and, as it happened, it was the first word he said after we shook hands,—adding, 'I often give charges to ministers.' I knew him to be an important man, and the first in the church; but as I had nothing at stake there that depended on his favor, I could not resist the temptation of replying to him, in view of his consequential airs, 'You may use your discretion, sir, in this particular instance; but I can tell you, that ministers are sometimes overcharged.' However, I did not escape.

"It seems to be a principle in Presbyterian and Congregational churches, that the minister must be overlooked by the elders and deacons; and if he does not quietly submit to their rule, his condition will be uncomfortable. He may, also, expect visitations from women, to instruct him in his duty; at least, they will contrive to convey to him their opinions. It is said of Dr. Bellamy, of Bethlehem, Connecticut, who was eminently a peace-maker, and was always sent for by all the churches in the country around, for a great distance, to settle their difficulties, that having just returned from one of these errands, and put out his horse, another message of the same kind came from another quarter. 'And what is the matter?' said the doctor to the messenger. 'Why,' said he, 'Deacon — has —' 'Has?—that's enough. There never is a difficulty in a church, but some old deacon is at the bottom of it.'—pp. 33—35.

We do not doubt, that there are cases, in which the minister is annoyed and fettered by the arrogant interference of ambi-

tious deacons and self-conceited brethren and sisters. But this result ought rather to be ascribed to the imperfection of human nature, than to any particular system. There are individuals, every where, who think themselves wiser than their teachers, and who would much rather govern than obey. The most despotic power cannot always curb the will. The pope himself has been abundantly vexed by the officious interference of both clergy and laity with his concerns. We doubt, whether the Episcopal clergy, generally, in this country, have, on the whole, more influence among their hearers, than well-educated and discreet clergymen of other denominations. We suspect, that church wardens and other individuals in the Episcopal church often exercise a strong influence over the rector. We have recently heard of a case in New-England, in which an Episcopal minister was expelled from his office, by the influence of a powerful individual, who was incensed, because the clergyman would not delay commencing the service, till the great man had taken his seat in his pew! Men are every where the same; and a rich man, of despotic temper, can easily make his pastor unhappy, whether he be an Episcopalian, a Presbyterian or a Baptist. We are inclined to think, that such a man might be more annoying to an Episcopal minister than to a Baptist pastor, because the latter finds, in the church, a barrier between himself and an aspiring individual. If such a man wishes to be admitted into a Baptist church, the whole body take the responsibility of rejecting him at first, or of excluding him afterwards. The arrogant Diotrephes must gain the sway over the church, before he can control the pastor; but in the Episcopal church, there is nothing between an individual and the minister.

There is something a little anti-republican in Mr. Colton's lamentations over the decay of clerical influence. That the clergy have less power than they once had, is an obvious fact, which has often been regarded by good men as an alarming symptom. But a philosophical observer might ascribe it to the natural progress of correct principles. The clergy long occupied a false position, as a sort of connecting link between the church and the world. They blended with their religious functions a large degree of civil influence. Even among the pilgrim fathers of New-England, who, while they rejected the forms of Episcopacy, retained more or less of its spirit, John Cotton was, for a while, more than a bishop in the church, and

almost a king in the commonwealth. No measure of importance was adopted by the magistrates, without a consultation with the "elders."* The prevalence of right views of civil and religious freedom has, in this country, removed the clergyman from his unnatural station at the council-board, and assigned to him his true post,—that of a teacher of religion, a spiritual guide of souls. The same revolution has been in progress, in other lands. In France, the church and the state, the priest and the despot, were so closely united, that the blow which smote the one struck the other, and the throne and the altar fell together. In England, the bishops will, according to present appearances, be expelled from the House of Lords, and the connexion between the church and the state will, sooner or later, be dissolved, either by wise concession, or by irresistible force. Hostility to religion may mingle with the motives of some of the reformers; but the great aim of the proposed reform is, to place the church and the state in their proper relation to each other. The best friends of Christianity may well desire and labor for this change; for the church would increase her true dignity, by returning to the position which her Lord assigned to her, and the clergy, though apparently shorn of their honors, would really stand upon a higher elevation, and would wield a purer and more beneficent power.

If these views are correct, the clergy have experienced a loss of civil importance, rather than a diminution of spiritual influence. Their voice is less potent in the legislature and the cabinet, but it does not follow, that it is less powerful in the church. They are less feared, but it is not a necessary consequence, that they are less beloved. There is less respect for mere office and costume; but there may not be less regard for the man. It would not, indeed, be surprising, if, in this case, as in most other great changes among mankind, there should, for a while, be a strong tendency to the other extreme. As the clergy have been raised above their proper sphere, they may, for a season, be depressed below it. It was so in France, where the people, rising in the frenzy of indignation, to throw off the grinding despotism under which they had groaned for ages, hurled to the earth the hierarchy which had been an accomplice in oppression. But after the hour of madness had

* See Winthrop's Journal, and other records of the early times of New-England.

passed away, the forms of religion were restored, and France now enjoys a greater degree of religious liberty than almost any other country in Europe.

The progress of revolution in England, also, may be too rapid. There is danger, that the democratic element, in the struggle to acquire its due influence, may burst forth, with volcanic violence, upheaving the whole structure of society, and burying the king and the noble, the bishop and the dissenter, together. But we have great confidence in the good sense, the steadiness and the widely operative piety, which prevail in England. There must be a reform of the church, and, for a while, the ministers, of all denominations, may feel the effect of the blow ; but the ultimate result will be beneficial to them all.

In this country, too, it would not be surprising, if the clergy had been swept, by the tide, out of their true place. The spirit of the age is active here, professing to mould our own institutions into a more purely republican form. It sometimes works violently and blindly. We see its effects in occasional mobs, and outrageous contempt of law and justice. It is not strange, if the clergy feel, to some extent, the agitations of the popular mass, while thus working itself clear, as it is said, of its remaining aristocratic elements.

But it may be doubted, whether the clergy, considered merely as spiritual functionaries, do, in fact, enjoy less of public confidence and respect, than heretofore. If religion has made progress in our country, its ministers surely cannot have lost ground. When were ministers more in demand than now ? When were they, as a class, better paid ? When was theological education more flourishing ? When was the pulpit more effective in its influence ? When were revivals of religion more frequent and powerful, than during the last few years ? When were benevolent enterprises, the principal managers of which are ministers, so numerous, active and successful, as at this moment ? Where, in short, are the signs and proofs, that ministers of the gospel, as such, were ever more loved and trusted than now ? The clamor of irreligious men against the clergy is, that they are too powerful, and are plotting dark designs against the state. This generation of men are cunning, if not wise ; and they certainly do not see the evidences of that decay of clerical influence which they desire. And is not the fact, of which Mr. Colton himself justly complains, that ministers

are now overburdened with a great increase of labors, a proof, that they now have, in some respects, more influence than in former times?

If, however, the facts are as Mr. Colton represents them, the best remedy which the clergy can adopt is, not to grasp at more power, but to qualify themselves thoroughly for their duties, and to perform them faithfully. A really able, pious and laborious minister cannot fail to be respected, and to enjoy as much influence as a fallible being ought to possess or desire.

There is much melancholy truth,—with some exaggeration,—in the following remarks of Mr. Colton :

“There is another serious evil in the Presbyterian and Congregational denominations, which has attained to the consequence of an active and highly influential element in these communities. I refer to the excessive amount of labor that is demanded of the clergy, which is undermining their health, and sending scores to their graves every year, long before they ought to go there. It is a new state of things, it must be acknowledged, and might seem hopeful of good, that great labors, and high devotion to the duties of the Christian ministry in our country, will not only be tolerated, but are actually demanded, and imperatively exacted. At first glance, it is a most grateful feature. But when the particulars come to be inquired into, it will be found, that the mind and health-destroying exactions now so extensively made on the energies of the American clergy, particularly on these two classes I am now considering, are attributable, almost entirely, to an appetite for certain novelties, which have been introduced within a few years, adding greatly to the amount of ministerial labor, without augmenting its efficiency, but rather detracting from it. Sermons and meetings without end, and in almost endless variety, are expected and demanded; and a proportionate demand is made on the intellect, resources and physical energies of the preacher. He must be as much more interesting in his exercises and exhibitions, as the increased multiplicity of public religious occasions tends to pall on the appetite of hearers. Protracted meetings from day to day, and often from week to week, are making demands upon ministers, which no human power can sustain; and where these are dispensed with, it is often necessary to introduce something tantamount, in other forms, to satisfy the suggestions and wishes of persons so influential as to render it imprudent not to attempt to gratify them. In the soberest congregations, throughout nearly all parts of the land, these importunate, and, without unkindness, I am disposed to add, morbid minds, are to be found,—often in considerable numbers. Almost every where, in order to maintain their ground, and satisfy the taste of the times, labors are demanded of ministers, in these two denominations, enough to kill any man in a short period. It is as if Satan had come into the world, in the form of an angel of light, seeming to be urging on a good work, but pushing it so hard, as to destroy the laborers by overaction.

“The wasting energies,—the enfeebled, ruined health,—the fre-

quent premature deaths,—the failing of ministers in the Presbyterian and Congregational connexions, from these causes, all over the country, almost as soon as they have begun to work,—all which is too manifest not to be seen, which every body feels, that takes any interest in this subject,—are principally, and with few exceptions, owing to the unnecessary, exorbitant demands on their intellectual powers, their moral and physical energies. And the worst of it is, we not only have no indemnification for this amazing, immense sacrifice, by a real improvement of the state of religion, but the public mind on this subject is vitiated; an unnatural appetite for spurious excitements, all tending to fanaticism, and not a little of it the essence of fanaticism, is created and nourished. The interests of religion in the land are actually thrown backward. It is a fever, a disease, which nothing but time, pains, and a change of system can cure. A great body of the most talented, best educated, most zealous, most pious, and purest Christian ministers in the country,—not to disparage any others,—a body which in all respects will bear an advantageous comparison with any of their class in the world, is threatened to be enervated, to become sickly, to have their minds wasted and their lives sacrificed, out of season, and with real loss to the public, by the very means which prostrates them, even though we should leave out of the reckoning the premature end to which they are brought. This spectacle, at this moment before the eyes of the wide community, is enough to fill the mind of an enlightened Christian with dismay. I have myself been thrown ten years out of the stated use of the ministry, by this very cause, and may, therefore, be entitled to feel and to speak on the subject. And when I see my brethren fallen and falling around me, like the slain in battle, the plains of our land literally covered with these unfortunate victims, I am constrained to express a most earnest desire, that some adequate remedy may be applied.”—pp. 39—41.

“It is commonly observed, that a new era has lately come over the Christian congregations of our country, in regard to the permanence of the pastoral relation. Time was, in the memory of those now living, when the settlement of a minister was considered, of course, a settlement for life. But now, as every body knows, this state of things is entirely broken up; and it is perhaps true, that, on an average, the clergy of this country do not remain more than five years in the same place. And it is impossible they should in the present state of things. They could not stand it. So numerous are their engagements; so full of anxiety is their condition, in a fevered state of the public mind, acting upon them from all directions; so consuming are their labors, in the study and in public, pressed and urged upon them by the demands of the time; and withal so fickle has the popular mind become, under a system that is for ever demanding some new and still more exciting measure,—some new society,—some new monthly or weekly meeting, which, perhaps, soon grows into a religious holiday,—some special effort running through many days, sometimes lasting for weeks, calling for public labors of ministers, of the most exciting kind, throughout each day, from the earliest hour of the morning to a late hour of night;—for reasons and facts of this kind so abundant, and now so obvious to the public, that they need only to be referred to, to be seen and appreciated, it is impossible that ministers should remain long in the

same place. Their mental and physical energies become exhausted, and they are compelled to change, first, because it is not in the power of man to satisfy the appetite for novelties, which is continually and from all quarters making its insatiate demands upon them; and next, that, if possible, they may purchase a breathing time, and a transient relief from the overwhelming pressure of their cares and labors.

"But, alas! there is no relief. They are not only broken up, but they find themselves fast breaking down. Wherever they go, there is the same demand for the same scene to be acted over. There is, there can be, no stability in the pastoral relation, in such a state of the public mind; and, what is still more melancholy and affecting, the pastors themselves cannot endure it,—they cannot live. They are not only constantly fluctuating, literally afloat on the wide surface of the community,—but their health is undermined,—their spirits are sinking,—and they are fast treading upon each other's heels to the grave, their only land of rest."—pp. 137, 138.

For these excessive and ruinous labors of ministers, the remedy must be applied by the ministers themselves. They must withdraw from all unnecessary engagements, and consult their strength, instead of their zeal. The churches must cease to exact so many and various toils from their pastors; and must rely, for the spread of Christianity, rather on the regular and persevering use of the means which God has appointed, than on convulsive efforts and feverish excitements.

We are not sure, however, that the argument from this source, in favor of Episcopacy, is of much force. The Episcopal clergy are not, we presume, so much overtaken as the ministers of some other denominations; but whether this proceeds from the superior wisdom of the Episcopal system, or from its quiescent tendencies, may be a question. That system is formal, and, notwithstanding the alleged simplicity of its government, it is unwieldy. It lacks flexibility and adaptation to the changing habits and spirit of the times. Its ritual was framed hundreds of years ago, and it has little sympathy with the peculiarities of our own country and age.

We readily admit the sincere piety of a large proportion of the Episcopal clergy and laity, in our own country. We feel towards them a high respect. We rejoice, that their church is becoming more zealous, and is catching the spirit of missions. But we speak of the general effect of its structure. We believe, that it is not well adapted to active operations in the cause of truth. It is incapable of rapid and free movements. It resembles the ancient knight, arrayed in plate armor, and wielding his ponderous lance, a formidable antagonist to any one who should come within the reach of his arm; but who would be rather a cumbrous personage in the evolutions of a modern

army. We cannot, therefore, think, that the cause of missions would be benefited, if the scheme of Mr. Taylor (the author of the *Natural History of Enthusiasm*), for amalgamating all the missionary societies in one grand Episcopal agency, were adopted; or that Christianity itself would be promoted, if bishop Smith could persuade all other denominations to forsake their wanderings, and return to the bosom of his church.

Mr. Colton objects, moreover, to the mode of introducing new members into the Presbyterian and Congregational churches. He thinks it wrong, to allow the church to sit in judgment on the spiritual character of the candidate; and prefers the Episcopal mode, by which the pastor alone has the power to admit persons to the communion. The decision of this point, however, depends on a question of fact, whether the Saviour has made his church the depository of ecclesiastical power, or has confined this power to the clergy alone. If, as Mr. Colton affirms (p. 53), "Christ gave his sacraments to his ministers,—to the apostles,—that, in the use of them, they and their successors might maintain the visible forms of his kingdom," then the church has no right to interfere in the admission of individuals to the privileges of the communion. But if, as we believe, the churches are independent bodies, invested with power to examine the qualifications of their members, to maintain discipline, to choose their own pastors, and, in fact, to be the organs through which the Saviour communicates the outward call to his ministers,—then the churches are bound to adopt the necessary measures for ascertaining the piety of every candidate for membership. These measures may vary with circumstances. We would not rigidly require, in every case, that a person should make an oral statement to the church, of his personal experience. A timid individual might be allowed to communicate the statement, by writing, or through the pastor, or a committee; but the church must be the ultimate judge; and we believe, that the general custom, in our churches, of requiring a verbal relation before the whole body, is more consonant with the nature of Christianity, more adapted to ensure the purity of the church, and better fitted to produce endeared fellowship, than any other mode of admission.* And as a mat-

* Any evils which can attend this practice, may be avoided, if the pastor and a judicious committee have, previously, a free conversation with persons who wish to make a profession of their faith, and thus obtain satisfactory evidence of their piety, and give them suitable counsel, before they come to the church meeting. In the examination, too, before the church, the pastor may propose judicious questions to the candidate, and thus aid in eliciting a free expression of his feelings.

ter of expediency, it seems too great a power to be entrusted to any man, to allow him to be the sole organ of admitting persons to the privileges of church membership. It supposes a degree of piety, wisdom and firmness which few men possess. The tendency is dangerous ; and the effect, as it has been developed by the practical operations of the system, in the Catholic, Greek and English Episcopal churches, has been to merge the spiritual body in a heterogeneous amalgamation of the pious and the profane.

We have not space to follow Mr. Colton, in his defence of Episcopacy, from Scripture and history. His book contains much useful information, concerning the organization and polity of different denominations. It is generally free from that tone of lofty and exclusive pretension, which is often amusing, and sometimes offensive, in the writings of Episcopalians. Mr. Colton, however, states his conviction, " that the Nonconformists and Independents of England broke down and dissolved the Christian ministry, so far as themselves were concerned, and, consequently, doomed all their descendants in the United States to the same predicament."—p. 55.

If this representation is just, our country is in a sad condition. We have no ministers of the gospel, authorized to preach and administer the sacraments, except those who have received Episcopal ordination. Instead of having more than twelve thousand ministers, as we have been accustomed to suppose, we are reduced to the seven hundred and seventy-two Episcopal clergy, whom Mr. Colton enumerates (p. 81), with seventeen bishops. The Catholic clergy, amounting to about three hundred and forty, according to the American Almanac, must, we presume, be admitted by Episcopalians to be true ministers, as they have received the valid apostolical ordination. The Methodist clergy are not recognised, we believe, as belonging legitimately to the Episcopal family. Their ordination has not come, in orthodox form, from the regular line of bishops. The Methodist clergy derive their ordination from Mr. Wesley.*

* " It appears, that some of his (Wesley's) friends advised an application to the bishops, requesting them to ordain preachers for America. Wesley was not aware of the legal impediment to this; but he replied, that, on a former application to the bishop of London, his request had been unsuccessful ; that if the bishops would consent, their proceedings were notoriously slow, and this matter admitted of no delay. ' If they would ordain them now,' he continued, ' they would expect to govern them; and how grievously would this entangle us! As our American brethren are now totally disentangled, both from the state and the English hierarchy, we dare not entangle them again,

He ordained Dr. Coke, and Dr. Coke afterwards consecrated Mr. Asbury bishop of the Methodist Episcopal church in America. If, therefore, ordination by a regularly ordained bishop is indispensable, the Methodist clergy, numbering about twenty-five hundred, must be set aside, as unauthorized intruders into the ministry. Our unhappy country is accordingly reduced to a heathenish condition, with only about eleven or twelve hundred Episcopal, Catholic and Moravian clergy,* who are duly authorized to labor for the salvation of souls, and to administer the sacraments! Well may the English conservatives regard our country as destitute of religious instruction, and needing the maternal care of an Established Church. Well may Prince Metternich be moved with pity, and send us over ship loads of regularly ordained clergymen.

But this is not all. Our churches must follow the same fate. If the principle stated by Mr. Colton,† is correct,—that Christians hold their visible connexion with the Saviour through the clergy only,—and if there are no clergy, except those who have had the sacred hand of a bishop laid upon their heads, then all the fifteen thousand churches, which are said to exist in the United States, are reduced to about twelve hundred churches or congregations, which have the happiness to enjoy the services of a legitimate clergy! Alas for all the rest of the professed Christians

either with the one or the other. They are now at full liberty simply to follow the Scriptures and the primitive church, and we judge it best, that they should stand fast in that liberty wherewith God has so strangely made them free.' Having, therefore, determined how to act, he communicated his determination to Dr. Coke, and proposed, in his character of presbyter, which, he said, was the same as bishop, to invest him with the same presbytero-episcopal powers, that, in that character, he might proceed to America, and superintend the societies in the United States."

Southey's Life of Wesley, Vol. II., pp. 317, 318.

* The Moravians were declared, by Archbishop Potter, about A. D. 1736, to be "an apostolical and Episcopal church."—*Southey's Life of Wesley, Vol. I., p. 178.*—There are said to be thirty-three Moravian ministers in the United States, with twenty-four churches or congregations, and two thousand members.

† Mr. Colton claims for the clergy "appropriate and peculiar prerogatives, viz., of *keeping up the visible church of Christ*, by baptism, and administering the holy eucharist to whomsoever, in their conscience, in their discretion, and under their official responsibility, they shall deem incumbent upon them; at such time and place, as may seem to them proper and expedient, without consent, advice or control of the laity."—p. 67.—"It is *through* the ministry, and through them *alone*, that all the members have their visible connexion with the Head."—p. 148.

in the Union. Some of them, we suppose, will be admitted to be true believers, though they are not connected, in a canonical way, with the great Bishop of souls.

Such are the necessary results of the ultra High Church doctrines. Surely no pious and sensible Episcopalian can be prepared to follow these doctrines to such issues. He must disapprove the exclusive pretensions of some champions of his church.

We must now close this article. We cordially wish, that Mr. Colton may be more happy and more useful in his new ecclesiastical connexion, than he was before. We hope, that he will be not less zealous, and that he will aid in diffusing that kind and tolerant spirit, which shall greet all as fellow-laborers, who sincerely toil for the glory of God and the salvation of men.

EDITOR.

ARTICLE VII.

NEANDER'S CHURCH HISTORY.

Algemeine Geschichte der Christliche Religion und Kirche, von Dr. AUGUST NEANDER. Ersten Bandes erste Abtheilung, 1825. Ersten Bandes zweite Abtheilung, 1826. Ersten Bandes dritte Abtheilung, 1827. pp. 882. Zweiten Bandes erste Abtheilung, 1828. Zweiten Bandes zweite Abtheilung, 1829. Zweiten Bandes dritte Abtheilung, 1831. pp. 1072. Dritter Band, 1834. pp. 406. Hamburg, bei Friedrich Perthes.

[CONTINUED.]

IN the preceding article, we attempted to sketch an outline of the most important works on church history.* We now turn our attention directly to the author of the work before us.

* We undesignedly omitted the mention of Neal's History of the Puritans, and Jones's Church History. The former is so well known and highly prized for the industry with which the materials were collected, and the latter, though deficient as a general church history, for its giving interest and prominence to a neglected and suffering portion of the church, that any further account of their character and merits can easily be dispensed with.

Neander may be regarded as having reached his full maturity, and as being already in the meridian of his glory. He is now forty-seven years of age. Though he was born (1789) in Gottingen,* he was so early removed to Hamburg, and spent so much of his early life there, that he has always regarded this as his native city. He was not absolutely indigent, but belonged to a respectable family of slender fortune. He received his classical education in the *Johanneum*, a celebrated Latin school in Hamburg, then flourishing under Professor Gurlitt, his earliest friend and patron. Neander was by birth and education a Jew, but was converted to Christianity a short time before leaving the gymnasium. At the age of seventeen (1806), he entered the University of Halle, but within a few months removed to Gottingen. It was under peculiar circumstances that he became acquainted with Gesenius, a teacher and friend for whom he has always cherished the warmest attachment. Gesenius was theological *Repetent* (a title nearly equivalent to that of tutor), at Gottingen, from 1806 to 1809, corresponding exactly with the time of Neander's course of study in the University. After six months had elapsed, the whole country was terror-struck by the thunderbolt of war that fell upon Jena and Auerstadt. Napoleon was upon his prey. Halle, with its ten thousand corps of reserve, was seized. Nordhausen, the native place of Gesenius, was in flames. Under these circumstances, he was returning from the ashes of his native city, when he fell in with two youths on their way from Halle to Gottingen, one of them bleeding at the nose to desperation. Gesenius procured for him a carriage to convey him to Gottingen;—it was Neander. This now celebrated Hebraist had just resolved to devote his life to Hebrew literature, and Neander was one of his first students, and was under him at the very period that he was making collections for his lexicon. He related to the writer these circumstances respecting his early and distinguished pupil, with evident pride.

* We notice a few inaccuracies in the sketch of Neander's life, given in the January number of the Biblical Repository, of 1833, p. 67. He was not born in Hamburg, nor was he ever theological *Repetent* at Gottingen, but was *privatim Docens* at Heidelberg. The striking scene of his first introduction to the subsequent publisher of his works, and the part which that bookseller acted in bringing him out of obscurity, is, according to Neander himself, fabulous. As the bookseller was the *informant*, and was the hero of his own story, perhaps his vanity made him too eloquent. The author of that sketch is justly distinguished for his accuracy, and need not think his merits at all affected by the correction of these trifling errors.

At the same place, the elder Planck, then in his glory, fed and nourished the passion of our young student for church history, a favor which he not long since publicly acknowledged, with the warmest affection, in dedicating to him one of the volumes of his history. Here the direction of his scholarship was fixed for life. He indulged himself to the full in his favorite studies, and tested his strength by pushing his way into the very depths of historical learning. He forsook the streams, and bathed himself in the fountains.

At the age of twenty-two, he became teacher of theology at Heidelberg; in the following year, *professor extraordinarius*, and the next year, *professor ordinarius*, at Berlin. Thus rapidly he ascended, as with an eagle's flight. In this latter place, he has been, for twenty-three years, laboring as an academical teacher, with a kindness and assiduity, that has endeared him to thousands of students, and as a writer, with an originality and depth, which have filled the literary world with the glory of his name. He is unmarried, lives with a maiden sister, and goes little into society. Probably no teacher ever devoted himself so completely to his students. He adopts them, for the time being, as his children. If they are poor, they are aided by a fund which he was the instrument of originating, and which bears his name, and to the increase of which the profits of some of his publications are applied. It was interesting to hear, occasionally, at the close of the lecture, his *famulus*, a kind of internuncio between him and his class, announce to a crowded auditory, where there were many wealthy students, that Dr. Neander recommended a certain needy individual to their charity, in order to enable him, without interruption, to prosecute his studies. A request, coming from such a source, was attended to with promptness, and five minutes was time enough to put the poor student in easy circumstances. In his study he is often found, holding confidential intercourse with them, advising them in respect to their studies, spending hours with them to correct some of their erroneous views, suggesting to them some appropriate subject on which to prepare a work for the press, pointing out the whole course of investigation, aiding them, from time to time, in prosecuting it, and putting into their hands suitable books from his own library. Evident marks of all this are to be seen in the published works of some of his former pupils. His favorite social circle is made up of those who were once his

students, but now his associates. On the anniversary of his birth-day, there is always a strong expression of the students' affection for their teacher. At evening, a multitude of them are seen approaching his house. Soon the whole street resounds with melodious voices, which, after going through several pieces of select music, join in full chorus, and shout the old Latin university song.* Then all is hushed, to hear, from a window or the door, the affectionate professor, like a patriarch, bless his sons, and exhort them to cultivate the spirit of that Christianity which it is the sole object of his lectures and books to explain and illustrate. A collation ensues; all the apartments are crowded to overflowing, and the remainder of the evening passes away in free and delightful intercourse. Such is Neander in the sphere where he is best known and most highly appreciated,—in the sphere of academical life.

He has been nourished and trained in the bosom of the Lutheran church, in the midst of all the conflicting influences of the various evangelical and neological parties of the present age in Germany. Whatever may have been the elements of his philosophical system in early life, from the time that he became associated with Schleiermacher, he plunged deeply into the same speculative spirit, and he indulges the common feeling of the German philosophers, who look down upon the inductive method of Bacon and Locke, and stigmatize it as *bloss empirisch*, merely empirical. Schleiermacher enveloped him completely in the folds of his philosophy, and in his later years he has been growing bold in his speculations, and gradually

* We insert this celebrated song, for the gratification of our classical readers:

Gaudeamus igitur,
Jvenes dum sumus,
Post jucundam juventutem,
Post molestam senectutem,
Nos habebit humus.

Ubi sunt, qui ante nos
In mundo fuere?
Vadite ad superos,
Transite ad inferos,
Ubi jam faere.

Vita nostra brevis est,
Brevi finiatur,

Venit mors velociter,
Rapit nos atrociter,
Nemini parcetur.

Vivat academia!
Vivant professores!
Vivat membrum quodlibet,
Vivant membra quaelibet,
Semper sint in flores.

Vivat et respublica,
Et qui illam regit!
Vivat nostra civitas,
Maecenatum caritas,
Quae nos hic protegit.

receding from the former simplicity of his faith. We would not intimate, that Neander is abandoning the standard of orthodoxy ; we believe it to be far otherwise ; but that in his speculative theology he is becoming, gradually indeed but continually, more visionary. The nature of his occasional aberrations from sober views of plain, common sense truth, is precisely what one would infer from the philosophical system which he has adopted. The leading error of Schleiermacher in theology is, that he magnifies what is *subjective* in religion, at the expense of what is *objective* ; or lays too much stress on human nature as the foundation of religion, and too little on those principles of revelation which are true, independent of human nature. Instead of inquiring of historical witnesses what God has done, he withdraws his attention almost entirely from external sources of evidence, and turns the eye of the mind inward upon itself, there to seek for the germ of all religion in the consciousness of dependence upon some superior power. The evidences of Christianity are to be sought in the moral nature of man. Personal piety is to be cultivated by the development of what is already within. All this is, in our judgment, too much like standing upon the lofty eminence of deified human nature, and adopting Christianity in a subordinate relation.

In regard to our author, much as we esteem the man for his private worth, the scholar for his profound learning, the philosopher for his comprehensive and powerful intellect, and the Christian for his commanding pious influence, we deplore, most deeply, that he has involved his theology so much in the mists of a doubtful theory. He does not, indeed, adopt all Schleiermacher's tenets,—he leans far more to the old Lutheran orthodoxy ;—but the *elements* of Schleiermacher's system he has made substantially his own, and he is now more or less drifting on the current of all its tendencies. Most of his theological views are rather implied than expressed in his church history. In their general character and practical bearings, they are universally regarded as evangelical. If Turretin were to come forth from his grave, and to sit in judgment upon his theology, we should expect to hear some such decision as the following: "I find him a believer in conditional election ; opposed to the doctrine of the divine institution and authority of the Christian Sabbath ; lax on the constitution and discipline of the church ; misty in his theory of miracles and inspiration, and equivocal on some other points. Aside from these, he is

every way worthy of a name and a place among the Reformers."

The first important work of Neander, which announced to the public the high order of his intellect and the depth of his learning, was his book on the emperor Julian and his age, written when he was only twenty-three years old, and yet universally regarded as a model of this species of literature. It was the reputation of that work which procured for him a place in the university of the Prussian capital. He has since published, on a similar plan, his invaluable works on St. Bernard, Chrysostom and Tertullian. These are to church history what Robertson's History of Charles V., and Middleton's Life of Cicero are to political and civil history. When a writer selects a single link in the chain of history, and fixes his attention upon an influential individual as the representative of his age, he can study his subject more thoroughly, treat it more minutely, give more interest to his narrative, and contribute more to increase the stock of historical information. How many secrets has Neander revealed in these historical *monographs*!—as they are styled. With the spirit of Tertullian he has held communion almost to necromancy. This distinguished Latin Father never stood forth before the literary world in all the idiosyncrasy of his character, till our author searched him out. And who ever followed Chrysostom,—the Whitefield of his age,—in his scene of labor, with so thrilling an interest, and with such profound veneration, as in his Life and Writings by Neander? His domestic circumstances, the school of Libanius, the monastic retreat for biblical study and meditation, the church at Antioch, in a multiplicity of interesting relations, the patriarchal chair at Constantinople, the splendor and profligacy of the court, the simplicity and plainness of a bold and uncompromising preacher, the intrigues of the envious clergy, the princely munificence and assiduity of his deaconesses, his missionary efforts, his submission to banishment, when he might have cast himself upon popular sympathy, and overthrown the government, his wanderings to the wilds of Taurus, and his death on his still farther retreat towards Colchis, are so graphically set forth, as to give the best picture of the church in those times, of any book extant. Neander is the father of this new species of ecclesiastical learning in Germany. Ullmann, in his work on Gregory Nazianzen, comes very near to him in point of merit; as also Liebner, in his *Hugo à St. Victoire*; Möhler's

Athanasius and Rettberg's Cyprian follow, but at a somewhat greater distance from their model.

Of a different character, and from the intangible nature of the subject, a more difficult undertaking, is our author's delineation of the different forms of Gnosticism. The obscurity of these speculative systems, and the paucity of documents, make it difficult, nay impossible, for a writer to surround himself, on this theme, with the light of positive demonstration. Our author has done more towards this than any, or all, of his predecessors.*

Most of Neander's writings are designed for the critical reader; but his pious zeal induced him, in his *Denkwürdigkeiten*, to present the larger public with the results of his labors for practical Christians, and a most useful and fascinating work it is. The only remaining publication of importance from this writer is his recent, celebrated book, on "The Establishment and Guidance of the Christian Church, by the Apostles," partly known to most of our readers from extracts contained in the Biblical Repository. Here he shows himself as an interpreter and theologian, and, perhaps, to better advantage in respect to the former than to the latter. It has, however, rather increased than diminished his fame.

In attempting to specify the principal merits and defects of his church history, it will be convenient to follow him, first, as an investigator, and then as a writer of history; for these are very different departments of labor, and the qualities which ensure success in the one do not, necessarily, secure it in the other. Herodotus, Livy, and, in modern times, Goldsmith and Scott, excelled in historical composition; but, in historical research and criticism, how far do they stand below Thucydides, Polybius, Robertson and Heeren!

I. IN REGARD TO HISTORICAL INVESTIGATION.

1. *Neander is chiefly distinguished from other ecclesiastical historians, by a complete mastery of the philology and criticism of the whole circle of literature in which his authorities are found.* We would not hazard this assertion in regard to every period of church history. On the contrary, we believe the elder Planck is, as yet, the undisputed master of the period of the Reformation, and that George Walch has his niche of

* What could the good Mr. Waddington be thinking of, when he informed his readers, that Le Clerc was the chief authority on this subject!

undiminished fame in the history of the eighteenth century, and that several living critics can dispute the field of the middle ages with Neander. At least, we may safely say, that if he is to take precedence of all others here also, his claims to this distinction are yet to be presented. We doubt such a result; for the flower of his life has been devoted to another period: others are concentrating their energies here. It is but natural to expect that his highest merit shall be found where he has devoted, with enthusiastic ardor, the freshness of his youth and the strength of his manhood,—in the study of the Christian Fathers. Here he was not content to take up with the results of his predecessors, nor to walk in their footsteps, in his investigations. He wished to survey the whole ground for himself, and in his own way, and with entire independence of thought, submit his mind immediately to original testimony and receive his first impressions from this quarter. To a deep thinker and thorough scholar, it is often a disadvantage to have the opinions and views of others lodged in his mind as guides to his investigations. They may prove the very instruments of misleading him. It is, therefore, well, when men of genius choose their own points of observation. They often find a position, which, while it commands the whole field as well as others that have been previously occupied, presents many new and important relations. It is impossible for any one man, and may we not say, for any number of men, to exhaust historical research. The number of details is so great, that perfect accuracy in all is quite unattainable. Besides, the errors committed by a great man are transmitted by others, because they have not courage to call them in question. It is surprising to see how many old errors in all our manuals, both of general and ecclesiastical history, have passed along undisturbed for two or three centuries. The press is teeming with compilations in multifarious forms, whose authors are like little fishes, that swarm around the shores, and live upon the carcasses of the great ones that happen to come in their way. Thus accumulations of historical truth are slowly made, and there is danger, that the stock already acquired, instead of being a fund that shall produce interest, will prove like a mass of iron, diminishing with the rust of age. But even when a critic takes an independent and original view of the complex events of history, it is not to be expected, that he will leave behind him no room for improvement. The best labors of this kind are only ap-

proximations to pure truth. After all that has been done in the threadbare story of Roman history, Niebuhr has thrown out his corruscations of disastrous light, and demonstrated, if not all his own positions, at least many errors in all his predecessors. Most ancient historians, with a few general chapters on other countries, have fondly related to us the military wonders of Greece and Rome, because their literature won their earliest love. Heeren, with a more manly, business-like spirit, breaking away from the silken thread of classic story, directed his keen glance to Persia, Ethiopia and India, and other neglected parts of the ancient world, and presented a series of historical pictures, that astonish and charm us with their novelty and beauty. He is succeeded by a rival and equal in Schlosser, who, less intent on the merely physical part of man, his animal wants and comforts, chooses rather to watch the developments of our rational nature, in the origin, vicissitudes and progress of society. Leo, in his chief work, has plucked the laurels from Hallam and others, who have written on the history of the middle ages. Many a ray of light has he thrown upon that period so dark to us, and many new results has he established beyond all question. Pertz, in his "*Monumenta Germaniae Historica*," is presenting a series of historical documents, hitherto unpublished, that make it necessary to re-write many chapters in the history of the period to which they refer.

In this general advancement of the science of history, the church has its full share. It has, within these few years, received a new impulse. Many distinguished German scholars are as intent on this subject, as we Americans are on that of rail-roads. Among them, Neander is foremost. Untrammelled by the hypotheses of others, undismayed by the huge mass of obscure documents to be examined, he comes to his work, with no desire so strong as that of mastering every production of the earliest age of the church.

The reading of the Fathers, without a thorough historical criticism, is of but little use. In order to read them with profit, and to be able to draw conclusions from their statements with safety, the student of their writings must glean what helps he can from Suicer's Thesaurus, the Glossaries of Du Fresne, from the history of the literature, philosophy and theology of the period, and then trace for himself the progress of language for some centuries, and make the authors themselves supply the place of commentaries and lexicons. Would that Nean-

der would devote a part of his life to the preparation of a lexicon of the Latin and Greek Fathers! No one could do it as well. He might, with comparative ease, do what Buxtorf did for Rabbinical literature. He has not only read these writers again and again for himself, but has subjected each to the scrutiny of a severe criticism. Their peculiarities of language and thought are as familiar to him as the idioms of the Roman classics. He has, though to a less extent, done here what Hermann has done for language, and Böekh and O. Müller for facts, in classical learning. He has thrown his whole soul into that period. He lives in imagination in the midst of its scenes, knows the physiognomy of each distinguished man, and could almost single him out in the marketplace. He is familiar with his character, his sect in philosophy, his party in religion, his public relations and domestic circle, and could address himself to each with great propriety of remark. It is this minuteness of critical knowledge, that enables him to make so many nice and important distinctions, and to present the scene as though it were acted before you. The history and character of the individual are thoroughly studied, and then employed as a commentary on his writings. Contradictory testimony is not abandoned to contempt, but explained, if possible, by resorting to historical combinations. Perhaps it is shown, that one of the writers had the best opportunity for knowing the fact, while the other was, from certain known causes, peculiarly liable to err. Or it may be, that the two writers belong to opposite parties, and that, after abating a reasonable amount for the high coloring which party feeling gives to a representation, both may be made to agree substantially with that which one would infer, with great probability, from other sources of knowledge. If a writer contradict himself, then it is ascertained whether he is of such an ardent temperament, as to say things, when heated on one subject, which conflict with other statements, or whether the two productions were written at very different periods of life, during which the mind of the writer may have undergone great changes. Both of these principles, according to different circumstances, have been applied, in explaining Tertullian and Cyprian. This mode of study is of incalculable value in portraying the character of any individual, or sect, or any system of belief. While many others are garrulous in talking *about* a thing, and quote to satiety, overloading you with miscellaneous matter,

and yet presenting no distinct image, Neander will, with less paint, produce a true likeness; and a few such oracular words, which are exactly to the point, are, compared with loose and vague descriptions, what a good miniature is to a distorted portrait. A brief sentence of Porson often does more to illustrate a Greek tragedian, than a whole page of ordinary commentaries, because he knows precisely the point of difficulty. Neander, in the brief critical remarks interspersed in his works, has, in like manner, presented so many radiating points in the illustration of his original documents.

It is almost incredible, what an amount of blunders have been and are daily committed in this field of literature, by many men of revered authority in the church. Like adventurers in a remote country, they have studied and written, as though they expected few would be found, who could call in question the accuracy of their observations. We do not now speak of those,—not a few in number,—who flourish with a second-hand learning, scarcely looking out the quotations which they copy from others, but of a more respectable class, who read but do not understand, who accumulate a vast amount of materials without selection, and of authorities without ever having sifted them, and thus impose upon the common reader. Augusti (who, like the younger Rosenmüller, has undue authority in this country), is, we fear, not wholly free from this fault.

2. *The religious and philosophical spirit with which he pursued his investigations.* We throw these together, because in the treatment of *church history*, philosophy and religion are often inseparable, or, in other words, the nature of the subject is often such, that none but a Christian can philosophize upon it. Nothing can be more preposterous, than that one should undertake to write the history of Christianity, who is himself unacquainted with its spirit. Only a chemist can write a history of chemistry, a mathematician of mathematics, a physician of medicine, a philosopher of philosophy. How can one speak of cause and effect, on a subject of which he is ignorant? How can he judge of what passes under his review, if he possesses no criterion? We are the more disposed to dwell upon this point, from the fact, that church history has suffered immensely from this source. Gibbon attempted to explain the causes of the early propagation of Christianity! Semler and Hencke, with all their acuteness of intellect and stores of

learning, have failed, chiefly if not solely because they could not discern spiritual things. It can scarcely be said, that they knew what was favorable or prejudicial to the true interests of the church, or how to mete out commendation or censure. In their hands, the great lessons of an enlarged Christian experience are either overlooked or perverted. Violence is done to history ; its voice of authority is opposed by that of the blind, presumptuous historian. And even among men of a better name, and of less prejudice, how few are to be found, who have the same mind with Christ, and can sympathize deeply with the true spirit of discipleship ! We are so accustomed to suffer in this respect, that we commend the Christian liberality of the historian who does not persecute us ! If he speak of the Mystics, or Pietists, or Puritans, or any other suffering spiritual people, without bitterness, we count ourselves happy, that we live in such a golden age ! It is truly refreshing to see, in our new historian, something more than the negative merit of toleration,—to find the spirit of Christian meekness, simplicity and love. He has adopted, as the general motto of his work, “My kingdom is not of this world.” The preface to the first volume begins with these remarkable words :—“To present the history of the church as a standing demonstration of the divine power of the gospel, as a school of Christian experience, a voice of edification, instruction and warning, made audible throughout all ages to every one who will hear, has, from my youth, been the leading object of my life and studies ;” and it must be confessed, that if he has not actually arrived to our *beau ideal* of such an undertaking, he has nobly tasked his great powers for this object. He saw clearly, that history is valuable only for the lessons of experience which it teaches, and that a historian, who does not look at the great practical principles which it was the design of providence to illustrate in the development of events, is unworthy of his trust. With his deep and unaffected piety, with his knowledge of the Bible as an experienced interpreter, he has, in the main, judged rightly of Christianity as a spiritual dispensation. He distinguishes with great clearness between experimental and ceremonial religion. In the darkest times, and in the greatest corruptions, he is luminous with the brightness and purity of the gospel. In the midst of error, he is a powerful teacher of truth, holding up the torch of primitive Christianity as the light by which to judge of all that passes under its name.

The cast of Neander's mind is decidedly philosophical. To him, every event connected with man or with religion is a subject of profound reflection. His great object is, to watch, under every diversity of circumstances, the mutual action of these universal agents in the church, human nature and Christianity. What more worthy subject for deep and patient thought? The knowledge acquired by the wise and skilful pastor by observing, for a series of years, the diversity of character in his flock, and the *modified form* which religion, always the same in *essence*, assumes in each, is universally esteemed inestimably important. Our historian has undertaken the task of standing as nearly as possible in this relation to the entire flock of Christ,—to study on a larger scale, though necessarily in a less perfect manner, the diversities of national character,—to trace individual nations in their career through different ages,—to observe the operation of Christianity on different masses of society,—and thus, by an inductive process, draw practical conclusions, as to the relations subsisting between the nature of man and the nature of the gospel. In this way, church history assumes true dignity and importance. If rightly conducted, it resolves itself into sound Christian philosophy,—a philosophy relating to practical religion, and drawn by induction from a wide world of facts. Neander comes nearest to our idea of a philosophical historian of the church, of any within the circle of our knowledge. Besides the ascertainment of facts, where many historians stop, he proceeds to put to himself a thousand questions in regard to these, as the naturalist does in his observations and experiments :—"What principles are here in operation? Whence their action? and to what end?" We will present an example of what we mean, and select the case of Montanus, because this is a fair specimen of the manner of our author :

"Montanus was a new convert of a small town in Myssia, by the name of Ardaban, on the borders of Phrygia. As an individual's peculiarities of character influence his views of religion, so we find it here with a whole people. In some instances, these are wholly subordinate to the power of religion, and are ennobled and exalted by it; in others, they mingle with Christianity and corrupt it, and old vices are seen to reappear under a Christian garb. Many traces of the latter appear in regard to the peculiarities of the Phrygian character. In the ancient natural religion of these mountaineers, we detect a tendency to fanaticism and superstition, and a credulous belief in magic and supernatural visions, and it is not strange, that, in the ecstasies and somnambulism of the Montanists, we notice the

same Phrygian temperament which manifested itself in the ecstasies of the priests of Cybele and Bacchus. Montanus, like many others, in the warmth of his zeal at his conversion, gave up all his worldly possessions, and led a life of rigid self-denial. It should not be forgotten, that he lived in a country where the expectation was generally cherished, that the church would, here on earth, before the end of the world, in the very scene of its former sufferings, reign in triumph a thousand years, that Christ would establish a millennial kingdom (*chiliasm*, as it was called) on earth.* Here, strange imaginings were indulged as to the nature of the approaching reign. The time that he came out before the world,—either in those commotions of nature which led to the persecution of the Christians, or under Aurelian's persecuting reign,—was well adapted to awaken the imagination and the passions to activity. Besides, it was at this time, that the controversy raged between the speculative Gnostics and the defenders of the old simple faith, when the alarm was sounded against the corruptions that threatened the church. All this was calculated to make a deep impression upon this newly converted Phrygian, already inclined by temperament to fanaticism. It was then, too, that the great transition in the church was taking place from the primitive miraculous influences of the Spirit to its ordinary, harmonious operation upon the human mind, sanctifying it as its organ. We might expect, that such a change would be the occasion of many disorders, that a spirit of opposition would manifest itself, adhering to the primitive form of Christianity, as one that was designed to be permanent. Here a mind, ardent in matters of religion, and prone to fanaticism, could lay hold upon these extraordinary influences of the Spirit as proof of the correctness of its own views. All these circumstances should be taken into the account, in explaining such a phenomenon in history as the appearance of Montanus."—Vol. I, Part 3, p. 581.

II. HIS CHARACTER AS A WRITER OF HISTORY.

1. *In regard to the grouping of events.*

The analytical investigation of the details of history is a work of great critical labor, but the arrangement and synthetical construction of them is scarcely less difficult. To reconstruct what was once complete, but is now fallen to pieces and preserved only in part, to reproduce before the imagination of the reader the very scene which was once real before a living generation, requires a kind of creative genius. The *facts*, ascertained by testimony, are to be put together in their true

* Neander would refer the predictions contained in the book of Revelations to the downfall of ancient paganism. But he considers the book as spurious, as the mere vagaries of some unknown enthusiast, probably of the presbyter John. He adopts the views of Lücke, as developed in his "Attempt at a complete Introduction to the Revelation of John and the Apocalyptic Literature."

relations, according to the analogy of nature ; these fragments must be reconstructed into an organic whole : nor can it be left a dry skeleton ; the ethereal fire is to be procured, to animate it. The historian must be able to select what belongs to his subject,—what cannot, without violence, be separated,—what coöperates in producing a common result. History has its beginning, middle and end ; its scene, characters, plot and catastrophe, and he who has not the artist's eye to discover them, will write a dull book. Von Raumer, in his History of the House of Hohenstaufen, has given a fine specimen of accuracy of research, connected with choice of matter, unity of tendencies, lively historical interest and charm of narrative. Our author succeeds admirably in organizing his materials, and in renovating them with life. There is the freshness of a morning dew upon the landscape which he gives us. But this springs rather from the truth and reality of his conceptions than from his mechanical skill as a descriptive writer. His manner is heavy, often clumsy. His transitions are sometimes abrupt. His chapters and paragraphs are frequently not unlike blocks of marble in a building without cement. He has great power over language, in regard to philosophical accuracy, but has a tedious sameness of phraseology. His thoughts appear to be laid away all in type ; when revived, they come in their original dress. When you hear his extemporaneous lectures, you feel as if you were reviewing certain passages in his books. When you read what he has published, the whole scene of the lecture-room comes up,—the spacious hall, alive with the pens of ready writers ; the lecturer, like a clumsy rustic, standing and leaning upon his elbow, with quill in hand, to keep his thoughts about him, and uttering his sentences with measured monotony, pausing a moment between each member. In conversation, if you enter into protracted discussion with him, you hear from his lips whole phrases, which you have often heard and read before, word for word. This peculiarity is closely connected with habits of accuracy in a philosophical mind, but is the most striking rhetorical defect of our author. We must not expect in him the ease, and grace, and vivacity, of a Göthe.

2. *In regard to incorporating his own opinions in a work of history.* We are far from commending that moral indifference, which sometimes goes under the name of impartiality. The most heated partisan is a man of as much moral dignity

as he whose heart is so cold as never to glow with admiration for exemplary virtue, or with indignation for flagrant vice. A historian should be *human*, and feel a magnanimous concern in all the great interests of humanity. He should be the warm friend and bold defender of truth and virtue, and the scourge of evil doers. The indignant and sturdy integrity of Tacitus, in an age distinguished only for servility and crime, is an object of sublime interest. A writer must adopt some settled principle, as a standard of judgment, so as not to be governed by mere fancy in dealing out praise or blame. The nearer to truth his criterion, the better; but even if it be in some respect defective, it being known as his positive system of belief, we are prepared to understand his meaning, and know where to be on our guard.

But how far should an author's opinions appear in his work? To some extent, most certainly. It would be hard, indeed, if he, who had bestowed the most labor in the investigation of a subject, should be the only one who could not express his opinions respecting it. Who has a better right to utter his sentiments? Society is concerned to know what he thinks of those men and measures, with which he has made it acquainted. But this right and duty has its limits. The grand features of history should be *objective* truth; and these should be only occasionally lighted up with the writer's *subjective* feelings (if we may repeat this Germanism). Its great business is to represent *what is*, with here and there a timely hint of what *should be*. It is to act the part of a witness more frequently than that of a judge. A historian should not impose his own views where they are not called for. The violation of this principle is Mitford's besetting sin. He is like certain celebrated travellers, who, instead of reporting with candor what they observe in a foreign land, fill page after page with ill-natured comments.

We fear it will be found, that our author, notwithstanding his acknowledged kindness and liberality, presents his peculiar views of human nature and religion too frequently. We do not complain here of his entertaining such views, though we would be far from subscribing to them all; nor of his occasionally exhibiting them,—for this he has a right to do. But we dislike the endless recurrence of them. It betrays too great an anxiety for a favorite system, and it will operate more than any thing else to make the book local and temporary in its

influence. It has too many rare excellencies to be linked with the fates of any philosophical creed. It ought to be a work for all countries and all times. We rejoice, that it is soon to appear in an English dress, and should look upon its wide circulation in this country as an auspicious indication of better days in regard to the science of church history. S——s.

ARTICLE VIII.

AMERICAN LITERATURE.

Orations and Speeches on various Occasions. By EDWARD EVERETT. Boston. American Stationers' Company. 8vo. pp. 637. 1836.

THE reproach has been frequently uttered against our country, that we are destitute of a national literature. Where, it has been asked, are your poets, your dramatists, your historians, your novelists? "Who reads an American book?" was, not many years ago, the scornful interrogation of the Edinburgh Review.

To this charge, various replies have been made. It has been said, that, as members of the great Anglo-Saxon family, we are fellow-heirs of all the literature of England, which is of an older date than the American Revolution; and that the names of Bacon, Newton, Shakspeare, Milton, Addison, Pope, belong to us, by virtue of our common birthright in our mother tongue.

There is here some truth; but it is not a satisfactory reply, because the reproach carries a keener sting, if, having descended from such ancestors, we have really become degenerate. The inquiry is, not what have our fathers done, but what have we done? Is it really true, that on the American continent the intellect has gone backward? Must we, in contradiction of our republican maxims, console ourselves for our own insignificance, by referring to the deeds and the fame of our ancestors?

A more plausible excuse has been found, in the exigencies of our condition; the necessity of subduing a wilderness, of

establishing new forms of government, and of rearing for ourselves, amid many obstacles, our civil, religious and literary institutions.

This reply is sufficient to apologize for a want of attention to the mere arts of composition, the graceful embellishments of literature, the musings of a poetic fancy. Our countrymen have been too busy with sterner duties, to indulge themselves largely in these luxuries of taste. They have, certainly, not been insensible to the charms of elegant letters. Homer and Virgil, Milton, Racine, Tasso and Göthe, have had many intelligent and admiring readers in this country. We have produced some poets, who are not unworthy to be named among the ornaments of the British lyre. Irving deserves a place by the side of Addison. Cooper is found every where in company with Walter Scott. Miss Sedgwick is a worthy sister of Miss Edgeworth.

But the true answer to the allegation which we have mentioned is, that we have a literature, of a peculiar kind, indeed, but precisely such as our circumstances have tended to produce. It does not consist, mainly, of epic poems, dramas and novels. A large portion of it is not adapted to grace the parlor or the shelves of a circulating library. But it is a literature, which bears the stamp of the American mind. It reflects the form and pressure of the national character. It is,—what a truly national literature must be,—an emanation from minds, acting under impulses derived from the condition in which they are placed.

Our meaning will be explained, by considering the direction which the American mind has naturally taken. Without a special notice of other departments of intellectual toil, the cultivated minds of this country have run, mainly, towards religion, education and politics.

Religion has, from the beginning, been one of the chief causes which have given shape to our character and institutions. It was the most powerful impulse which brought the founders of our country to these shores. It has created most of our colleges and other schools of learning. Being left, for the most part, to be sustained by its own inherent power, it has attracted to its service a large portion of the educated talent of the nation. Being perfectly free, the different denominations of Christians have spread, without restraint, their own views of divine truth, and the ministers of all sects have been

impelled to exertion to explain and defend their doctrines. The spread of the population has outrun the increase of ministers. For all these reasons, religion has enlisted in its support many minds, and has kept them too busy in their appropriate duties, to allow them time to write poems, or to edit new editions of Greek tragedies. But American preachers have not been deficient in talent and industry as writers. They have, perhaps, in New-England especially, expended too much of their time and strength in writing sermons, to the neglect of that important talent for ready, extemporaneous speaking, in which many of their clerical brethren in England excel them; but, in regard to written and printed sermons, the American clergy have the superiority. Dr. Porter says, that "English sermons have, in general, less originality and strength of thought, less weight of matter, and of sound, evangelical instruction, than American sermons, and, I will even add, less merit in point of diction."* A small portion, of course, of all the sermons which are written in this country are printed; yet the number issued from the press every year greatly exceeds, we presume, the number printed in any other country. We were struck, on recently visiting the library of the American Antiquarian Society, at Worcester, with the vast collection of printed sermons in that valuable repository of ancient and curious lore.

Here, then, is a literature, of no small extent and value. These sermons have generally been elicited by some special circumstances, and they, consequently, bear the national impress. Many of them, of course, must be hasty and unpolished, but we doubt not, that a compilation of American sermons might be made, extending to some scores of volumes, equal, in point of piety, learning, originality of thought, vigor of argument, elegance of diction and true eloquence, to any collection, of like magnitude, in any other country; though there might not be any single discourses equal to the best sermons of Barrow or Taylor, of Massillon or Bossuet.

This part of our literature, however, makes but little show, even among ourselves, because most of it lies dispersed in pamphlets. But enough has been published, in volumes, to fill no inconsiderable space in a library. The published sermons of Edwards, Hopkins, Davies, Buckminster, Mason, Emmons, Lathrop, Dwight, Payson, Kollock and others,—not to men-

* Lectures on Homiletics, p. 190.

tion living preachers,—may be produced, with some confidence, in reply to those who inquire for an American book.

But the American clergy have not confined their literary labors to sermons. Without enumerating historical and other works which have been written by clergymen, such books as Edwards's *Treatise on the Will*, Dwight's *System of Theology*, various commentaries on the Scriptures, and treatises on subjects connected with religion, by living authors, are honorable specimens of ability and learning.*

But education has given employment to much of the best talent in the country. The multiplication of colleges, and other seminaries for the higher branches of learning, and the wide prevalence of common schools, have made a demand for many cultivated minds. Such has been the pressure of this necessity, that the pulpit has been forced to surrender some of its greatest ornaments. Edwards, Manning, Maxcy, Davies, Dwight, Staughton, Mason, have been called from the pulpit, to preside over colleges. And this work has been no sinecure. It has called into action the best faculties of these men. They have toiled for the benefit of the rising generation, and have sent forth educated minds, rather than books. But they have not been idle as writers. The direction which their labors have taken, however, has naturally been that into which their daily duties led them. The preparation of text books, and elementary works on education, has occupied many able pens. It would surprise us, if we could see a full list of the books of this kind, which have originated in this country. Most of the books which are used in all our seminaries, from the infant school to the university, have been prepared here, either by original composition, or by the improvement of some work from the old world. Here is a very extensive and influential species of literature, which is daily moulding thousands of youthful minds. If the authors of these numerous books had expended the same amount of time and talent in creating works of imagination and taste, they would have attracted more attention abroad, but they could not have served their own country so well, nor have advanced so powerfully the true interests of learning.

* It might be added, here, that our country is rich in *religious biography*, both of ministers and private Christians. A complete list of such books would be a long one.

Another circumstance, connected with education, has produced a large and valuable contribution to our literature. The free, enterprising spirit of our countrymen has led to the formation of innumerable literary and scientific associations, which have called into their service, at their public anniversaries, the most eminent men in the country. Some of the finest effusions of American learning and taste have been elicited by these occasions. That exquisite gem of literature, the oration of Mr. Buckminster before the Phi Beta Kappa Society of Cambridge, is but a specimen of these treasures. Three of the orations of Mr. Everett, in the volume before us, were delivered before literary societies. We might easily make a long list of similar productions, by our ripest scholars. A collection of these orations into volumes would form a rich anthology, which we should not be ashamed to send to Europe, as a specimen of American letters.

But politics, more than any thing else, have occupied the intellect of this country. From the beginning, the establishment of civil society, the struggles for freedom, the formation of constitutions, the organization of a great and complicated system of confederation, by which thirteen sovereign States,—since increased to twenty-six,—have been united in one government for certain purposes, while they have retained their separate existence and independent legislation, have necessarily demanded an immense amount of talent and of labor. This sublime experiment has been one of the grandest achievements of the human mind; and to have carried it onward so prosperously, amid such obstacles, may be alleged as conclusive evidence, that the Saxon race has not degenerated here.

It has been perfectly natural and right, that a vast proportion of the talent of the nation should be employed in fostering its political interests and conducting its civil affairs. A good government is one of the greatest of merely earthly blessings; and it has been a duty, enjoined not less by religion than by patriotism, that every citizen should perform his part in upholding the civil institutions of his country. Such men as Drs. Witherspoon and Manning felt it to be their duty to accept a seat in the revolutionary Congress. Dr. Dwight was urged to enter into political life; and many ministers of the gospel have, at different times, performed the functions of legislators and magistrates. This was, in itself, an undesirable measure,—in the present state of the country, it is, perhaps, unnecessa-

ry and wrong,—but it shows how strongly the political concerns of the country have attracted its best minds.

Our few literary men, by profession, have felt the irresistible impulse towards politics. Charles Brockden Brown wrote political pamphlets. Mr. Dennie's *Port Folio* had a large infusion of acrimonious political discussions. Washington Irving has acted as a Secretary of Legation, and some of his writings, particularly his inimitable burlesque *History of New-York*, have a vein of pleasant yet pungent political satire. Cooper has rather unadvisedly ventured into the troubled waters of politics. Our best poet, Bryant, is, we believe, the editor of a political newspaper.

The pen has necessarily been called into active exercise; and we believe, that in point of political literature, this country is not inferior to any other. The discussions, essays, petitions, declarations, which preceded the Revolution, the papers issued by the revolutionary Congress, which extorted the admiring eulogy of Lord Chatham himself in the House of Lords,—the Declaration of Independence,—the Diplomatic Correspondence of the government,—the formation of the Constitution,—the *Federalist*, a classic, both for its masterly defence of that Constitution, and for the elegance of its style,—the Writings of Washington, Franklin, Adams and Jefferson,—and the innumerable other political essays, which have been drawn forth, in the progress of our government, form a mass of political literature, which, for soundness of principles, power of argument and chaste dignity of style, may fairly challenge a comparison with any similar productions.

The debates in our legislative halls have contributed no small item to our stores. Many of the finest specimens of the eloquence of our statesmen have been lost; but enough remains, to vindicate and honor the national intellect. Burke has nothing superior to the speech of Fisher Ames on the British treaty. Of living statesmen we forbear to speak.

We must mention, too, the decisions of the Supreme Court, and other judicial tribunals, as productions of high excellence and permanent value.

Something might be said concerning the contributions of the medical profession to our literature. C. J. Ingersoll, Esq., in his *Discourse*, in 1823, before the American Philosophical Society, says:

"Under the impulses of a new climate and its peculiar distempers, the medical profession has been pursued and its sciences developed with great zeal and success in this country; whose necessities have called forth a bolder and more energetic treatment of diseases, more discriminating and philosophical, as well as decisive and efficient; a more scientific assignment of their causes, and ascertainments of their nature. Many medical errors and prejudices, now abandoned in Europe, were first refuted here. What is justly termed a national character has been given to the medical science of America, and American medical literature is circulated and read in Europe, where several American medical discoveries and improvements have been claimed as European. Anatomy, the most stationary of the medical sciences, is ardently cultivated, and has been advanced by discoveries in the American schools. Valuable contributions have been made to physiology, and more rational views inculcated of animal economy. An American discovery in chemistry has distinguished its author throughout Europe,—where the achievements of this master spirit of sciences, while, to be sure they leave ours behind, yet encourage it to an application full of promise. It is a merit of the American schools, at least, to have accurately defined the bounds of chemistry and physiology. Our diversified soils and climates afford inexhaustible healing and balsamic plants, many of which have been adopted into the *materia medica*, and displayed in publications creditable to the literature and some of the fine arts, as well as the science of this country. And the bowels of this continent are rich with sanative minerals, some of which, likewise, have been extracted and made known both to science and by literature. Mr. Cleaveland's treatise on mineralogy is, I believe, used as a text book in Great Britain."—pp. 41, 42.

We may, also, allude to the numberless discourses, which have been pronounced at the celebration of great anniversaries, like the 22d of December and the 4th of July; or at the commemoration of certain battles; or in honor of departed statesmen and heroes. These occasions have often called into exercise the talents of the greatest men of the land, and some of the best specimens of skilful narrative, of philosophical history and of lofty eloquence, which this or any other country has produced, may be found among these productions. The numerous biographies of such men as Washington, Franklin, Jay, James Otis and Quincy, add to our stores of political literature.

We ought not to omit a notice of our periodical literature. The principal Reviews, the *North American* and the *American Quarterly*, are very little, if at all, inferior to the leading English Reviews. *Silliman's Journal of Science*, the *American Annals of Education* and several medical and legal journals are works of rare merit. But the peculiarity of our periodical

literature lies in our religious publications and our newspapers. Each denomination of Christians has a quarterly, monthly or weekly publication, by which religious intelligence is widely diffused, and doctrinal discussions are maintained. Our newspapers greatly outnumber those of any other country. In 1834, they were estimated to amount to 1265, while the whole number in Great Britain, in 1833, was 369, and in France, in 1832, there were 343, including literary journals. Almost every village in our land has a weekly or daily paper. The newspapers circulate every where, and all classes, young and old, rich and poor, are kept well informed of passing events. Our newspapers are not generally equal to those of Europe, because their number and cheapness make it impossible to employ an equal amount of talent in the editorial department; but they make a very wide and powerful impression on the public mind. They are a proper fruit of our free institutions; they are conductors of public feeling; they are the guides and interpreters of public opinion; they form an omnipresent police; and though sometimes licentious and unprincipled, they are indispensable sentinels of our civil and religious freedom. The first blow at our liberty would aim to corrupt the press, and the next, to silence it.

We have made these remarks, with no intention to nourish our national vanity, and much less to make ourselves or others satisfied with what our countrymen have done for literature. But we ought to be just to ourselves, while we are humble. Let us not, in our apologies and confessions of poverty, overlook our real treasures. Our country has actually created for itself such a literature as its necessities required. It has had no need of producing, to a large amount, works of imagination and taste, for with these it has been furnished from other lands, whose scholars have had more leisure and more ample means for cultivating elegant letters. When our countrymen shall enjoy similar advantages, they will, we have no doubt, contribute their full proportion to the common stock of intellectual wealth.

Our literature, as we have seen, is widely dispersed. It is a good sign of our times, that these scattered gems begin to be collected. The state papers and diplomatic correspondence of our government have been published in a series of volumes. The writings of Washington, Franklin, Jefferson and others, have been collected. The orations and literary essays of vari-

ous writers have been gathered into volumes,—those, for example, of Mr. Verplanck, Dr. Channing, Dr. Wayland, Judge Story, Mr. Webster, and Mr. Walsh. Last, but not least, is the elegant volume now before us.

Mr. Everett is a remarkable example of those tendencies of the American mind, which we have mentioned. He was first attracted to the pulpit, and won a high reputation as a preacher, even on the spot where Mr. Buckminster had shone so brilliantly. Mr. Everett also wrote a learned work in defence of Christianity. He was soon drawn from the pulpit to the classic shades of Cambridge, as Professor of Greek literature. He was for some time the editor of the *North American Review*, and he published a valuable translation of Buttman's Greek Grammar. But the all-absorbing gulf of politics drew him, too, within its vortex. For several years, he occupied a seat in Congress, as a representative from the county of Middlesex. Here he served his country well, and gained the public confidence and respect, by his pure principles and his elevated talents. Many have regretted, that he was thus diverted from the tranquil and elegant toils of literature. But, we think, that our National Legislature ought always to contain a few men like Mr. Everett, who may represent the interests of literature, who may soften the rough collisions of party by the amenities of gentlemanly manners; who may present a model of classic elegance to those unpolished Solons, who so ruthlessly mangle the people's English; men, above all, who, standing aloof from intrigues and party discipline, may come forth, on great occasions, to plead the cause of justice and humanity, with that mighty eloquence, which has always been more terrible than armies to the Philips and Catilines of our race.

Mr. Everett, having retired from Congress, now occupies the post of Governor of Massachusetts. We may have some hope, that the circle of his political honors will be run before old age shall overtake him, and that the Muses will win him back to their peaceful retreats, there to gain fresh laurels for his own brow and for the literature of his country.

Mr. Everett has been, more frequently, we believe, than any of his contemporaries, invited to officiate as orator on particular occasions. Four of the addresses, in this volume, were delivered on the 4th of July. Mr. Everett is not only an elegant writer, but he is gifted with a highly graceful elocution. His eloquence does not resemble the mammoth tread of

Mr. Webster's oratory ; nor the vehement logic of Mr. Calhoun ; nor the subduing pathos of Mr. Clay. It is rather an academic eloquence, calm, dignified, elegant, occasionally impassioned, delighting the ear with its melody, and charming the eye with graceful gestures. It is such an eloquence as we may suppose the golden-mouthed Plato might have employed, amid the thronged academy.

We are glad to see Mr. Everett's occasional addresses collected into a volume. It is free from all political controversy. It treats largely of the history of our country, from the beginning to the present time. In his oration at Plymouth, December 22, 1824, he describes the character of the Pilgrims, and the nature of their institutions. In other discourses, he traces the progress of preparation for the Revolution, during the Indian and French wars. He gives, on different occasions, spirited descriptions of several of the battles of the Revolution. He draws the character of Washington, Jefferson and Adams. He gives an admirable sketch of the life and services of Lafayette. On various occasions, he has spoken in behalf of the Colonization Society, of temperance, of agriculture, of the mechanic arts and of the interests of education. These are the principal themes of the twenty-seven addresses which this volume contains. As a specimen of elegant writing, of sound principles, of pure and amiable sentiments and of healthful American feeling, the book is entitled to unqualified commendation. It is printed in a style worthy of its contents. We hope, that it will be widely spread, at home and abroad. We wish, for this reason, that a cheap edition could be published, for the benefit of those who cannot easily purchase this costly volume.

We have left ourselves little room for extracts. We must, however, present a few paragraphs.

Our first extract is taken from the address at Plymouth, in commemoration of the landing of the Pilgrims. It presents, in vivid contrast, that scene and its consequences :

" Methinks I see it now, that one solitary, adventurous vessel, the Mayflower of a forlorn hope, freighted with the prospects of a future state, and bound across the unknown sea. I behold it pursuing, with a thousand misgivings, the uncertain, the tedious voyage. Suns rise and set, and weeks and months pass, and winter surprises them on the deep, but brings them not the sight of the wished for shore. I see them now, scantily supplied with provisions, crowded almost to suffocation in their ill-stored prison, delayed by calms,

pursuing their circuitous route ;—and now driven in fury before the raging tempest, on the high and giddy waves. The awful voice of the storm howls through the rigging. The laboring masts seem straining from their base ;—the dismal sound of the pumps is heard ;—the ship leaps, as it were, madly, from billow to billow ;—the ocean breaks, and settles with engulphing floods over the floating deck, and beats with deadening weight against the staggered vessel. I see them, escaped from these perils, pursuing their all but desperate undertaking, and landed at last, after a five months' passage, on the ice-clad rocks of Plymouth,—weak and weary from the voyage,—poorly armed, scantily provisioned, depending on the charity of their ship-master for a draught of beer on board, drinking nothing but water on shore,—without shelter,—without means,—surrounded by hostile tribes. Shut now the volume of history, and tell me, on any principle of human probability, what shall be the fate of this handful of adventurers. Tell me, man of military science, in how many months were they all swept off by the thirty savage tribes, enumerated within the early limits of New-England ? Tell me, politician, how long did this shadow of a colony, on which your conventions and treaties had not smiled, languish on the distant coast ?—Student of history, compare for me the baffled projects, the deserted settlements, the abandoned adventures, of other times, and find the parallel of this. Was it the winter's storm, beating upon the houseless heads of women and children ; was it hard labor and spare meals ; was it disease ; was it the tomahawk ; was it the deep malady of a blighted hope, a ruined enterprise, and a broken heart, aching in its last moments at the recollection of the loved and the left beyond the sea ; was it some, or all of these united, that hurried this forsaken company to their melancholy fate ? And is it possible, that neither of these causes, that not all combined, were able to blast this bud of hope ? Is it possible, that from a beginning so feeble, so frail, so worthy not so much of admiration as of pity, there has gone forth a progress so steady, a growth so wonderful, a reality so important, a promise yet to be fulfilled so glorious ?"—pp. 60—62.

The rapid spread of our population, and the ties which kindred blood will create, between different sections of our country, are eloquently described in the following extract :

"Population advances westward with a rapidity, which numbers may describe indeed, but cannot represent, with any vivacity, to the mind. The wilderness, which one year is impassable, is traversed the next by the caravans of the industrious emigrants, who go to follow the setting sun, with the language, the institutions, and the arts of civilized life. It is not the irruption of wild barbarians, sent to visit the wrath of God on a degenerate empire ; it is not the inroad of disciplined banditti, marshalled by the intrigues of ministers and kings. It is the human family, led out to possess its broad patrimony. The states and nations, which are springing up in the valley of the Missouri, are bound to us, by the dearest ties of a common language, a common government and a common descent. Before New-England can look with coldness on their rising myriads, she

must forget that some of the best of her own blood is beating in their veins; that her hardy children, with their axes on their shoulders, have been literally among the pioneers in this march of humanity; that young as she is, she has become the mother of populous States. What generous mind would sacrifice to a selfish preservation of local preponderance, the delight of beholding civilized nations rising up in the desert; and the language, the manners, the institutions, to which he has been reared, carried with his household gods to the foot of the Rocky Mountains? Who can forget, that this extension of our territorial limits is the extension of the empire of all we hold dear; of our laws, of our character, of the memory of our ancestors, of the great achievements in our history? Whithersoever the sons of the thirteen States shall wander, to southern or western climes, they will send back their hearts to the rocky shores, the battle fields and the intrepid councils of the Atlantic coast. These are placed beyond the reach of vicissitude. They have become already matter of history, of poetry, of eloquence:

'The love, where death has set his seal,
Nor age can chill, nor rival steal,
Nor falsehood disavow.'

"Divisions may spring up, ill blood may burn, parties be formed, and interests may seem to clash; but the great bonds of the nation are linked to what is passed. The deeds of the great men to whom this country owes its origin and growth, are a patrimony, I know, of which its children will never deprive themselves. As long as the Mississippi and the Missouri shall flow, those men and those deeds will be remembered on their banks. The sceptre of government may go where it will; but that of patriotic feeling can never depart from Judah. In all that mighty region, which is drained by the Missouri and its tributary streams,—the valley coëxtensive with the temperate zone,—will there be, as long as the name of America shall last, a father, that will not take his children on his knee, and recount to them the events of the twenty-second of December, the nineteenth of April, the seventeenth of June and the fourth of July?"—pp. 34, 35.

The obligations which bind every American to be faithful to his duties as a citizen are thus stated:

"The most powerful motives call on us, as scholars, for those efforts which our common country demands of all her children. Most of us are of that class, who owe whatever of knowledge has shone into our minds, to the free and popular institutions of our native land. There are few of us, who may not be permitted to boast, that we have been reared in an honest poverty or a frugal competence, and owe every thing to those means of education, which are equally open to all. We are summoned to new energy and zeal, by the high nature of the experiment we are appointed in providence to make, and the grandeur of the theatre on which it is to be performed. When the old world afforded no longer any hope, it pleased Heaven to open this last refuge of humanity. The attempt has been begun, and is going

on, far from foreign corruption, on the broadest scale, and under the most benignant prospects; and it certainly rests with us to solve the great problem in human society, to settle, and that for ever, the momentous question,—whether mankind can be trusted with a purely popular system? One might almost think, without extravagance, that the departed wise and good of all places and times are looking down from their happy seats, to witness what shall now be done by us; that they who lavished their treasures and their blood of old, who labored and suffered, who spake and wrote, who fought and perished, in the one great cause of freedom and truth, are now hanging from their orbs on high, over the last solemn experiment of humanity. As I have wandered over the spots, once the scene of their labors, and mused among the prostrate columns of their senate houses and forums, I have seemed almost to hear a voice from the tombs of departed ages; from the sepulchres of the nations, which died before the sight. They exhort us, they adjure us, to be faithful to our trust. They implore us, by the long trials of struggling humanity, by the blessed memory of the departed; by the dear faith, which has been plighted by pure hands, to the holy cause of truth and man; by the awful secrets of the prison-houses where the sons of freedom have been immured; by the noble heads which have been brought to the block; by the wrecks of time, by the eloquent ruins of nations, they conjure us not to quench the light which is rising on the world. Greece cries to us, by the convulsed lips of her poisoned, dying Demosthenes; and Rome pleads with us, in the mute persuasion of her mangled Tully.

“Yes, my friends, such is the exhortation which calls on us to exert our powers, to employ our time and consecrate our labors in the cause of our native land. When we engage in that solemn study, the history of our race; when we survey the progress of man, from his cradle in the East to these limits of his wandering; when we behold him for ever flying westward from civil and religious thralldom, over mountains and seas, seeking rest and finding none, but still pursuing the flying bow of promise, to the glittering hills which it spans in Hesperian climes, we cannot but exclaim with bishop Berkeley, the generous prelate of England, who bestowed his benefactions as well as blessings on our country;

‘Westward the star of empire takes its way;
The four first acts already past,
The fifth shall close the drama with the day;
Time’s noblest offspring is the last.’

“In that high romance, if romance it be, in which the great minds of antiquity sketched the fortunes of the ages to come, they pictured to themselves a favored region beyond the ocean,—a land of equal laws and happy men. The primitive poets beheld it in the islands of the blest; the Doric bards fancied it in the Hyperborean regions; the sage of the academy placed it in the lost Atlantis; and even the sterner spirit of Seneca could discern a fairer abode of humanity, in distant regions then unknown. We look back upon these uninspired productions, and almost recoil from the obligation they imply. By us must these fair visions be realized; by us must be fulfilled

these high visions, which burst, in trying hours, upon the longing hearts of the champions of truth. There are no more continents or worlds to be revealed; Atlantis hath arisen from the ocean, the farthest Thule is reached, there are no more retreats beyond the sea, no more discoveries, no more hopes."—pp. 36—38.

The character and actions of Lafayette are sketched in the following extract:

"There have been those who have denied to Lafayette the name of a *great man*. What is greatness? Does goodness belong to greatness, and make an essential part of it? If it does, who, I would ask, of all the prominent names in history, has run through such a career, with so little reproach, justly or unjustly, bestowed? Are military courage and conduct the measure of greatness? Lafayette was entrusted by Washington with all kinds of service;—the laborious and complicated, which required skill and patience, the perilous that demanded nerve;—and we see him keeping up a pursuit, effecting a retreat, out-manceuvring a wary adversary with a superior force, harmonizing the action of French regular troops and American militia, commanding an assault at the point of the bayonet; and all with entire success and brilliant reputation. Is the readiness to meet vast responsibility a proof of greatness? The memoirs of Mr. Jefferson show us, as we have already seen, that there was a moment in 1789, when Lafayette took upon himself, as the head of the military force, the entire responsibility of laying down the basis of the Revolution. Is the cool and brave administration of gigantic power a mark of greatness? In all the whirlwind of the Revolution, and when, as commander-in-chief of the National Guard, an organized force of three millions of men, who, for any popular purpose, needed but a word, a look, to put them in motion,—and he their idol,—we behold him ever calm, collected, disinterested; as free from affectation as selfishness, clothed not less with humility than with power. Is the fortitude required to resist the multitude pressing onward their leader to glorious crime, a part of greatness? Behold him, the fugitive and the victim, when he might have been the chief, of the Revolution. Is the solitary and unaided opposition of a good citizen to the pretensions of an absolute ruler, whose power was as boundless as his ambition, an effort of greatness? Read the letter of Lafayette to Napoleon Bonaparte, refusing to vote for him as consul for life. Is the voluntary return, in advancing years, to the direction of affairs, at a moment like that, when in 1815, the ponderous machinery of the French empire was flying asunder,—stunning, rending, crushing thousands on every side,—a mark of greatness? Contemplate Lafayette at the tribune, in Paris, when allied Europe was thundering at its gates, and Napoleon yet stood in his desperation and at bay. Are dignity, propriety, cheerfulness, unerring discretion in new and conspicuous stations of extraordinary delicacy, a sign of greatness? Watch his progress in this country, in 1824 and 1825,—hear him say the right word at the right time, in a series of interviews, public and private, crowding on each other every day, for a twelvemonth, throughout the Union, with every description of persons, without ever wound-

ing for a moment the self-love of others, or forgetting the dignity of his own position. Lastly, is it any proof of greatness, to be able, at the age of seventy-three, to take the lead in a successful and bloodless revolution ;—to change the dynasty,—to organize, exercise and abdicate a military command of three and a half millions of men ;—to take up, to perform and lay down the most momentous, delicate and perilous duties, without passion, without hurry, without selfishness ? Is it great, to disregard the bribes of title, office, money ;—to live, to labor and suffer for great public ends alone ;—to adhere to principle under all circumstances ;—to stand before Europe and America, conspicuous for sixty years, in the most responsible stations, the acknowledged admiration of all good men ?

“ But I think I understand the proposition, that Lafayette was not a great man. It comes from the same school which also denies greatness to Washington, and which accords it to Alexander and Cæsar, to Napoleon and to his conqueror. When I analyze the greatness of these distinguished men, as contrasted with that of Lafayette and Washington, I find either one idea omitted, which is essential to true greatness, or one included as essential, which belongs only to the lowest conception of greatness. The moral, disinterested and purely patriotic qualities are wholly wanting in the greatness of Alexander and Cæsar ; and on the other hand, it is a certain splendor of success, a brilliancy of result, which, with the majority of mankind, marks them out as the great men of our race. But not only are a high morality and a true patriotism essential to greatness,—but they must first be renounced, before a ruthless career of selfish conquest can begin. I profess to be no judge of military combinations ; but, with the best reflection I have been able to give the subject, I perceive no reason to doubt, that had Lafayette, like Napoleon, been by principle capable of hovering on the edges of ultra-revolutionism ; never halting enough to be denounced ; never plunging too far to retreat ;—but with a cold and well-balanced selfishness, sustaining himself at the head of affairs, under each new phase of the Revolution, by the compliances sufficient to satisfy its demands,—he might have anticipated the career of Napoleon. At three different periods, he had it in his power, without usurpation, to take the government into his own hands. He was invited, urged to do so. Had he done it, and made use of the military means at his command, to maintain and perpetuate his power,—he would then, at the sacrifice of all his just claims to the name of great and good, have reached that which vulgar admiration alone worships,—the greatness of high station and brilliant success.

“ But it was of the greatness of Lafayette, that he looked down on greatness of the false kind. He learned his lesson in the school of Washington, and took his first practice in victories over himself.—Let it be questioned by the venal apologists of time-honored abuses,—let it be sneered at by national prejudice and party detraction,—let it be denied by the admirers of war and conquest,—by the idolaters of success,—but let it be gratefully acknowledged by good men,—by Americans,—by every man who has sense to distinguish character from events,—who has a heart to beat in concert with the pure enthusiasm of virtue.”—pp. 484—486.

We can make but one extract more. It relates to the conduct of Washington at the terrible scene of Braddock's defeat:

"Time would fail me, to recount the horrors of the 9th of July, 1755. Washington, emaciated, reduced by fatigue and fever, had joined the army. He implored the ill-starred general to send forward the Virginia Rangers to scour the forest in advance; he besought him to conciliate the Indians. His counsels were unheeded; the wretched commander moved forward to his fate. Washington was often heard to say, in the course of his life-time, that the most beautiful spectacle he had ever witnessed, was that of the British troops on this eventful morning. The whole detachment was clad in uniform, and moved as in a review, in regular columns, to the sound of martial music. The sun gleamed upon their burnished arms, the placid Monongahela flowed upon their right, and the deep, native forest overshadowed them with solemn grandeur, on their left.* It was a bright midsummer's day, and every bosom swelled with the confident expectation of victory. A few hours pass, and the forest rings with the yell of the savage enemy;—the advance of the British army under Colonel Gage, afterwards the Governor of Massachusetts, is driven back on the main body;—the whole force, panic-struck, confounded and disorganized, after a wild and murderous conflict of three hours, falls a prey to the invisible foe. They ran before the French and Indians, 'like sheep before the dogs.' Of eighty-six officers, sixty-one were killed and wounded. The wretched General had four horses shot under him, and received at last his mortal wound, probably from an outraged provincial, in his own army. The Virginia Rangers were the only part of the force that behaved with firmness; and the disordered retreat of the British veterans was actually covered by these American militia men. Washington was the guardian angel of the day. He was every where, in the hottest of the fight. 'I expected every moment,' said Dr. Craik, his friend, 'to see him fall.' His voice was the only one which commanded obedience. Two horses were killed under him, and four bullets passed through his garments. No common fortune preserved his life. Fifteen years after the battle, Washington made a journey to the great Kenhawa, accompanied by Dr. Craik. While exploring the wilderness, a band of Indians approached them, headed by a venerable chief. He told them, by an interpreter, the errand on which he came. 'I come,' said he, 'to behold my great father, Washington. I have come a long way, to see him. I was with the French, in the battle of Monongahela. I saw my great father on horseback, in the hottest of the battle. I fired my rifle at him many times, and bade my young men also fire their rifles at him. But the Great Spirit turned away the bullets, and I saw that my great father could not be killed in battle.' This anecdote rests on the authority of Dr. Craik, the comrade and friend of Washington, the physician who closed his eyes. Who needs doubt it? Six balls took effect on his horses and in his gar-

* Sparks's Writings of Washington, Vol. II., p. 469.

ments. Who does not feel the substantial truth of the tradition?—Who, that has a spark of patriotic or pious sentiment in his bosom, but feels an inward assurance, that a heavenly presence overshadowed that field of blood, and preserved the great instrument of future mercies? Yes, gallant and beloved youth, ride safely as fearlessly through that shower of death! Thou art not destined to fall in the morning of life, in this distant wilderness. That wan and wasted countenance shall yet be lighted up with the sunshine of victory and peace! The days are coming and the years draw nigh, when thy heart, now bleeding for thy afflicted country, shall swell with joy, as thou ledest forth her triumphant hosts, from a war of independence!"—pp. 550, 551.

It is intimated, in the Preface to this book, that another volume may be issued, consisting of a selection from the speeches of Mr. Everett in Congress, and articles in the North American Review from his pen. We shall welcome such a volume, and shall cherish the hope, that he will yet find leisure to compose some great and enduring work which may be worthy of himself and of his country.

EDITOR.

ARTICLE IX.

HUG'S INTRODUCTION.

Hug's Introduction to the New Testament. Translated from the Third Edition, by DAVID FOSDICK, Jr., with Notes, by M. STUART, Professor of Sacred Literature in the Theological Seminary, Andover. 8vo. pp. 788. 1836.

OF the numerous works which are now issuing from the American press, we have the most reason cordially to welcome those which are adapted to aid us in the study of the Bible. That sacred book, however contemplated, is supremely deserving the attention of every student of nature, of himself or of the race to which he belongs.

Were it recommended only by its early origin, and by the light which it casts upon the infancy of the world, it would still be highly entitled to our respect. The most ancient productions of the Greeks fall far short of the antiquity of the Bible. Herodotus, their first historian, flourished about the

time the last parts of the Hebrew Scriptures were composed. Homer, their earliest poet, sung but one or two centuries before Isaiah. The Persians can establish for their Zendavesta no earlier date than the age of Cyrus. And the Hindoos may boast of their Vedas ; but every effort has failed to prove, that these sacred books were composed before the exodus of the children of Israel from Egypt. The Bible, therefore, presents itself as a source of information respecting the early history of our world, whose antiquity can only be equalled by the silent but impressive testimony of the works of God. Besides the antiquity of the Bible, its intimate acquaintance with the human heart, the awfulness and grandeur of its sentiments, the beauty, sublimity and variety of its style, the benevolence of its spirit and the unequalled pathos of its persuasion, give it a demand upon our regards, which can be claimed by no mere production of philosophy. But, when we regard it in its high and sacred character, as a revelation from God to our apostate and ruined race, its precepts must then be acknowledged as the authoritative guide to our conscience ; its sure promises animate our hopes and its threatenings become a sharp "two-edged sword, which pierces even to the dividing asunder of soul and spirit, and of the joints and marrow."

But, much as it is to be regretted, the Bible is still comparatively a neglected book. Though it is indeed read in our colleges, academies and private schools, and also in the Sabbath school and the family circle, yet there are many professing Christians, who are more indebted for their religious sentiments, either to the instruction of the pulpit, or to whatever crude notions may be floating in the minds of the community in which they reside, than to a careful and devout study of the word of God. The exegetical study of the Bible, however, is not so generally undervalued, as is the investigation of the history and authenticity of the sacred text. The former, we admit, is of more practical utility ; but the latter should not be entirely neglected, even by those whose profession may not require them publicly to advocate the authority of the Scriptures. Especially should the arguments in favor of the various parts of the New Testament be familiar to every disciple of Christ. These enter into the foundation of the Christian's faith ; and if it can be proved, that they were not written at the time to which they are referred, and by their reputed authors,—in other words, if they can be proved forgeries,—then

the whole Christian religion must fall to the ground. The question, therefore, of the *genuineness* of the New Testament becomes infinitely more important than that of its inspiration. For, though we are far from regarding the latter as a point of trifling consideration, we must maintain, that it is not absolutely essential to the truth of the Christian religion. Had we no means of establishing the inspiration of the Scriptures, it might indeed, affect our confidence in some particular expressions, but our faith in the truth of Christianity must for ever remain unshaken, while it can be proved, that the Gospels and the Epistles were written by the persons to whom they are ascribed. Every Christian, therefore, who can command leisure to read, if he would wish to guard against the arts of sophistry and skepticism, should, at least, so far acquaint himself with the history of sacred criticism, as to know from what source our present text is derived, the care with which every syllable has been examined, the scrutiny and ordeal to which each book has been subjected, before it has been admitted into the canon of our faith. Let it not be said, that this would require investigations too deep for common minds; this objection can be presented with but an ill grace at the present day, when the results of the most abstruse sciences are scattered with a liberal hand among all classes of society. We ask no more for the science of sacred criticism. Let its results be seized upon and applied to their appropriate use, by every lover of religion. The books on this subject adapted to the mere English reader are comparatively few, but these few should not be neglected; and a taste for such studies would soon multiply the facilities for prosecuting them.

But the neglect of this species of investigation is not confined to ordinary readers. Even he who undertakes a thorough survey of this whole subject is willing, too often, to content himself with merely ascertaining where the materials can be found for future investigation; and, perhaps, having arranged and labelled them for his use at some distant day, he may imagine that his work is accomplished. But what is the result? He never returns to them again. He is still ignorant of the evidences of Christianity,—they have never become a part of his own mind; and when he comes in contact with infidelity, he cannot grasp and wield them in the cause of truth. He could answer every objection, he thinks, if he were only in his study, and surrounded by his books; but, alas! his study may

be at a distance, and his books hold fast their long undisturbed contents, while, perhaps, by the weakness of his arguments, some deluded mind is confirmed in its skepticism, and the lost opportunity of imparting salutary instruction may serve only to place the seal upon the ruin of an immortal soul. He who would be a valiant defender of the faith must make his own mind and heart, not his library, the storehouse of his arguments. It is not sufficient, that he should be able to *excogitate* a defence of the gospel in the retirement of the cloister, or compile it from books, but he must be ready to meet the infidel, whether in his private walks, or in the steamboat, or in the stage-coach, and, with an unfaltering boldness, advocate the cause of his divine Master.

Still more, if possible, do we regret this same neglect among those who have already entered upon the pastoral office. They hereby omit a very essential preparative to the successful prosecution of their labors; for we doubt not, that one great reason of that lamentable indifference towards the high concerns of religion, which is so extensively prevalent, is a lurking incredulity in the popular mind, as to the authenticity of the sacred Scriptures. While this is the case, in vain do the ministers of Christ dwell upon the argument *a priori* for the necessity of a divine revelation, and then from the beauty, harmony and reasonableness of the doctrine of the Scriptures, maintain that they must, therefore, contain such a revelation; but they must be able to show it to be an undeniable *fact*, that these Scriptures were written by the persons to whom they are ascribed, and that they actually contain an authentic history of the acts and instructions of that Great Teacher who came down from heaven. We would not intimate, that a minister, when he first enters upon his labors, must always take up the Bible as a book of doubtful integrity, and, as yet, possessing no claims to respect, until every possible objection against it has been removed; such a course would result in consequences more disastrous than salutary; it might make ten infidels where it would confirm the faith of a single believer. But let the faithful pastor, having his own heart deeply imbued with the spirit of the sacred volume, carefully store his mind with the evidences of the genuineness and authenticity of each particular book; and then let him so adjust his labors, that either by weekly lectures or Bible class instruction, he may secure to these evidences a firm lodgment in the minds of his hearers.

If this could be accomplished, who can deny, that it would afford a decided advantage in pressing home upon the conscience the practical requirements of the gospel? The value of this species of instruction both to ministers and their people, we fear, has not been sufficiently estimated. It surrounds the private Christian with a strong barrier against the encroachment of skepticism and infidelity; and it requires the minister to be familiar with a literature so extensive and various, that it cannot fail to give discipline and vigor to his mind, and richness and originality to his weekly instructions. It will also prepare him for a better understanding of each particular book and epistle, and will unfold to his mind that appropriateness of allusion and illustration, and those beautiful shades of thought and expression, which cast such a delightful charm over every page of the inspired volume.

The work, the title of which stands at the head of this article, will be found an important aid to the biblical student in prosecuting his investigations. As the Notes of Professor Stuart constitute, of themselves, an able review of this work, we propose, for the sake of information to the general reader, merely to give a succinct statement of the principal *results* to which the author has arrived, subjoining only such brief remarks as the limits of this article will admit.

Hug is a theological professor in the University of Freyberg, in Baden, Germany,—a Catholic, but a distinguished scholar, and, in general, a candid and judicious critic. His Introduction to the New Testament has long been highly estimated among the learned, both in his own and other countries. In the judgment of Gesenius, the celebrated German lexicographer, he has taken the palm from all his predecessors in this department of criticism. He, however, is not the last who has written upon the same subject; others have come after him who have refuted several of his positions. But this remark is principally applicable to positions which every mind accustomed to investigation must perceive to be mere theories, and consequently would not be in danger of resting upon them as received and established truths. But all German writers are exceedingly prone to theorizing, and are often wild and extravagant in their conjectures. This fact should be distinctly kept in view, that American readers may study them with caution, and make a proper distinction between what is proved and what is merely asserted. This work is divided into two parts. The first is

occupied principally with the history of the sacred text; the second contains a brief introduction to each of the books of the New Testament. The first chapter commences with a consideration of the importance of the Christian Scriptures, contrasted with those systems of positive religion among the heathen, which inculcate the external rites of a mere idolatrous worship, or, at least, enjoin the practice of only a few of the social and personal virtues. The Monotheism of the Jews he regards as the groundwork of Christianity, and maintains, with Reinhard, that Christ was the first to conceive, and the first who succeeded in reducing to a reality, the idea of a universal religion. Hence arises the importance which ought to be accorded to the books that contain this religion. As to the names and number of these books, the author adopts the catalogue furnished by Eusebius, comprising those which are contained in our common version. He then proceeds to examine the two great sources of information respecting the genuineness or spuriousness of these writings;—the internal evidence and the testimony of ancient writers.

As internal evidences, we are referred to the Hebraisms and corrupted style of the various books of the New Testament, which indicate, that they were written by Jews who spoke Greek; and their want of art and arrangement in the historical parts evinces, that they are the compositions of ordinary men, who made no pretensions to literary attainments. This corresponds precisely with the character which Christians claim for the writers of these sacred books. Again, we are reminded, that biographers of remarkable men always present a picture of their age and country, the state of civil affairs and of manners, and other circumstances with which their life was surrounded and their actions came in contact. But this is especially true of the biographers of our Lord; and from all that can be collected from the investigations of the learned respecting the political, social and domestic circumstances of the Jewish people, their connexion with other nations, and the geography of their country, it appears, that the New Testament writers every where exhibit an accurate knowledge of the Jewish affairs, and of the period to which Christ belongs, and such as could be possessed only by contemporaries. When Christ is represented as falling in company with Pharisees, Sadducees, or Samaritans, or with his own disciples, the mutual deportment of the parties, the different sentiments of each, and all

concurring circumstances are just such as we might naturally expect. And when we see him overthrowing the *τραπέζας τῶν κολλυβιστῶν*, and raising his scourges to drive out those who sold and bought in the temple, we have an instance of the insolence of the Romans, who profanely entered the sanctuary of the Most High, and employed it as a place of merchandise, as they were accustomed to do with the temples of their own gods. We are reminded, also, of that law of toleration, which permitted even a private Jew to vindicate the honor of his own temple in his own land. Other internal evidences of a geographical and historical nature alluded to, from the first to the fifth section inclusive, are ingeniously presented, and will furnish the reader with a rich and entertaining repast. The remainder of this chapter is occupied with the testimonies of the ancients. The author maintains, that there is not a single one among all the scientific productions of the Greeks and Romans, whose origin and age are attested by so many testimonies and by writers of such a character, reaching up so nearly to the period to which the works are assigned. Lardner, in his celebrated work on the credibility of the Gospels, has made a judicious collection of the testimonies of all the ancient fathers, in favor of the New Testament. These have been arranged and compressed by Paley, in his work on the evidences of Christianity. But Hug proceeds to add others, which, in his estimation, even surpass them in cogency. He examines the writings of some, who either did not believe in Christianity, or who wished to mingle with it their own philosophical opinions, and thus formed separate and distinct sects, which were hostile to the dominant church. Of these writers, all of whom lived previously to the close of the second century, some refer to one, some to another, of the books of the New Testament, and thereby prove their existence as well known sacred books, at this early age. These evidences are deemed sufficient to establish the *genuineness* of the New Testament. But as writings may be genuine, that is, written by their accredited authors, and at the time to which they are referred, and yet contain falsehoods, the author proceeds, in the second chapter, prematurely, as he supposes, to suggest a few considerations with regard to the credibility of the New Testament. This chapter is well deserving the attention of every reader.

The third chapter is occupied with an account of the materials for writing, the circulation of manuscripts, loss of the

autographs and the settling of the canon. The ancients were accustomed to write with a reed and a species of ink, upon the membranes of a plant called *papyrus*, which, according to Pliny, grows in great abundance in the Egyptian marshes, which are overflowed by the Nile. Upon this substance the Scriptures were written. The ancients, also, seldom wrote their compositions with their own hand, but employed as amanuenses their freedmen or slaves. These were either *ταχυγράφοι*, rapid writers, or *καλλιγράφοι*, beautiful writers. It was the office of the latter to transcribe in an elegant manner what the former had taken down hastily. A large part of the New Testament was thus dictated. Hence Paul noted it as a peculiar circumstance, that he had written to the Galatians with his own hand. The historical parts were recited by their authors in Christian assemblies; this procured them readers and transcribers. And the Epistles were generally read publicly in the churches to whom they were sent, and then whoever wished to secure a copy went to the expense of having them transcribed. This custom must have introduced endless corruptions, had it not been, as Irenæus informs us, that correct copies were always deposited with churches to serve as authoritative documents, by which the accuracy of other copies could be ascertained. But how long the autographs were preserved, or by what accident lost, we have no means of determining; for those passages of the ancients which have been supposed to refer to them have been entirely misunderstood. As to the *αρχεῖα*, mentioned by Ignatius, Hug adopts the explanation of Michaelis, that they relate to the Old Testament Scriptures. And the *literae authenticæ*, alluded to by Tertullian, he supposes, were only pure and uncorrupted copies of the Epistles, not *autographs*. He mentions, moreover, that the writings of Tertullian, Clement, Origen, and the Fathers generally, furnish the most unquestionable proof, that they knew nothing of the existence of the autographs. He considers the weakness of the materials of which they were composed sufficient to account for their early loss, and that, with the most gentle treatment, they could not have lasted more than twenty or thirty years, or the period from Nero to Trajan, under whom the last of the apostles finished his labors. Those who wish to see how little our faith in the Scriptures should be affected by the loss of the autographs, will do well to consult the first volume of Michaelis's Introduction to the New Testament. It appears,

that collections of the sacred book were made at least as early as the days of Trajan. Such a collection first received the appellation of *canon* in the writings of Origen, in the third century. This term signifies a rule of faith; and a canonical book signifies one that is authoritative in matters of faith. And, according to Tertullian, no book was admitted to be canonical, which did not come recommended by the positive testimony of some Christian church. The author now proceeds to examine various catalogues of these books, the oldest of which was made by an anonymous writer of the Church of Rome, about the beginning of the third century, and others furnished by Origen, the Syrian church, Eusebius and Athanasius. Eusebius divides the books of the New Testament into *ὁμολογούμενα* (*homologoumena*), those universally admitted; *ἀντιλεγόμενα* (*antilegomena*), those to which some had objections, and *νόθα* (*notha*), which were received and known as the productions of good men from good motives;—but not to be regarded as apostolical works. Among the *antilegomena* were included only the epistles of James, Jude, 2d of Peter, and the 2d and 3d of John. This classification was made before the celebrated council of Nice, but after this, the *antilegomena* became *homologoumena*, that is, they were universally received; not on account of any decree of the council, for they passed no decree respecting these or any other books, for they had met for a different object; but it was natural to expect, that this first convocation of Christian ministers, from all parts of the world, would bring together a vast amount of information, and be able, from ancient opinions, traditions and church usages, to cast much light upon the genuineness of these productions. Accordingly, we find them spoken of afterwards, by Cyril of Jerusalem, and Athanasius, as being included in the sacred canon.

The next six chapters contain an account of the various changes and corruptions which occur in the original text, in the different periods of its history, the means of determining the antiquity of manuscripts, and a careful examination of all the manuscripts, editions, emendations and foreign versions, whose voice is to be respected in restoring the purity of the sacred text. And this first part is concluded by a chapter on the principles of criticism. As to these changes, many will find themselves agreeably disappointed, when they discover how comparatively unimportant is their character. They are, for

the most part, merely verbal. The text of the first period, as it was contained in different manuscripts, until the third century, is denominated the *κοινή ἔκδοσις*, or *vulgaris editio*. This term was borrowed from the Alexandrian critics, who employed it with respect to the unrevised text of Homer, in contradistinction from amended editions. The same term was applied to the common text of the Septuagint as distinguished from Origen's revision. The changes which occurred in the *κοινή ἔκδοσις* may be reduced to the following classes,—unintelligible expressions were exchanged for plainer ones; Hebraisms were commuted for more elegant Greek. When synonymous terms came together, one of them was frequently expunged; an explanatory note written in the margin sometimes crept into the text; also, some expressions which were supposed to have been thus introduced, without sufficient reason, were rejected. Passages were sometimes transferred from one book of the New Testament to another; and sometimes expressions from the Old found their way into the New Testament. Passing over the author's account of the various recensions and versions, which he has examined, we shall only briefly state, further, the manner in which the New Testament has been brought into its present form. Until the commencement of the sixteenth century,—a period of about fourteen hundred years,—the Greek text remained only in manuscript. In 1502, Cardinal Francis Ximenes, bishop of Toledo, projected his Polyglot Bible, and employed the most distinguished scholars of the age to examine the ancient manuscripts, in order to secure a correct text. The New Testament was finished in 1514, and the whole Bible in 1517. This Bible is called the Complutensian Polyglot, because it was printed at Alcala, a beautiful city of Spain, formerly called Complutum. This contained the first edition of the whole New Testament ever printed in Greek. Erasmus, in Switzerland, however, published a hasty preparation of the text, before the Complutensian Polyglot was permitted to go abroad into the world. This he soon followed by several other editions, in the last of which he adopted emendations from the Alcala Bible. He was followed by Robert Stephens, who published his last edition in 1550. From the text of Stephens and Beza, was compiled the celebrated edition published by the Elzevirs in 1624. Critics, we believe, have hitherto been in doubt with regard to the editor of this edition. Wetstein, with all his researches, could not ascertain this point;

but Hug asserts, we know not upon what authority, that Beza himself was the real editor, and that having been a pupil of John Calvin, the Elzevirs published this work without his name, so that it might not only circulate among the Calvinists, but among the Lutherans and other sects, throughout England, Holland and Switzerland.

This edition, from its supposed accuracy and wide circulation, was called the *received text*, and has been made the basis of many subsequent editions. But the text has since been improved by the more recent labors of Walton, Fell, Mill, Bengel, Wetstein, Griesbach and Knapp.

The text of the New Testament was originally written in a continuous manner, without any distinction between the words, so that none but those who were perfectly familiar with the language could make the proper division. About the middle of the fifth century, Euthalius, a deacon of Alexandria, introduced the system of stychometry, that is, a division into stichoi or clauses, which, in order to express the sense, should be read without any pause. Wetstein has furnished us with the following example of stychometry :

That the aged men be sober
grave
temperate
sound in faith
in charity
in patience.

Titus 2: 2, 3.

But as this method was found to occupy too much space, it suggested the idea of placing a point after each clause, and then writing, as usual, in a continuous line. This latter expedient was adopted at different times, by different individuals, independently of each other ; so that in the tenth century a regular system of punctuation had been gradually established.

The author maintains, that the same individual, with his system of stychometry, also brought the *accents* into general use in the Greek text ; although they had been occasionally introduced by certain persons, even in the fourth century. According to this, the accents came into general use in the manuscripts of the New Testament some time before they were extensively employed in other writings. The most common opinion, we believe, is, that the marks which express the accents,—for the accents themselves are as old as the language,—were invented by Aristophanes, of Byzantium, about 300 years before Christ ;

but it is thought, they were rarely employed by profane writers previously to the seventh century, as no traces of them have been found in manuscripts and inscriptions of an earlier date.* The division into chapters, it is well known, as the author has remarked, "came from Cardinal Hugo de Saint Cher, who composed a concordance in the twelfth century, and for convenient reference, divided the Bible into small sections at his pleasure. The verses came from Robert Stephens, who introduced them for the first time in his edition of the New Testament, in 1551."

With regard to this first part, we would observe, that the well informed reader will perceive, that the author, as to the *results* of his investigations, has arrived at but little which is entirely original, or that has not been said in Michaelis's invaluable Introduction to the New Testament, or even in the awkward but useful compilation of Horne. But the arguments and illustrations by which these results are supported are often ingenious and novel, indicating a depth and patience of thought and extensiveness of research rarely surpassed. Yet they are stated with a conciseness and brevity which will prove more gratifying to the taste of the critic, than satisfactory to the general reader. On the 13th page, the author remarks, that "should any one unexpectedly light upon the books of the New Testament, without any previous knowledge of them, and possessing ability to read them," he must infer, that they were written by Jews who spoke Greek;—because they are written in Greek, but not in any of the proper dialects of that language, but in a corrupted style of expression and construction, which frequently resembles the Hebrew in the use of words and grammatical arrangement." To this view of the subject, Professor Stuart makes some objections,—needlessly, we think. The design of the author is to show, that the very *style* of the New Testament proves, that it was written by Jews; and surely Planck and Wener themselves, to whose authority Stuart refers, would be the last to deny this. The question is not whether "a great portion of the so called Hebraisms are to be found in Greek writers contemporary with the apostles," but whether there are not forms of expression in the New Testament *nowhere* to be found in Greek writers, who were not acquainted with the Hebrew. Some of the best

* Moore's Lectures on the Greek Language and Literature, p. 149.

judges maintain, not merely with Professor Stuart, that the New Testament contains "*Hebraisms as to shade or mode of thought*," but with Hug, that it contains expressions resembling the Hebrew, "*in the use of words and grammatical arrangement*." In this respect, the New Testament writers evidently differ from contemporary Attic writers. And even the Greek Fathers, who were transferred from heathenism to a new circle of ideas, do not adopt the peculiarities to be found in the New Testament. If such peculiarities could be found, they would be most likely to appear among those who had acquired a knowledge of the Hebrew language; but no traces of them can be discovered either in Justin Martyr, Origen or Epiphanius, each of whom was acquainted with Hebrew.* Since the days of Michaelis, no other critic has written more sensibly on the Hebraisms of the New Testament.

On page 304, Professor Stuart thinks, that the author contradicts himself in his rules of criticism expressed in (a) and (b). But do we not perceive, that these rules can easily be reconciled with each other, when we regard them as applicable to two different classes of expressions? In different copies of the same recension, there may occur expressions, which differ as to the purity of the Greek; in this case, the true reading is most probably that "*which accords best with the laws of the Greek language, or is most elegant*." But there may be another class of expressions, where the Greek is equally elegant or equally inelegant; in this case, how are we to decide which is the true reading of the recension? Evidently, we must here adopt the rule laid down in (b), "*that reading is the most probable, which agrees most with the κοινή ἔκδοσις*."

The second part of this work, which contains an Introduction to the various books of the New Testament, is deserving of more attention than we can bestow upon it in this article. Hug agrees with the voice of all antiquity, that Matthew's history was written first; and that the names of Mark, Luke and John follow in the order of time in which their histories were composed. He maintains, that the design of Matthew's Gospel was to prove to his countrymen, that Jesus was the Messiah; that Mark's was designed for readers who were ignorant of Palestine and Jewish manners and customs; that Luke's was

* Paley's Evidences of Christianity, chap. 3. Michaelis's Introduction, translated by Marsh, vol. 1, chap. 2, sect. 10.

composed for a distinguished individual ; and that the object of John was to prove "Jesus to be the Christ, the Son of God,"—and he might have added, *equal with God*. His arguments, however, were formed for a different class of people from those whom Matthew addressed. But we think few can be satisfied with the reasoning of our author, when he endeavors to prove, that these writers copied from each other, or wrote with the Gospels of their predecessors under their eye. Hug seems unwilling to concede, that Matthew wrote his Gospel originally in *Hebrew*, although this is plainly asserted by Papias, a disciple of John, and remained undisputed for about fourteen hundred years. Erasmus was among the first to call it in question; but as he was little acquainted with the Hebrew, it was not likely, that he could be able to discover in Matthew any internal evidence of a Hebrew origin. What first contributed to bring the testimony of Papias into suspicion was the remark of Eusebius, that Papias was a man of weak understanding, "*πάνυ σμικρὸς τὸν νοῦν*." But let it be remembered, that Eusebius made this remark, because Papias differed from himself on the subject of the millennium. Besides, if a single remark of this character is permitted to weigh so much, it might be easily proved, that Eusebius himself was as *σμικρὸς* as poor Papias; for Socrates, his successor in ecclesiastical history, says of him, in speaking of his Life of Constantine, that "he was more careful about the praise of the emperor and a panegyrical sublimity in his expressions, than about an accurate and exact account of what was done."* Now, if Eusebius could be swerved from the truth by such low considerations, how can we confide in any of his statements? Surely, he must be guilty of something worse than having a small mind. Yet notwithstanding this, Eusebius is still regarded as, in general, a candid historian; why, then, should Papias remain under the ban of proscription, as undeserving of credit upon a question, with regard to which it did not require a profound genius to judge?

The poem of Luke's Gospel, it has been thought, is susceptible of more than one meaning; and Hug remarks, that "it has not escaped learned men, what light it would cast on the history of our first three Gospels, if correctly interpreted; and hence, they have laid peculiar stress on one clause or another,

* Socrat. Scholast. Eccles. Hist. Lib. 1, Chap. 1.

which appeared to them to elucidate the origin of these books." But he, it seems, instead of first endeavoring to interpret the passage according to strict laws of exegesis, has previously determined what light it *shall* cast on this subject, and then endeavored to give it such an interpretation as to aid it in accomplishing its task. In order to prove, that Luke was acquainted with the Gospels of Matthew and Mark, he makes him say to Theophilus, that "many have composed accounts of the acts of our Lord, like those which eye-witnesses and ministers of the word have published;"—also, that he himself had carefully and attentively followed the events of which he speaks, "in the region where they occurred, from the time when they begun to develop themselves." To this, Professor Stuart has subjoined one of his most valuable notes. He makes it appear highly probable, that Luke was not an *eye-witness* of the acts of our Lord, but that he received his information from eye-witnesses,—also, that the πολλοί alluded to by Luke, who had written histories, could not refer to Matthew and Mark. According to Stuart's interpretation, however, the language of Luke would naturally leave the impression, that he was the *first* to compose a history of these events that could be depended upon. But as to Matthew's Gospel, may it not be, as Grotius and Campbell have mentioned, that it had not yet been translated, and could not, therefore, be put into the hands of the Greeks?*

As to the inspiration of the New Testament, we deeply regret that the author has left it entirely untouched; but his defence of the disputed parts of Matthew, Mark and John, is able and ingenious, and his analysis and chronology of the Acts and his Introduction to the Epistles, accompanied as they are by the Notes of Professor Stuart, will be found a valuable and safe guide to the student of the Scriptures. We must say, however, that the little work of Paley on the Epistles, called *Horæ Paulinæ*, and Campbell's Dissertations upon the Gospels, and principles of interpretation, have not yet been superseded. The Germans received their first impulse in the science of biblical criticism from the English; and notwithstanding all their boasted industry in philological and exegetical studies, their proudest scholars are still willing occasionally to sit at the feet of Lardner and Paley for instruction. But we are glad to wel-

* Campbell's Preface to Luke, sect. 6.

come the above work, in its present English dress. Mr. Fossdick, the translator, has performed a valuable service to the cause of literature; and we trust, he will be rewarded by the gratitude of every student of the Bible.

M——s.

ARTICLE X.

HARRIS ON COVETOUSNESS.

Mammon; or Covetousness the Sin of the Christian Church.

By Rev. JOHN HARRIS, Author of the Great Teacher.
Boston. Gould, Kendall & Lincoln, pp. 230. 1836.

OUR first thought, at glancing on the title-page of this volume, was that the requirement of the great Head of the church is, "Thou shalt love the Lord thy God with all thy heart, and with all thy strength, and thy neighbor as thyself," and that the great law of Christian life is this, that "no man liveth to himself,"—and yet here is a book, written by a minister of Christ, and no mean teacher in the church, and he declares covetousness to be *the sin of the Christian church*. We are ready to adopt the language of Nicodemus, and ask, "How can these things be?"

It is, perhaps, to this very question, that we are indebted for this volume. Dr. Conquest, an eminent physician in London, and who is also a distinguished philanthropist and Christian, has had his mind painfully exercised by observations on the state of the church of God, in reference to this sin. In the spring of 1835, he announced in the principal religious publications of Great Britain, his intention to bestow a premium of one hundred guineas upon the author of the best essay on the sin of covetousness. The authors were to be unknown, and the adjudicators were the Hon. and Rev. Baptist Noel and the Rev. Dr. Pye Smith. A wiser selection of arbitrators, perhaps, could not have been made.

Such an announcement, as was to be expected, called out the best energies of the best men in the English churches, and we learn from the report of the reverend gentlemen, that in the

fulfilment of their duty, they felt "gratitude and admiration at the mass of sanctified talent" which had been brought before them. No fewer than one hundred and forty-three essays were placed in their hands, and, as we happen to know, many of them came from the pens of Scotland's and England's most admired writers.

After much thought, and seeking by prayer that they might be enabled to form a right judgment, they saw it to be their duty to declare the volume now given to the public to be the one entitled to the prize.

The author proved to be the Rev. John Harris, of Epsom, a young man, who bids fair to occupy a conspicuous place in the religious literature of his country. Mr. Harris was a student at Hoxton College, and on leaving that seminary, he settled over a small Congregational church at Epsom, where he has discharged, in an exemplary manner, his pastoral duties. His first appearance, as an author, was in the summer of last year, when he published "*The Great Teacher.*" This work excited great attention, and was very favorably received. The present publication unquestionably ranks among the first of the day, and places its author in the foremost rank of living writers.

Mr. Harris divides his work into three parts:—1. Selfishness the antagonist of the gospel. 2. Covetousness the principal form of selfishness,—in its nature, forms, prevalence,—especially in Britain,—disguises, tests, evils, doom and pleas. 3. Christian liberality explained and enforced.

We are pleased with the Preface, and especially with his explanation of the motives which led him to adopt the course which he has pursued in the third part. He remarks, "the love of money can only be remedied by the 'expulsive power of a new affection.' If we would not have the ivy to creep on the ground, we must erect an object which it can embrace, and by embracing, ascend; and if we would detach the heart from embracing the dust, we must give to it another and a nobler affection."

We have long thought, that the church of Christ is fatally deceived as to the use of money, and the responsibility attaching itself to property. Andrew Fuller records it as his opinion, that "*the love of money* will, in all probability, prove the eternal overthrow of more characters among professing people than any other sin, because it is almost the only crime which can be indulged, and a profession of religion at the same time be sup-

ported." And it requires but a small knowledge of many a modern Christian professor, to recognise his identity with the hypocritical formalists of the ancient church, of whom the prophet said, "from the least of them even to the greatest of them every one of them is given to covetousness." But how is the character of the covetous professor esteemed by the religious world at the present day? Is not his acquaintance sought rather than shunned? And are they not too highly esteemed among men, who are an abomination in the sight of the Lord? It is quite a common remark, Mr. — is a pious, worthy man, but a little too fond of money. Do we, agreeably to the apostolic injunction, shun the company of the covetous, as we shun the society of the fornicator, drunkard, thief or extortioner? No; and the reason is obvious;—because we weigh characters in the false scales of human estimation, and not in the balances of the sanctuary.

The proposition in the second section, that sin, as selfishness, is the frustration of the divine plan, is ably supported, and the author is very happy in establishing his next position, that "all sin is selfishness." He says:

"Accordingly, selfishness, as we have already intimated, is the universal form of human depravity; every sin that can be named is only a modification of it. What is avarice, but selfishness grasping and hoarding? What is prodigality, but selfishness decorating and indulging itself,—a man sacrificing to himself as his own god? What is sloth, but that god asleep, and refusing to attend to the loud calls of duty? And what is idolatry, but that god enshrined,—man worshipping the reflection of his own image? Sensuality, and, indeed, all the sins of the flesh, are only selfishness setting itself above law, and gratifying itself at the expense of all restraint. And all the sins of the spirit are only the same principle impatient of contradiction, and refusing to acknowledge superiority, or to bend to any will but its own. What is egotism, but selfishness *speaking*? Or crime, but selfishness, without its mask, in earnest, and *acting*? Or offensive war, but selfishness confederated, armed and bent on aggrandizing itself by violence and blood? An offensive army is the selfishness of a nation embodied, and moving to the attainment of its object over the wrecks of human happiness and life. 'From whence come wars and fightings among you? Come they not hence, *even of your lusts*?' And what are all these irregular and passionate desires, but that inordinate self-love which acknowledges no law, and will be confined by no rules,—that selfishness which is the heart of depravity?—and what but this has set the world at variance, and filled it with strife? The first presumed sin of the angels that kept not their first estate, as well as the first sin of man,—what was it but selfishness insane? an irrational and mad attempt to pass the limits proper to the creature, to invade the throne, and to seize the rights of the

Deity? And were we to analyze the very last sin of which we ourselves are conscious, we should discover that selfishness, in one or other of its thousand forms, was its parent. Thus, if love was the pervading principle of the unfallen creation, it is equally certain, that selfishness is the reigning law of the world ravaged and disorganized by sin."—pp. 8, 9.

The section fourth, upon the gospel as a system of benevolence opposed to selfishness, contains some admirable exhibitions of gospel truth. The following extract compels us to think of the unhallowed passage in Dr. Channing's sermon, in which he caricatures redemption by the cross. O that the two paragraphs could always be seen together :

"Jesus Christ came into the world as the embodied love of God. He came and stood before the world with the hoarded love of eternity in his heart, offering to make us the heirs of all its wealth. He so unveiled and presented the character of God, that every human being should feel it to be looking on himself, casting an aspect of benignity on himself. 'He pleased not himself.' He did nothing for himself; whatever he did was for the advantage of man. Selfishness stood abashed in his presence. 'He went about doing good.' He assumed our nature expressly that he might be able to suffer in our stead; for the distinct and deliberate object of pouring out its blood, and of making its soul an offering for sin. He planted a cross, and presented to the world a prodigy of mercy, of which this is the only solution, that he 'so loved us.'—'While we were yet sinners, Christ died for us.' He took our place in the universe, absorbed our interest, opened his bosom and welcomed to his heart the stroke which we had deserved.

"And in all he did, he thought of the world. He loved man as man; he came to be the light and life of the world. He came and stood as the centre of attraction to a race of beings scattered and dissipated by the repulsive power of selfishness. He proposed, by the power of the cross, to 'draw all men unto him.' His heart had room for the whole race; and, opening his arms, he invited all to come unto him. The whole of his course was a history of pure and disinterested benevolence; one continued act of condescension; a vast and unbroken descent from the heights of heaven to the form of a servant, the life of an outcast, the death of a malefactor. His character is a study of goodness,—a study for the universe; it is the conception of a Being of infinite amiableness, seeking to engage and enamor the heart of a selfish world. The world, having lost the original idea of goodness and sunk into a state of universal selfishness, his character was calculated and formed on the principle of a laborious endeavor to recall the departed spirit of benevolence,—to baptize it afresh in the element of love."—pp. 12, 13.

It is impossible for us to select all the beauties which have struck us with peculiar force, in the perusal of this Essay; but we would notice the entire section sixth, on *the forms of self-*

ishness in the church, as affording a very interesting specimen of the eloquence of the author, and evincing the accurate observation with which he has been accustomed to survey the general divisions of the professing world.

There are periods when the concurrence of events seems to call up public attention to particular topics, which, in themselves always important, have nevertheless failed to receive that portion of thought to which their intrinsic weight entitled them,—periods when the God of providence has seemed to turn the eyes of all men to his will, and touched their consciences with the irresistible truth of long neglected statements in his word. No man can have reflected upon the mercantile spirit and operations of England and the United States, during the last two or three years, without being penetrated with the fear, that all the old and established principles of commerce are in danger of being swept away by the impetuous tide of rash and daring speculation. Men seem to have forgotten, that *it is God who giveth the power to get wealth*, and such has been the absorbing eagerness with which property has been pursued, that we can almost imagine, that if the truth has been remembered and any devotion has been cherished in hearts so full of anxiety after gain, the only addresses to the throne of God have been confined to supplications for the dross of this world. If we look at Christian men,—men high in the estimation of the church,—what concentration of effort, what entire devotedness, what uncontrolled energy, do we witness in reference to the accumulation of money! Compare their labors to enlarge the boundaries of Christ's kingdom, with their struggles to build up a fortune,—their restless agitations for favorable turns of the tide of speculation, with their trembling and solicitude for the mishaps of Zion, and their anxieties to catch the indications of God's set time to favor her. How many professing Christians there are, who display energy only in the world; it is there, that their faces shine; for its business, their days are too short, and the nights are too tedious, and concerning them it may truly be said, that the world is their glorious Mount Tabor. The appearance of this volume is most seasonable. It will commend itself to all who seriously peruse its pages, and we trust, that its solemn and powerful appeals to conscience and duty may be productive of the happiest results.

The suggestions contained in the fourth section of the second part, with regard to the prevalence of this evil at our public

meetings of benevolence, are very appropriate, and may be read with profit on this side the Atlantic :

"Are our *public meetings of benevolence* free from the taint? Is there nothing questionable in the way in which money is raised on those occasions? nothing of a worldly mechanism for raising benevolence to the giving point? nothing of the anxiety of a pecuniary adventure felt, by those most deeply interested, at the commencement of a meeting? and, as the pecuniary experiment proceeds, is not that anxiety increased as to how the speculation will succeed? Are there not occasions when our platforms exhibit a scene too much resembling a *bidding* for notice?—The writer feels, that he is treading on delicate ground; nor has he advanced thus far on it without trembling. He is fully aware, that *many* of those scenes to which he alludes have originated spontaneously, unexpectedly, and from pure Christian impulse:—would that the number of such were increased! He does not forget, that some of the agents of benevolence who are most active in promoting a repetition of such scenes, are among the excellent of the earth. He bears in mind, too, that among those whose names are *proclaimed* as donors on such occasions, are some whom it is a privilege to know; men who give privately as publicly; whose ordinary charity is single-handed. And he feels convinced, that the ruling motive of all is, to enlarge the sphere of Christian beneficence to the glory of the grace of God. Nor can he be insensible to the unkind construction to which these remarks, however humbly submitted, are liable to expose him; or to the avidity with which the captious and the covetous will seize and turn them to their own unhallowed account; or to the force of the plea, that the best things are open to abuse, and that it is easy to raise objections against the purest methods and means of benevolence. Still, however, he feels himself justified in respectfully submitting to the Christian consideration of those most deeply concerned in the subject, whether our anxiety for the attainment of the glorious *end*, has left us sufficiently jealous for the purity of the means; whether some of these means do not call for reconsideration; whether they do not too directly appeal to motives which the gospel discountenances and disowns; and whether they rely sufficiently on the power of Christian appeal to Christian principle;—whether, in fine, the mechanical spirit of the age is not beginning to influence the supply of our funds, to the injury of the spirit of genuine benevolence.

"But does not the very fact, that novel and questionable means are sometimes resorted to, for the purpose of replenishing the funds of benevolence, imply, that ordinary and approved methods had failed to answer that end? In other words, that the *charge of covetousness lies against the professors of the gospel generally?*"—pp. 75, 76.

We hail this volume with heartfelt pleasure. We hope it will utter a voice, that will waken the church and call up some individual to a duty harder than any which has devolved on man since apostolic days. It is to this sin of the church, that we must ascribe the existence of almost every other evil which

afflicts either the church or world. O that Christians would remember, that there was a time when God said to them, in accents of ineffable love, "your sins are forgiven;" at that same time he added, "I bless thee, and thou shalt be a blessing." At that period, entire devotement to the glory of God seemed a reasonable duty, and every Christian then said, "Lord, I am thine."

It is strange, that a Christian should ever be in doubt what portion of his wealth should be dedicated to works of faith and labors of love. The word of God teaches, that all he does not require for consistent expenditure belongs to God and his fellow-creatures.

If a man be taught by the Holy Spirit, he will learn, that he is a *steward*, and that he labors under solemn responsibility, and holds all he has *in trust*. The Christian's God has said, "the silver is mine, and the gold is mine;" then he cannot be at a loss in determining for whom it ought to be spent. Would it not be a very suspicious circumstance, for a gentleman's steward to die very rich? We tremble, when we hear of Christian professors dying worth thousands and hundreds of thousands. God never gave property simply to be hoarded and left to children. It is delightful to think, that the grace of God can conquer the almost almightiness of covetousness in the human heart. O, it is interesting to see some few in our own day, who imitate the practice and obey the precepts of the church in her days of purity and first love; such men as Reynolds, and Wilson, and Cobb, who obeyed the law of their being, and were their own executors, do more to prove the truth of Christianity, than a volume of what is termed its evidences. We do earnestly advise the pastors of churches to take pains to promote the circulation and perusal of this masterly production among their congregations. C.

ARTICLE XI.

LITERARY NOTICES.

1. *The Philosophy of Benevolence.* By PHARCELLUS CHURCH, A. M. Rochester, N. Y. pp. 355. 1836.

THIS book discusses an important subject,—the right use of property. It contains an able and elaborate argument to prove, that by the constitution of things, in this world, the exertion of our faculties is necessary to our happiness,—that a moderate degree of industry is commonly sufficient to provide for all the wants of ourselves and of those who depend on us, and to leave a surplus for benevolent purposes,—that it was the design of God, that this surplus should be devoted to his service, and that, consequently, it is the duty of every man, and certainly of every Christian, to allot, systematically, a portion of his income to the cause of benevolence. These principles are largely discussed and happily illustrated. The book deserves a more extended notice than we can now give it. We hope to present a review of it in our next number.

2. *Christ a Home Missionary.—A Discourse before the American Baptist Home Missionary Society, delivered at their annual meeting, held in the New-Market Street Baptist Church, in the city of Philadelphia, Tuesday, June 7, 1836.* By WILLIAM R. WILLIAMS, Pastor of the Amity Street Baptist Church, New-York. New-York. pp. 15. 1836.

This discourse contains an ingenious comparison of the labors of the Home Missionary Society with the personal ministry of the Saviour, as performed in the field of home missions; and it urges “the consequent duty of the church to continue and abound in the like good work.” The following eloquent passage contains the first argument under the first head:

“The title of missionary denotes, as you know, one *sent forth*, and especially belongs to one whose errand it is to propagate religion. You need not to be reminded how often Christ announced to his hostile countrymen the fact, that he was *sent* from God, to declare the Father, from whose bosom he *came forth*, whom no man had seen or could see. The title of apostles, by which he saw it meet to des-

ignite his twelve chosen disciples, is, as you are aware, but the rendering into Greek of the same idea, which, borrowing the word from the language of the Romans, we express by the term missionary; and the Saviour himself is by Paul described as the great apostle of our profession, or, in other words, the chiefest missionary of the church. Now the field of his labor and his missionary character may assume different aspects, according to the point of view from which our observations are made. If we look to the original Godhead of the messenger, and to the glory which he had with the Father before the foundation of the world, his mission was a distant one. To bring the glad message to our earth from the far heavens, he emptied himself of glory, became a voluntary exile from the society of the pure and the blessed, and taking on him the nature of sinful man, became the sharer of his miseries, and the perpetual witness of his iniquities. In this sense, it was to a foreign shore that he came, and to an alien race that he ministered; and thus considered, his labors more nearly resembled those of the foreign missionary. But if we confine our regard to the mere humanity of our Lord, his missionary toils assume another aspect. His personal ministry was far more limited and national in its character than was his message. Although, in his relation to our race of every kindred and of all lands, he is the second Adam, and the nature which he took upon him was that common to our whole kind, he was yet born in the land of promise, under the law given to Moses, and within the range of the covenant made with Abraham. By these bounds his personal ministry was for the most part limited.

"It might have been otherwise. The same indwelling Deity, that enabled him at an early age to confound the doctors of his nation, beneath the shadow of their own proud temple, might have been displayed, had he chosen it, at a still earlier year of his life; and the holy child might have preached the gospel to that heathenish Egypt, in which his infancy sought refuge. The Being, before whose eye, in the wilderness of temptation, were brought all the kingdoms of this world, with all the glory of them, might, had he so willed it, have traversed all those kingdoms in his own personal ministry. Clothing himself, had he chosen it, with those same miraculous gifts which he reserved for his kingly ascension, then to be showered down on his pentecostal church, he might have visited land after land, declaring to every tribe of mankind in their own dialect, the truths he came to reveal. He might have been the first to carry the gospel to imperial Rome, and hunting the hoary profligate and dissembler Tiberius to his guilty retreat at Capræ, he might have reasoned before the crowned ruler of the world, of righteousness, temperance and judgment to come, until he, too, like an inferior ruler in after times, had trembled on his throne. He might have anticipated the labors of his servant Paul, by bearing the news of the unknown God, and the resurrection, to the philosophers of Athens. To the Roman people he might have declared himself as that great Deliverer, of whom their Virgil had already sung; and the sages of Greece might have been compelled to own in him that heavenly Teacher for whom their Socrates had longed. And the nations of the East, now intently looking for the advent of a king, whose dominion should be a

universal one, might have learned from our Lord's own lips the spiritual and eternal nature of that kingdom they justly, but blindly expected. And thus having filled the whole world with the echo of his fame, as a preacher of repentance and of faith, he might have returned to Jerusalem, out of which her prophets might not perish, there to consummate the atoning sacrifice of which he had testified.

"We say, Jesus Christ might thus have carried abroad the word of salvation to many nations. Instead, however, of doing this, he confined himself, in his personal instructions, to the bounds of Palestine, one visit to the coast of Tyre and Sidon excepted, and even of this it is most probable, that he taught in that region only the Jews there scattered. In his occasional retirement from the violence of his enemies, he neither wandered to Arabia and its roving hordes of the race of Ishmael, on the south; nor did he travel into the country of that powerful people, whose territories skirted Judea on the east, the Edomites, who were the kindred of Israel, as being the posterity of Esau. When the appeals of distress were made to him by those of another race, he himself drew attention to this restriction as being laid upon his own ministry, declaring that he was not sent, but to the lost sheep of the house of Israel,—was not *sent*, or, in other language, his commission as a *missionary* preacher, went no further. To their relief he confined well nigh all his miracles.—With the devotedness of a true patriot, he labored for the good of his own, although his own received him not. And to the end he persevered in this course. In the last week of his mortal career, when to his divine prescience the awful scenes of the betrayal, the mockery, the scourging and the crucifixion were already present, as a vivid reality, when, seated with his disciples on the sides of Olivet, he looked with them upon the city with its battlements and turrets, its long drawn terraces and its gorgeous temple, spread out on the opposite heights, but saw what their eyes could not see, and heard what their ears could not hear,—when, in the garden that lay at his feet, his prophetic eye already discerned the bloody agony soon to bedew it, and viewed in the palaces of Herod and Pilate rising before him, all the scenes of ignominy and torture he was soon there to encounter,—when along the streets, now sending up but the hum of cheerful industry, his prophetic ear even now heard resounding the yells of the multitude, as they rushed from the place of judgment to the hill of Golgotha,—even with these sights and sounds around him, from the thought of his own overwhelming baptism of anguish, he could turn aside to weep over favored but guilty Jerusalem, with as ardent an affection as had ever filled the heart of a Hebrew, when his eye caught the first glance of its turrets on his yearly pilgrimage, and he hailed it in inspired song, as the city of the great King, seated on the sides of the north, beautiful for situation, and the joy of the whole earth. And after he had wrought out the great work of redemption, and gave his apostles, before his ascension, charge to bear his gospel among all nations, however remote and however barbarous, he yet added the restriction, that their labors should begin at Jerusalem."—pp. 3—5.

It is next shown, that the *commission* of the Saviour, who was sent by the Father, is the same as that of the home mis-

sionary now. The *message* is the same; the tidings of reconciliation to God, through faith in a crucified Saviour.—The *manner of publishing the message* is the same,—by personal preaching. The *means of supporting the laborers* are the same,—the voluntary contributions of the friends of God.

Under the second head, several powerful reasons are urged, why American Christians should engage zealously in the work of home missions. They are, 1. the advantages which our country presents for this labor; 2. the necessities of our case; 3. the claims of self-interest and the love of kindred. We must be allowed to make another extract:

“Do we speak of the *advantages*, which our wide-spread land presents for labor of this kind? We cannot forget, that here are none of the impediments of an adverse government and an alien nation, suspicious of your missionaries as foreign emissaries, impediments with which the laborer abroad must ever contend. From the St. Lawrence to the Gulf of Mexico, and from the Atlantic to the Rocky Mountains, and yet onward to the coasts of the Pacific, a broad and goodly land is open or opening before you, not the land of strangers, but your own native soil, blest with free institutions and a government springing from, and accountable to, the people. Its free institutions invite the free and glad labors of the missionary. The national appetite for knowledge and the many endowments and appliances for the diffusion of knowledge promise you aid in bringing before the national intellect the only knowledge that is of unmingled truth and immutable value. The land is inhabited by a people, not divided and isolated, as are the possessors of equal spaces of territory in the old world, by the varieties of dialect and languages, which make man seem as a barbarian to his neighbor, separated from him but by a river, or a range of mountains. The language of your forefathers, the language in which your household Bibles are written, is that which its cities, and its hamlets, and its farm-houses alike acknowledge,—which its colonists are carrying into the depths of the forest, and the seeds of which its adventurous mariners are scattering along every shore smitten by their keels. To make yet more plain your duties, and to render the wise and beneficent purposes of his providence yet more easy of translation to the reason and the conscience of this people, God has made their country the point of attraction to the oppressed or the needy of other lands, and the eyes of many and distant nations are fixed upon you. Our Heavenly Father has, my brethren, made us a national epistle to other lands. See that you read a full and impressive comment to all lands, of the power of Christian principle, and of the expansive and self-sustaining energies of the gospel, when left unfettered by national endowments and secular alliances. The evangelical character of our land is to tell upon the plans and destinies of other nations. See to it, that the men who quote your democracy and your enterprise, your energy and your increase, be compelled by glaring evidence, which they may not dispute, and cannot conceal, to add, that for your freedom

and all its better fruits, you are indebted to the religion of the Saviour borne throughout the length and breadth of your land. And last among the advantages with which God has endowed you, and bound you, as it were, to this work, let me name the amount of uneducated or perverted mind, which He is daily quarrying from the mines of European superstition, and from the place where Satan's seat is, and casting down upon your shores, to be inserted into the rising walls of your republic. At home it was comparatively beyond your reach. The jealousy of priestly and of kingly rule guarded it from your approach. God has brought it disencumbered to your shores. Will you meet it with the gospel;—will you follow it to its western homes with the missionary? Your prayers have ascended to God in behalf of those perishing in the darkness of false religion in other lands. Your prayers have been answered, as God is wont to answer even his own people, in the mode and the hour they were perhaps least prepared to expect the boon; and while your souls thought only of the subjects of your petitions, as dwellers on a foreign shore, He has, in his wondrous working, made them already the denizens of your own land, and the crowds, to whom you had hoped to send the foreign missionary, have already besieged your doors to ask the easier and the cheaper care of your home missions. Their souls are evidently as valuable here, as they would have been if sought out by your messengers on their native soil, and there won to the faith of Christ. You know not but that, although transplanted to this soil, they may still retain a hold so strong on the affections, and an influence so controlling on the character and destinies, of the kindred and countrymen they have left behind, that converted here by the labors of your home missions, they may become the allies or the channels, or themselves the chosen instruments of your foreign missions to the lands whence they came. It was thus in the declining ages of the Roman empire, that the hordes of paganism, disgorged from their own native seats upon the imperial territories, became themselves christianized by the nation they had invaded, and evangelized the paternal tribes they had quitted. Let us regard the emigrants then around us, not as invaders, but as the exiles of a country of which they or their children may yet become the evangelists. Let us count wisely and gratefully the number of the deathless spirits, who have thus been ushered, under the most favorable circumstances, into our borders. Many of them have been the nurslings of a corrupt or careless hierarchy; and torn from the breasts of European error, they are now committed by the hand of providence to the fostering care of your Sabbath schools and Bible classes, and the pioneer churches planted and watered by the care of your missionaries.

“As to the advantages so to the *necessities* of our case, we need ever to look. We may not forget, or hold negligently the civil privileges, the envied but the fragile inheritance which our fathers have bequeathed us. The strangers day by day wafted to your shores become your fellow-sovereigns. They choose with you the law makers. They interpret and modify, sustain or subvert your constitution. If not converted, under God, by you, to the faith, they will, with the characteristic energy of evil, sacrifice your dearest earthly interests to their passions, their superstitions and their crimes. Your written

constitutions, your declarations of right and of national independence, your books of statute law and of precedent, contain in themselves no inherent principle of vitality. They operate and have life, but in proportion as that life is infused into them by the feelings and conscience of the nation. The reign of violence has passed; men talk now of the reign of written constitutions. But parchment and paper cannot give freedom, or uphold it when given."—pp. 11—13.

This discourse, as our extracts prove, contains much original and vigorous thought, interspersed with many beautiful passages. It will sustain the high reputation of its author. We have heretofore alluded to his occasional use of objectionable words and phrases, which escape his attention in the fervid flow of his thoughts. The phrase "*tell upon* the plans and destinies of other nations," contained in the preceding extracts, is an example. This phrase is not good English, though it often appears in the *platform rhetoric* of our day.

- 3. *Eight Views of Baptism, or Internal Evidences of Adult Baptism; being a Review of the "Baptized Child."* By WILLIAM HAGUE, *Pastor of the First Baptist Church in Boston.* [From the *Christian Review for September.*] Boston. pp. 80. 1836.

This elegant little book is a reprint of the article in our last number, on the internal evidences of adult baptism. It well deserved to be issued in a separate and cheap form. Mr. Hague has added a preface and several valuable notes. Strong as the philological and historical argument is, we regard the internal evidence, as here exhibited, as being yet more impressive and satisfactory. We welcome this book, as not only adapted to be useful, but as one of the fruits of our Review,—an illustration of its tendency to elicit and foster the talents of our brethren.

- 4. *The Elements of Moral Science.* By FRANCIS WAYLAND, D. D., *President of Brown University and Professor of Moral Philosophy.* Third Edition. Boston. Gould, Kendall & Lincoln. 12mo. pp. 402. 1836.

We are glad to see a third edition of this book, and an edition, too, which is printed in a neat and correct style, befitting the work. Being smaller and cheaper than the preceding editions, it is better adapted to be used as a class book.

5. *The Philosophy of the Moral Feelings.* By JOHN ABERCROMBIE, M. D., F. R. S. E. *An introductory Chapter, with additions and explanations, to adapt the work to the use of schools and academies, and also analytical questions for the examination of classes.* By JACOB ABBOTT. Boston. T. H. Carter. pp. 250. 1836.

This book has acquired a high reputation. It touches many of the same points as the work of Dr. Wayland; but the essential difference is, that Dr. Wayland investigates the principles of morals, while Dr. Abercrombie traces the operations of the moral feelings. The former states the law; the latter shows how the moral faculties of man are adjusted to that law, and, when rightly exerted, are controlled by it.

6. *Vie de Mme. Judson, Missionnaire dans l'Empire Burman.* Traduit de l'Anglais, sur la seconde édition. Genève. 8vo. pp. 591. 1834.

We are indebted to the politeness of the Rev. Mr. Sheldon, at Paris, for a copy of this French translation of the Memoir of Mrs. Judson. It is a handsome octavo volume, of nearly 600 pages. The translation appears to have been made at Geneva, but the names, both of the author and translator, are omitted. The version is free, but generally faithful. Though the translator has fallen into some mistakes, and made a few omissions and changes, yet we are satisfied with the book, and hope that it will be useful. Mr. Sheldon says, "My bookseller assures me, that the first edition is nearly exhausted, and that a second will soon be issued. The missionaries of the Board here, I need not say, take an interest in the circulation of the work. They have presented copies of it to several individuals. It would be a great service to the cause of truth, to publish a cheaper edition of the work, as it would be then accessible to a greater number of readers. In its present form, it is sold for six francs and a half, or about \$1.25. I intend to present this consideration to the persons concerned in the publication."

The translator is evidently a man of piety and of evangelical sentiments. We translate a part of his preface:

"Among those of our readers, who take an interest in missions among the pagan nations, there are, undoubtedly, few, who have not already some knowledge of Mrs. Judson. Portions of her journal, and some of her letters published in French,

have furnished an idea of her personal character and of her labors. But these fragments, by the very interest which they have excited, have caused many persons to desire a more intimate acquaintance with the courageous servant of the Lord who wrote them, and with the work to which she consecrated her life. The work, of which we now present a translation, will satisfy this desire. It contains, with a particular history of Mrs. Judson, an account of the introduction and progress of the gospel in the Burman empire. It will spread before the eyes of our readers a view, on the one hand, of the private life and of the spiritual experience of a Christian woman, eminent for her piety and devotedness,—and, on the other, of the work of God, advancing in the midst of sorrows and difficulties of every kind. Such is the twofold source of edification, which we propose to offer them.

“The perusal of the following pages may be equally useful, if God shall please to bless it, to those whom prejudice or other causes have hitherto rendered indifferent to the noble cause of missions. The life of Mrs. Judson will say to them, with a solemn voice, which, we hope, will reach their consciences,—‘He is not a Christian whose heart is cold in relation to the glory of Christ and the salvation of his fellow-men; and he who is not a Christian is lost for ever.’

“And let us, too, who profess to love and to follow Jesus, listen to the voice of this happy sister, who has gone before us to glory. Let us hear her reproach us for our lukewarmness in the service of God; our feeble love for him; our want of zeal and of devotedness in advancing his kingdom; our self-love and our attachment to the pleasures of this life. May such a rebuke penetrate our hearts, and impel us to labor with more seriousness and zeal, each according to his means, for the glory of Him who has saved us.”

We rejoice to hear such language as this from the city of Calvin. It proves, that even in that seat of the “Venerable Company of Pastors,” there are still some hearts, which glow with the love of Christ.

7. *Physical Theory of Another Life.* By the author of the *Natural History of Enthusiasm.* New-York. pp. 278. 1836.

The author of this work [who, it is said, is, by his own avowal, Mr. Isaac Taylor] announced, in his book on Fanati-

cism, that he meant to write a series of treatises on Superstition, Credulity, Spiritual Despotism, Corruption of Morals and Skepticism. Of these, the work on Spiritual Despotism has been published. The public were expecting another of the proposed series, when the work before us made its appearance. The author states, in explanation, that he found the subjects on which he intended to write, becoming the topics of public debate and strife. He, therefore, resolved to leave them, till a more quiet period should arrive, and to select a theme not exposed to contention. And truly he has retired far enough from the ordinary track of mortals. The region which he has now traversed is dark and shadowy, requiring no small degree of skill and courage, that he might

“Through the palpable obscure find out
His uncouth way, or spread his æry flight,
Upborne with indefatigable wings,
Over the vast abrupt.”

The author was sure of not meeting either friends or foes, unless perchance he should find Swedenborg in some

“boggy Syrtis, neither sea
Nor good dry land.”

The book is a very ingenious speculation on the physical condition of man in another life ; in other words, on the nature and properties of the body with which the soul will be united after it shall have left this habitation of clay. The author founds his reasoning on the direct assertion of Paul, that there is a spiritual body, and he deduces from it “the simple physiological fact, of two species of corporeity designed for man ; the first, that of our present animal and dissoluble organization, which we share, in all its conditions, with the irrational sentient tribes around us ; and the second, a future, spiritual structure, imperishable, and endowed with higher powers, and many desirable prerogatives.”—p. 24.

The author preserves, throughout the work, a scrupulous respect for the slightest intimations of the Scriptures, and the whole effect is, to strengthen the reader's faith in the Bible, and in the great doctrines which it reveals. No analysis, which we could present in the space at our disposal, could give an adequate idea of the book. It displays the author's accustomed vigor of thought and diction, his powerful fancy and his talent for illustration.

Mr. Taylor may have acted wisely in leaving his proposed series of topics. His *Spiritual Despotism* shows, we think, that he has a little too much of party feeling and of a dogmatic temper, to treat fairly a controverted subject. In the work just named, he makes a number of severe allusions to the Baptists, and while he speaks with approbation of their "opposition to certain superstitions of the age of Cyprian" (p. 309),—in which "superstitions" he must mean to include infant baptism,—yet he ridicules and misrepresents the opinions and practices of the Baptists. He bestows on their conduct the complimentary epithets of "revolting uncharitableness" (p. 308), "ecclesiastical lunacy," "disgraceful errors," "wild intolerance" (p. 309), "offensive dogmatism" (p. 320),—and other terms equally Christian and gentlemanly. We really think, that Mr. Taylor does well to leave the region of facts, and confine himself to that of visions and shadows.

EDITOR.

ARTICLE XII.

MISCELLANEOUS INTELLIGENCE.

NEW PUBLICATIONS.

A Hebrew and English Lexicon of the Old Testament, including the Biblical Chaldee; translated from the Latin of William Gesenius, by Edward Robinson. Also, a Greek and English Lexicon of the New Testament, by Edward Robinson.

Christology of the Old Testament, with a Commentary on the Predictions of the Messiah, by the Prophets. By E. W. Hengstenberg, Doctor of Philosophy and Theology, and Professor of the latter at the University of Berlin. Translated from the German, by Reuel Keith, D. D., Professor in the Protestant Episcopal Theological Seminary, in Virginia. Vol. I.,—containing the General Introduction and the Messianic Prophecies of Isaiah.

Six Years in the Monasteries of Italy, and Two Years and a Half in the Mediterranean. By the Rev. S. J. Malone, late a Capuchin Friar in the Convent of the Immaculate Conception, at Rome.

Open Convents, or Nunneries and Popish Seminaries dangerous to the Morals and degrading to the Character of a Republican Community. By Theodore Dwight.

Manual of Classical Literature. From the German of S. S. Eschenburgh, Professor in the Carolinum at Brunswick. With Additions, by N. W. Fiske, Professor of the Latin and Greek Languages in Amherst College.

The Love of the Spirit traced in his Work. A Companion to the "Experimental Guides." By Robert Philip, of Maberly Chapel.

Memorials of Mrs. Hemans, with Illustrations of her literary Character, from her private Correspondence. By Henry F. Chorley. In two volumes.

An Essay on the Sin and the Evils of Covetousness, and the happy Effects which would flow from a Spirit of Christian Beneficence. By Thomas Dick, LL. D.

LITERARY INTELLIGENCE.

Professor Felton, of Cambridge, is said to be preparing a translation of Passow's Greek Lexicon.

Dr. Buckland's Bridgewater Treatise on Geology has been published in England, and will, probably, appear soon in this country. It is accompanied by a volume of valuable plates, on which Dr. Buckland is said to have expended the sum of £1000, paid him from the Bridgewater fund.

The Royal Society of Northern Antiquities at Copenhagen are engaged in preparing a work relative to America, "by the title of *Antiquitates Americanae*, or a Collection of the Accounts extant in ancient Icelandic and other Scandinavian Manuscripts, relative to Voyages made to North America by the Scandinavians in the tenth and following centuries, with the Latin and Danish versions, notes, maps and plates. It will appear in one volume royal quarto."

In the course of the last year, there appeared in France 6700 works, in French, German, English, Spanish, Italian, Portuguese, Greek and Latin.

In the royal printing-office, in Paris, there are types of forty-six Oriental dialects, including modern and ancient characters, and sixteen of European nations, which do not make use of Roman letters. The whole of the presses of this establishment are capable of working 278,000 sheets in a day, or 9266 volumes, of thirty sheets each. The number of persons employed in it is 350.

It is stated, that ten millions of volumes of books are annually printed in Germany; and that there are now living in that country upwards of 50,000 persons, who have written one or more books.

The total number of political, literary and scientific journals, existing in Italy, is 188.

ACADEMICAL.

Hamilton Literary and Theological Institution.—The anniversary of this Institution was held August 17. There were fifteen graduates, twelve of whom belonged to the collegiate department, and three to the theological department. Three of the graduates have been adopted by the Baptist Board of Foreign Missions, as missionaries to Assam and to the American Indians.

New-Hampton Academical and Theological Institution.—The anniversary was held August 17. The Institution is in a flourishing condition.

Newton Theological Institution.—The anniversary was held August 24. There were sixteen graduates. Three of them have been received by the Board of Missions as missionaries to Burmah and to Greece.

Brown University.—The commencement was held September 7. The graduating class consisted of twenty-four. The catalogue for 1836-7 contains a list of the Faculty and students:—Rev. Francis Wayland, D. D., President and Professor of Moral and Intellectual Philosophy; William G. Goddard, A. M., Professor of Belles-Lettres; Rev. Romeo Elton, A. M., Professor of the Latin and Greek Languages and Literature; Rev. Alexis Caswell, A. M., Professor of Mathematics and Natural Philosophy; George I. Chace, A. M., Professor of Chemistry, Geology and Physiology; Horatio B. Hackett, A. M., Adjunct Professor of the Latin and Greek Languages and Literature; William Gammell, A. M., Assistant Professor of Belles-Lettres; James T. Champlin, A. B., Tutor in Greek; Luther Robinson, A. B., Tutor in Mathematics; Thomas B. Shepard, A. B., Tutor in Latin; M. Samuel Barschall, Instructor in the French and German Languages.—Seniors, 41; Juniors, 45; Sophomores, 60; Freshmen, 43; in partial course, 7; total, 196.

Columbian College, D. C.—Three young gentlemen were graduated on the 5th of October. It is said, in the Religious Herald, that "the prospects for the next term are quite flattering. Already have some new students en-

tered for the next year. Elder Adiel Sherwood, of Georgia, is expected to enter upon the duties of financial agent the first of November; and, as soon as practicable, will assume the duties of the professorship to which he has been lately appointed."

QUARTERLY LIST.

DEATHS.

ZEBULON HOWARD, at the Mercer Institute, Georgia.
GUSTAVUS F. DAVIS, Pastor of the First Baptist Church, Hartford, Conn., died at Boston, Mass., September 11, aged 39.
GEORGE D. WILLIAMS, at Nannafalia, Alabama, aged 40.
JAMES EVANS, at Liberty, Cannon county, Tenn., July 31, aged 44.
CHESLEY DAVIS, in Abbeville District, S. C., Sept. 12, aged 69.
LUTHER RICE, in Edgefield District, S. C., Sept. 25,—for several years Agent of the Baptist General Convention, aged 53.
WILLIAM G. TRASK, in Lincoln, Mass., Pastor of the Baptist Church in Taunton, Mass., Oct. 10, aged 28.
ASA MESSER, at Providence, R. I., Oct. 11— for twenty-four years the President of Brown University, aged 67.
THOMAS CONDUIT, at Port Royal, Vir., Oct. 12. He was Pastor of Good Hope church, Charles county, Md.

ORDINATIONS.

SAMUEL BARRETT, at Bedford, N. Y., May 26.
GEORGE HEALY, in Middlesex county, Vir., WASHINGTON LEVERETT, at Roxbury, Mass., Aug. 28.
CHARLES R. KELLUM, at Irasburgh, Vt., August 17, as a missionary to the Creek Indians.
WILLIAM E. LOCKE, at Massena, N. Y., August 18.
DAVIS D. GRAY, at Montrose, Penn., August 26.
HENRY HEADLY, Jr., at Peoria, Illinois, August 12.
GEORGE MIETER, at Wales, Mass., August 30.
LOOMIS G. LEONARD, as Pastor of the Baptist church at Webster, Mass., Sept. 7.
JOSEPH S. STARKS, at New Bridge meeting-house, Vir., Sept. 2.
MILES BRONSON, at Whitesborough, N. Y., August 30, as a missionary to Burmah.
CALVIN SACKET, at Salem, Ohio, August 26.
E. W. DICKINSON, as Pastor of the Baptist church, in Poughkeepsie, N. Y., Sept. 8.
HORACE T. LOVE and CEPHAS PASCO, at Providence, R. I., Sept. 8, as missionaries to Greece.
ZENAS B. NEWMAN, at Seekonk, Mass., Sept. 9.
ORIGEN CRANE, as Pastor of the Baptist church, at Newton, Upper Falls, Mass., Sept. 14.
JACOB THOMAS, at Elbridge, N. Y., August 19, as missionary to Assam.

WATERMAN BURLINGAME, as Pastor of the Baptist church, at Hingham, Mass., Sept. 26.
DAVID E. THOMAS, at Newark, Licking county, Ohio, Sept. 17.
ORSON D. TAYLOR, at Sweden, N. Y., Sept. 14.
SYLVESTER BARROWS, at Tolland, Conn., Sept. 21.
LEVI HALL, Jr., at Southbridge, Mass., Oct. 4, as a missionary to the East.
ORRIN WILBUR, as Pastor of the Baptist church, at Lowville, Lewis county, N. Y., Aug. 10.
GRATON BRAND, at Parishville, St. Lawrence county, N. Y., May 19.
— TUCKER, at Philadelphia, Oct. 4, as Pastor of the Baptist church, in Milesburg, Penn.
WALTER COOPER, as Pastor of the Baptist church, at Winchendon, Mass., Oct. 21.
BENJAMIN DONHAM, at Bethel, Me.
RANSOM DONHAM, at Hamlin's Grove, Me.
JAMES W. PARKIS, as Pastor of the Baptist church, at Tyngsborough, Mass., Oct. 19.
LEVI M. POWERS, at Bolton, Mass., Oct. 14.
ARTHUR S. TRAIN, as Pastor of the First Baptist Church, in Haverhill, Mass., Oct. 20.
WILLIAM B. JACOBS, as Pastor of the Baptist church, in Newburyport, Mass., Oct. 27.
S. P. SHELTON, as Pastor of the Baptist church, in Whitesborough, N. Y., Oct. 21.

CONSTITUTION OF CHURCHES.

At Belvidere, Winnebago county, Illinois, about July 30.
At Alfred, Me., August 22.
At Summerville, Tenn., May 2.
At Bethel, Hardeman county, Tenn., June 7.
At Zion, Haywood county, Tenn., June 27.
At Peoria, Illinois, August 14.
At Millfield, Southampton county, Vir., August 26.
At Cedarville, N. J., Sept. 6.
At Pendleton, Indiana, August 20.
At Franklin, Ohio, Sept. 6.
At Amwell Township, Hunterdon county, N. J., Oct. 1.
At Curwensville, Jefferson county, Penn., Sept. 21.

DEDICATIONS.

At Lime Rock, Smithfield, R. I., August 18.
At Monrovia, Liberia, May 14,—for the First Baptist church.
At Middletown, N. J., Sept. 1,—for the Second Baptist church.
At Sweden, N. Y., Sept. 14.
At Reading, Mass., Oct. 18.

INDEX

TO

CHRISTIAN REVIEW.....VOLUME I.

A.

Abbott, Jacob, his Way to Do Good, 469.

Abercrombie on the Moral Feelings, 625.

Academies, Baptist, in the United States, 415.

Adams, his Baptized Child, 430.

Alabama, Bapt. Manual Labor School, 324.

Allen's Baptist Register, 409.

American and Foreign Bible Society formed, 312, 476.

American Baptist Home Mission Society, 476.

American Bible Society, principles on which it acts respecting translations, 133—proceedings of Board of Managers concerning Baptist versions, 299—reports of Committees, 301, 302, 304, 305—resolutions declaring the principles on which aid will hereafter be given, 304—protest of Baptist members, 306—proceedings of a meeting of Baptists at Hartford, 309—abstract of last report, 476.

American freedom, importance of to Christianity, 193.

American Sunday School Union, 476.

American Tract Society, 476.

Anderson, his Introductory Essay to Memoir of Mrs. Ellis, 318.

VOL. I.—NO. IV.

Annual Register of Indian Affairs, M'Coy's, 369.

Astronomy and General Physics, Whewell's, 215.

Atheistic Controversy, Godwin's Lectures on, 318.

Atonement, nature of, 337.

Authority of the Scriptures, 69.

B.

Baptism, adult, internal Evidences of, 430.

Baptism, or Little Inquirer, Jewell's, 158.

Baptists, American, writers on their history, Callender, Backus, 410—Asplund, Morgan Edwards, Semple, Leland, Benedict, 411—Allen's Register, 409—Statistics of, 414.

Baptist Board of Foreign Missions, abstract of last report, 475.

Baptist colleges, academies and theological institutions in the United States, list of, 415—periodical publications, 416.

Baptist churches in New-Hampshire, Cummings's Annals of, 321.

Baptist General Tract Society, 408—origin, 404—abstract of last report, 406.

Baptists, unjustly accused of exclusiveness, 7—statement of their religious belief, 514.

- Baptizo*, translated immersion in the Burman Scriptures, 124—in Luther's version, 275—in translations by Baptist missionaries at Serampore, 478.
- Beecher*, his Plea for the West, 248.
- Boardman*, King's Memoir of, 2d edition, 313.
- Bridgewater Treatises*, 215.
- Brown*, John N., his *Encyclopedia of Religious Knowledge*, 153.
- Brownlee* on Popery, 193.
- Burman* Translation of the Bible, 116.
- Bush*, his Hebrew Grammar reviewed, 49.
- C.
- Catholics*, in United States, 206, 289—proper treatment of, 259.
- Carey*, Memoir of, 531.
- Christ*, a home missionary, 619.
- Church History*, Neander's, 565.
- Church*, Pharcellus, on Benevolence, 619.
- Codman*, his Visit to England, 286.
- Colleges*, Baptist, in the United States, 415.
- Colton* on Episcopacy, 552.
- Columbian College*, 474, 629.
- Combe* on the Constitution of Man, 315.
- Commentary* on John, Tholuck's, 276.
- Communion*, principles of, 293.
- Conant*, Professor, his Inaugural Address, 320.
- Covetousness*, Harris on, 612.
- Cox*, F. A., his Address at Newton, 15—Life of Melancthon, 156—Lectures on Daniel, 317—Travels in America, 455.
- Cummings*, his Annals of the Baptist Churches in New-Hampshire, 321.
- D.
- Daniel*, Cox's Lectures on, 317.
- Davis*, Gustavus F., Select Hymns, 468.
- Dick*, on Mental Illumination, 317.
- E.
- Ecclesiastical History*, Neander's, 417—writers on, 417, *et seq.*
- Eight Views of Baptism*, 624.
- Ellis*, Mrs. Mary M., Memoir of, 318.
- Eloquence and Style*, Porter's Lectures on, 470.
- Encyclopedia of Religious Knowledge*, 153.
- English Baptist Mission in India*, Stow's History of, 157.
- Episcopacy*, Colton on, 552.
- Epps*, his *Horæ Phrenologicæ*, 348.
- Everett*, his Orations and Speeches, 581.
- Eye*, wonderful construction of, proof of divine wisdom, 217.
- F.
- Faith and Works*, Paul and James's statements respecting, 511.
- Fosdick*, his translation of Hug's Introduction, 597.
- Fuller*, Andrew, letter respecting the translation of the words relating to baptism, in Dr. Carey's translations, 478.
- G.
- Georgetown College*, 474.
- German Language*, study of, 263.
- Godwin*, Lectures on the Atheistic Controversy, 318.
- Great Teacher*, Harris's, 322.
- Guide to Conversation on New Testament*, Hague's, 157.
- Guide to Emigrants to the West*, Peck's, 464.
- H.
- Hague*, his Guide to Conversation on the New Testament, 157—Eight Views of Baptism, 624.
- Harris*, his Great Teacher, 322.
- Harris*, his Mammon, 612.
- Hoby*, Travels in America, 455.
- Hug's* Introduction, 597.
- I.
- Indians*, in North America, 369—their numbers, 371—condition and prospects in the Indian Territory, 371, *et seq.*
- Indian Territory*, 369.
- Infant Baptism*, has no foundation in Scripture, 11, 212—Dr. Miller on, 8—Dr. Gill on, 211—a pillar of popery, 211, 212—defended by popish arguments, 451.
- Introduction*, Editor's, 5.
- Introduction to the New Testament*, Hug's, 597.
- J.
- Jackson*, Dr., Jr., Memoir of, 502.

- Jewell*, his *Little Inquirer*, 158.
John, Tholuck's Commentary on, 276.
Judd, his Review of Stuart on Baptistism, 463.
Judson Institute, 323.
Judson, Mr., his translation of the Burman Scriptures, 116.
Judson, Mrs., French translation of Memoir, 625.
- K.
- Karens*, Traditions of, 381.
King, Alonzo, his Memoir of Boardman, 313.
- L.
- Linsley*, James H., Select Hymns, 468.
Literary Intelligence, 323, 473, 629.
Literature, American, 581.
- M.
- Magazine*, American Baptist, 159.
Mammon, Harris's prize Essay, 612.
Marshall, Judge Story's Eulogy on, 83.
Marshman, letter to Mr. Fuller, respecting the translation of words relating to baptism in the Eastern versions, 478.
Mason, Missionary at Tavoy, his letter on Karen traditions, 381.
Matheson, his visit to America, 54.
M^c Coy, his Annual Register of Indian Affairs, 369—his labors and sacrifices, 369.
Melancthon, Cox's Life of, 156.
Memoir of Carey, 531.
Miller on infant baptism, 8.
Minister, Christian, must know his own times, 106.
Ministers, removals of, 393.
Missionaries in France, statement of their religious belief, 514.
Missionary cause, obligations of Christians, 326.
Moral Feelings, Abercrombie on, 625.
Moral Science, Wayland's, 30, 161, 624.
Moravian missionaries, 329.
Mother's Monthly Journal, 321.
- N.
- Neander*, his Church History, 417, 565.
- New Testament*, genuineness, 71—integrity, 72—credibility, 73.
Niagara, description of, 59.
- O.
- Obligations* of Christians to support missions, 325.
- P.
- Paley*, his doctrine of expediency, 32.
Palfrey, his Grammar of Chaldee, &c., 53.
Peck, John M., his New Guide to Emigrants, 464.
Periodical publications, Baptist, in the United States, 416.
Philosophy of Benevolence, Church on, 619.
Phrenology and Revelation, 316, 348.
Physical Theory of Another Life, 626.
Pierpont, his Notes on Epps's Horæ Phrenologicæ, 359.
Plea for the West, Beecher's, 248.
Popery, Dr. Brownlee on, 193—infant baptism a pillar of, 211.
Porter, Dr., Lectures on Eloquence and Style, 470.
- Q.
- Quarterly List* of deaths of Baptist ministers, ordinations, dedications and constitutions of churches, 160, 324, 473, 630.
Qualifications of Witnesses, 479.
- R.
- Reed*, his Visit to America, 54.
Religious Condition of the United States, 65.
Removals of Ministers, 393—evils of, 395—causes, 400—remedy, 402.
- S.
- Sabbath*, law of, 166.
Sabbath School Union, New-England, 159.
Select Hymns for the Baptist denomination, Linsley and Davis's, 468.
Semple, his History of Virginia Baptists, 159.
Shurtleff College, 323.
Sommers's Memoir of Stanford, 96.

Stanford, Memoir of, 96.

Storr, his Biblical Theology, 69.

Story, Eulogy on Judge Marshall, 83.

Stow, his History of English Baptist

Mission in India, 157—edition of

Helon's Pilgrimage, 158.

Stuart on Baptism, Judd's Review of,

463—Notes on Hug's Introduction,

597.

Study of German Language, importance of,

263.

T.

Theological Institutions, Baptist, in the United States, 415.

Tholuck, Commentary on John, 276.

Translations of the Scriptures into

English, 119—into heathen languages,

121—on what principles

can they be made, 122—resolutions

of the Baptist Board of Foreign

Missions, 126—principles adopted

by American Bible Society, 133,

304.

U.

Union, Christian, true principles of, 9.

V.

Vie de Mme. Judson, 625.

W.

Warne, his edition of Combe's Constitution of Man, 315.

Waterville College, 475.

Wayland's Moral Science, 80, 161, 624.

West, Beecher's Plea for the, 248.

Whewell, his Astronomy and General Physics, 215.

Williams, William R., his sermon on home missions, 619.

Wine Question, 136.

Winslow, Octavius, farewell discourse, 393.

Witnesses, qualifications of, 479—ought not to be rejected for religious opinions, 482.

Works and Faith, 511.

